















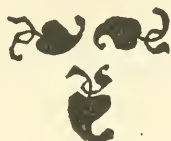


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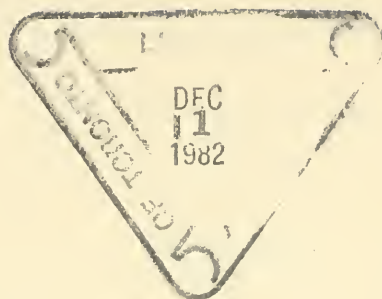
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# THE JOURNAL OF AMERICAN FOLK-LORE.

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## FOLK-LORE OF THE BRIBRI AND BRUNKA INDIANS IN COSTA RICA.

THIS is, I believe, the first attempt to collect the tales and legends still preserved among the Costa Rican Indians. My primary object in compiling them was to obtain original texts for the study of the languages of the tribes mentioned, and a few of these texts, all belonging to the Bribri, have already been published in German, in the "Sitzungsberichte der Kaiserlichen Akademie der Wissenschaften in Wien."<sup>1</sup>

As far as our very imperfect knowledge of the history of the aboriginal inhabitants of Costa Rica allows us to admit, the bulk of the population consisted at the time of the Spanish conquest of five or six main groups, differentiated essentially by their languages. The *Chorotegas*, in the peninsula of Nicoya, belonged to a northern stock, as did the small *Nahua* colonies scattered among them. The *Votos* or *Corobicies* occupied the low plains along the San Juan River and the northwestern end of the main cordillera; they are still represented to-day, at the headwaters of the Rio Frio Valley, by the ill-fated Guatos, whose complete disappearance is a question of only a few years. The *Huétaru*, *Huétares* or *Guetares* extended all over the central part of the country; they have become extinct, or are mixed up and lost among the present half-bred or Spanish population in the densely inhabited strip between Port Limon and Puntarenas; but far to the east, in the valleys which originate in the highest region of the cordillera, and descend towards the Caribbean Sea (Chirripó, Estrella, Tarire, Coen, Arári, Uren), there still live in an isolated state about 1500 of their descendants, divided into the two chief groups of the *Cabécaras* (including the Chirripóes and other scattered families) and the *Vyceitas*, *Blancos*, or *Bribri*. The *Tírub*, *Téribes*, or *Térrabas* formed another stock, once powerful, but reduced to-day to a miserable handful located near the headwaters

<sup>1</sup> H. Pittier de Fábrega, *Die Sprache der Bribri Indianer in Costa Rica*, etc. 1898, vol. cxxxviii.

of the Tararia, and to the small and somewhat intermixed colony of Térraba in the Diquis Valley, on the Pacific slope. On this latter side of the country and south of the Huétaru were the *Quepos* and the *Brunka* or *Cotos*; the first have now disappeared entirely, and may have belonged to the Huétaru stock. The Brunka still number from 300 to 400, and live together in the comparatively flourishing settlement of Boruca, near Térraba, in the Diquis Valley.

The Bribri have been the object of my special attention for some years past, and among them I have collected most of the legends and traditions I am now preparing for publication. Nos. 1-5 of the following tales belong to them. Nos. 6 and 7 have been obtained from the Brunka. Nos. 1-6 have their origin in the heathen past of our Indians, while the legend of Don Pedro Cascante belongs evidently to a period when the Christian influence had already made itself felt. Nos. 1-4 give us an idea as to what the primitive religion of our Costa Rican Indian was like: a supreme and almighty God, *Sibú*, surrounded by secondary divinities, *Sórkura*, *Jáburu*, etc., some of them good, others evil ones, and both eternally playing tricks upon each other. The notion of all men having been born from seeds like the plants is original and possibly new, as well as the continuous fighting of the genii, good and bad, for the possession of these seeds. No. 4 is especially interesting because of the rôle played by the skunk, that favorite and artful trickster of the North American Indian legends. Among the Bribri and Cabécara Indians, the skunk is also a prototype of cunning and subtlety, and he figures in several other tales which I have heard, but have not been able yet to record.

#### I. HOW JABURU ATE THE SEED<sup>1</sup> OF OUR KIN.

Surá, the good God, had gone to see his cornfield. While he was away, Jáburu, the evil One, came and ate the seed of our kin which the almighty Sibú had given Surá to take care of. When Surá returned home, Jáburu murdered him, and buried his corpse in a hole behind the house; on the grave he planted a cacao-tree and a calabash-tree.

Then Sibú, the almighty God, resolved also to kill Jáburu. Moving away, he went to Jáburu's house, and talked to him: "O Thou, uncle of mine, let us have our chocolate!" But Jáburu replied: "I

<sup>1</sup> According to the traditions of our Costa Rican Indians, every man or animal was originally born from a seed like that of a plant. The seeds of the several races of man were kept in baskets which were intrusted by Sibú to the keeping of the good deities. The evil ones, on the other hand, were constantly hunting for them; and this was the origin of continuous incidents, the relation of which has come down to the heathen Indians of to-day in the form of legends like the present one.



have no chocolate." "Do not lie so openly! I have seen thy cacao fruits hanging from the tree, as I was coming." "It is good," answered Jáburu, and, turning to his wives, he said to them: "Go and gather cacao, and bring also a calabash," and then Jáburu spoke again to his wives: "Let Surá's first crop be roasted for us to drink!" They then roasted and prepared the cacao, and scooped out the calabash to drink the chocolate from. Then Sibú, the almighty God, willed — and whatever he wills has to be: "May the first cup come to me!" and as it so came to pass, he said: "My uncle, I present this cup to thee, so that thou drinkest!" Jáburu swallowed the chocolate at once, with such delight that his throat resounded, *tshaaa!* And he said, "My uncle! I have drunk Surá's first fruit!" But just at this moment he began to swell, and he swelled and swelled until he blew up. Then Sibú, the almighty God, picked up again the seed of our kin, which was in Jáburu's body, and willed, "Let Surá wake up again!" And as it so happened, he gave him back the basket with the seed of our kin to keep.

## II. HOW THE FIRST BRIBRI INDIANS WERE BORN.

In those far-away times, Sibú once thought what he could do to break up the seed of our kin, which he kept hidden without avail in a certain place. Then he made a bet with Jáburu, and they agreed that they would throw two cacao pods at each other, and that he should lose in whose hands the pod of cacao would break. And as Sibú did not want to lose again the seed of our kin, and let Jáburu have it, — for that was the stake they were going to play for, — he willed that he would choose for himself the green cacao, and give the ripe one to Jáburu. They were to throw four times.

Jáburu placed himself beyond the Arari,<sup>1</sup> at the mouth of Djiri, while Sibú remained on the opposite side at Torok-hu. And Jáburu threw his pod twice, and the next time it broke in his hands, so that he lost the wager. This happened at dawn, and the angry Jáburu then proceeded to warm his chocolate, and to have the monkey, his *biká-kra* or servant, serve it hot to him. But he, in trying to be quick, kicked the pot, and upset the hot chocolate. And this is how the warm spring near Torok-hu was formed. And there, where the hot water now remains, Surá-Djëbi (= Jáburu) had his large pot, and since dawn came upon him, he had to abandon it. Just at this time our kin were born in human form. And as our forefathers were lying down on the stone banks which are still found there, they saw the peccaries going by. They went after them, and thus it was that

<sup>1</sup> The Arari or Lari is one of the largest rivers of Talamanca, the Djiri is one of his tributaries, and Torok-hu (or the house of the "Alligator") is a place opposite its mouth, where the cliffs are naturally shaped in form of benches or stairs.

they discovered the way over the cordillera. They got to the other side, and there they found out that the hogs had turned into men like themselves. And these are the *Brurán*<sup>1</sup> people.

### III. THE TALE OF OUR DYING AWAY.

Our forefathers told us that in far-away times, when we lived in other countries, the gods allowed us to be eaten by birds and animals.

Once upon a time, when many of our people were playing on a plain, there came flying a mighty eagle, and he caught one of our kin and blood, and threw him into a large basket he was carrying. He carried him away to the top of the Kamuk,<sup>2</sup> where he fell asleep, because he was very tired. At that time the eagle never thought of eating up our kinsman. On the morn, he flew again, carrying off his prey far away to the peak of Nëmósul, where he rested, without thinking yet of eating him. Again he flew away, far away, and got to the ridge of Nëmóie, where he met with powerful jaguars. And he told them how he had brought the man. One of the jaguars then proposed to him that they should eat the man together. The eagle consented, and they ate him. They ate him, and after that, the eagle flew up, high up to the top of Nëmóie. And this is the reason why we see white spots near the top of Nëmóie; they are the bones of our kinsman, and there it was that man was eaten for the first time by birds and animals, because the jaguar taught the eagle how to eat him. Our forefathers also used to say that on the same ridge of Nëmóie there are stones shaped like jaguars. Whenever any one goes there, those stones become alive and true jaguars, because they are not stones at all, but bad spirits.

Such is the tale of our forefathers, and they also used to say, that once upon a time strange men became a prey to the jaguars, on that same ridge of Nëmóie. And this is why we are not permitted to live in these dangerous places.

### IV. HOW SIBÚ KILLED SÓRKURA.

Sórkura was in the habit of drinking the water of a spring in which the skunk used to ease his body. Sibú, the almighty God, thought it would be well that Sórkura should kill the skunk. And so it happened: Sórkura went to watch the skunk, killed it, and hung its dead body to dry on the fire, since it was a prophet of ill-

<sup>1</sup> Brurán is the Indian name for Térraba, the Tírub colony in the Diquis Valley.

<sup>2</sup> Kamuk or Pico Blanco is the most conspicuous peak of the Talamanca mountains; it is 2914 m. above sea-level, according to Gabb. Nëmósul and Nëmóie are two secondary summits, the first at the entrance of the Coen Valley, the second on the ridge between the Estrella and Tararia basins.

omen. Now, while Sórkura was in the woods, Sibú went to his house. Sibú went to Sórkura's door, and spoke to the spider, "Art thou there, art thou there?" And the spider answered, "Here I am, here I am." Sibú also asked the dried skunk, "Art thou there and dry?" And the dried skunk answered, "Here I am and dry!"

Sibú had brought with him a cotton apron. He blew on the skunk, and it breathed again; it stood on its hind legs like a man, and was ordered to fasten the apron upon his body. Sibú had brought, also, the Singer's Calabash,<sup>1</sup> and he said to the skunk: "O thou, my uncle; thou shalt get the Calabash!" The skunk replied, "Oh no, I prefer to have the Drum of the Helper!" Then they played for a long time, until the music pervaded the wilderness. And Sórkura, alone in the woods, said to himself: "What is that resounding *tuú, tuú*, in my house?" And he thought: "What is it that so resounds? No one would dare to go to my house to bewitch." Then he thought again that he would go and watch. He went home, and hid himself behind a wall, to wait and see.

Sibú came again to play with the skunk. But then Sórkura was waiting for him with his spears. He threw one of these, and Sibú evaded it, so that it stuck fast in a wooden pillar; he threw another, but Sibú warded it off with a pot; the third one fell into the fire, and the fourth went through the door. And then Sibú ran away so swiftly that Sórkura only could grasp the whistle, which remained in his hand. Sórkura's people went after Sibú to kill him, but he could not be found.

Four days passed by, and Sibú was not seen anywhere. When he went back to Sórkura's house, this time under the disguise of an old Sórkura, — buried in far-away times, and now covered full with wounds and sores, — he said, "I am told that your boys stole Sibú's whistle." Sórkura answered, "How is it? dost thou happen to be Sibú?" Then Sibú spoke again, "Thou wilt make fun of me, because I am so old and sore! I Sibú, the Almighty! Could Sibú be like myself?" But Sórkura insisted, "No, thou mightst be Sibú!" And Sibú went on, "Was Sibú, the Whistle-Bearer, like myself?"

Sórkura went and took the whistle, which was hanging from the brim of a basket. He showed it to Sibú, and Sibú grasped it; but Sórkura did not loose the string. Then Sibú spoke once more, and said, "The good gods manifest good virtues: what you have done is wrong! Let the string go." But Sórkura said, "No." Sibú then

<sup>1</sup> This is the sacred calabash, filled with the hard seeds of the *Canna*, and used by the singer (*stsú-kur*) to mark the cadence of the ceremonial songs. The chief singer has a helper (*sinl*) provided for the same purpose with a drum. Therefore, the skunk declines the honor of leading the tune, and is modest enough to be satisfied with the drum.

willed, "May he let me have the whistle! May he look back into the house!" And as this happened, Sibú ran away and ran on whistling all the while. Meanwhile Sórkura thought he would go and set him an ambush on the path. He took four of his spears and his shield, hung his conch upon a string around his body, and said to his people: "I will go and kill Sibú; when you hear my conch resound, Sibú shall be dead. Then you are to warm up my cacao, as I will soon be back." He then went and waited for Sibú to pass by, and when Sibú came along, he threw one of his spears at him. But Sibú had on the back of his head another ear, which warned him that some one was going to shoot at him. The spear fell noisily on his side. Sórkura made another throw, but without effect. And now Sibú took one of the spears in his hand, and threw it at Sórkura, who received it on his shield. Then Sibú willed, "I will kill Sórkura; may he look over his shield!" Then he took a new aim, and Sórkura was shot just in the middle of his face. And Sibú took the conch, and blew: *Tuú, tuú*, so that the woods resounded, and he cut Sórkura's body into pieces with his knife, and made it into flesh, bones, blood, and bowels, which ever since have been things of ill-omen to us.<sup>1</sup> Sórkura's people waited long, and kept his chocolate warm for him; but he never came back. Sibú had killed Sórkura!

#### V. THE KING OF THE TAPIRS.

Like the wild hogs and the deer, the tapirs have also their king. Two Bribri went hunting into the woods, each one carrying his bow and arrows. They met with a white tapir, and tried to kill it; but they did not succeed. Both ran after it, but they lost its track, and one of them went astray, no one ever knew how. The other looked for him everywhere, but did not find him. So he went back to his home, where he asked for his companion, and, as he had not come back, everybody thought that he had met with a mishap, and lost his life.

The lost man ran far away behind the tapir until he lost sight of it; then he stood still to rest. Soon his ear perceived the crowing of a cock. He then thought that there was some house near, and, having gone to see, he got to a large *palenque*.<sup>2</sup> He went in, and

<sup>1</sup> Every time the Indians find in the woods leaves sprinkled with blood, or bones and excrement, the origin of which they cannot explain, they see in them Sórkura's relics, and turn away with awe; also leaves having the appearance of being spotted with blood, such as frequently occur in certain groups of plants (*Araceæ*, *Begonia*, *Columnnea*, etc.), are considered to be of the same origin, and are signs of ill-omen for the undertaking they are engaged upon.

<sup>2</sup> Palenque is the *Spanish* or possibly *Nahua* word employed in Costa Rica to designate the large conical houses of the Bribri, who call the same *ú-suri*.



there was standing a man of stately appearance. He asked, "Here I am; how art thou?" The other answered, "Well; why didst thou come here?" And he told how he had shot at a tapir, and had lost it. Then the man of the house went on, and said, "Why dost thou shoot to play? When thou shootest, do it so as to kill, so that the poor beast does not fall a prey to the worms. But I see thou art tired, so come in and have a seat." And he brought him *chicha*, and gave him to eat the meat of the tapir at which the hunter had shot without effect, but which the owner of the house had killed.

And when he had rested, drunk, and eaten, the hunter said that he had visited his host. But this one replied, "There, take thou this piece of cane, and plant it at thine home, and when the cane has grown its full growth again, then, but not until then, shalt thou be able to speak once more."

When the hunter got to his house, he could not utter even a word, so he planted the cane; and it grew, and when it had attained its full height, then the hunter could talk again, and he told all that had happened to him.

The man in whose house the hunter had been was the king of the tapirs, and this is why he treated him so.

#### VI. THE KING OF THE WILD HOGS.

Among the beasts, the wild hogs also have a king. He is to all appearance like a very white and good-looking fellow, who goes through the woods with a big stick in his hand. He lives in an enchanted place on the heights of San-krá-ua, and his door is guarded by a huge tiger.

The king of the hogs is displeased when the Indians wound his subjects without killing them at once. Once upon a time there was in Boruca one of those bad hunters who had the reputation of being a bad archer, and who always wounded the animals, but never killed them. One day he went into the woods, and met with a large herd of hogs, after which he ran and ran, without being able to reach them. When he paid attention to the place he had got into, he saw that he had gone astray. Then he went ahead until he came into the presence of the king of the hogs, who caught him by the throat and said, "Why dost thou hurt all my hogs without ever killing them? Now thou shalt suffer for it, because thou shalt remain in my hands until thou hast healed them all." And there he stayed for a long time, healing hogs; and at the beginning they did not let him heal them, but came upon him to bite. So that he suffered a thousand deaths, until they were cured a little, and became so tame as to follow him everywhere.

When there were no more hogs to cure, the king called our

Brunka to his presence, and told him he could go, and to be careful not to wound hogs again without killing them. He also marked in his presence all the hogs he would be at liberty to kill. And the man went away through the woods, until he got to Krámra-ua,<sup>1</sup> where he met with a few of his kinsmen who were hunting hogs. When they saw the man who used to cure them, the hogs always ran to him, and never would go away, so that he could easily kill all those which had been marked for him. And he always advised his companions never to wound animals, but to kill them right away.

#### VII. DON PEDRO CASCANTE.

(Legend of the hollow trail of El Pito.<sup>2</sup>)

In very remote times, when the Spaniards had not yet arrived in these countries, the Indians only could climb up from the coast of Quepos to the high mountains of Dota by following the long and tiresome ridge of El Pito, bound together by means of the royal vine into files of ten to twenty, and pulled by witchcraft without any effort from their side. But, also, on each journey one man disappeared without the others being aware when or how, and that was the toll they paid for the dreaded ascent.

This great calamity had lasted for numberless years, and the trail to El Pito became deeper and narrower from day to day, on account of the way they had to go over it, bound together in long files, when a very holy missionary father left Cartago, riding a strong white mule, to go and win over the Indians. And as he was going down to the coast through the fearful road of El Pito, he met the "Encanto" which had taken the form of a big turkey, and would not get out of the road to let the holy man pass. Then the father became very angry; he alighted from his mule, bound the turkey with a blessed string, and dragged him down hill until they got to the place called "Alto de los Cotos." There he tied him to a large tree which he blessed, and told him that he would stay there up to the day of the final doom. And from that day hence, the "Encanto" never again annoyed the passers-by.

Only a certain Pedro Cascante, who had a large breeding-farm of mules and cattle, down on the plain of "El Calicanto," allowed himself to become a prey to his avarice, and on account of it, he lost his soul.

Cascante had become very rich by carrying out to San Marcos the

<sup>1</sup> Krámra-ua, name of a place on the lower Diquis.

<sup>2</sup> This trail, so deeply cut into the ridge of El Pito as to be tunnel-like at a few places, leads from San Marcos, once one of the principal residences of the Quepos Indians, down to the coastal plains of the Pacific.

fine cheese, finer even than the celebrated Bagaces, which he produced on his farm, together with many other good things. But the richer he became, the more grew the tremendous avarice of Don Pedro. Once he was climbing up the hill of El Pito, in the heavy ascent of "Los Godines," when one of his mules disappeared suddenly. Therefore he jumped from his horse, and, sword in hand, ran through the woods until he got to a plain, where a man was unsaddling the mule which had just gone astray. Cascante then got into a rage, and wanted to fight with the robber. But the latter quietly kept telling him: "Let us be peaceful, friend; let me take thy sword, and bind thine eyes, then I will take thee to my house where thou shalt receive thy mule's weight in gold or silver." After a while, Cascante consented to have his eyes bound, but would never let his sword go. They walked along, and in a short time the bandage fell from his eyes, and he found himself in a large house, filled with gold and silver. The robber, who was no other than "El Encanto," allowed him to carry away all he could, and he loaded his mules with gold and silver.

And, since then, Cascante maintained himself on good terms with "El Encanto," and even his old wife took her part of the benefits of the acquaintance. For she was seen catching tapirs to carry her load of plantains to the house, and binding the wild animals of the forest with a thin vine, and chastising them with a heavy stick, when they were not docile. She used to catch the jaguars, and beat them to death after tying them to a tree with a slender sprig, and whenever they tried to resist, she took them by the tail, and flattened them against the trees.

Don Pedro only travelled by night, riding a big black mule, and accompanied by a dog of the same color. The eyes of both animals threw out sparks in the darkness and from their necks hung noisy bells. And from fright all the people who met them in the night went on their knees to pray, and then the noise ceased instantly, the sparks shone no more, and the night-rider shouted: "Holloa, boys, be not frightened, I am Don Pedro Cascante!" Once ahead, again began the noise, and the sparks shone anew, and so rapid was the ride uphill that they made in six hours the long steep ascent from "El Calicanto" to San Marcos.

When Cascante died, his "deudos" put a candle on his coffin, but then he came to life three times. The fourth time they lighted many candles, and then went to sleep. When they woke up, they found themselves in the dark, and the coffin empty. The "Encanto," who is no other than the Devil himself, had come for his due, and taken away Don Pedro.

*H. Pittier de Fábrega.*

## PAWNEE STAR LORE.

THE Ski-di, one of the four bands composing the Pawnee tribe of Indians as it is known to-day, trace their origin and organization to the stars, and most of their ceremonies are connected with this definite belief. As a result, the rites are necessarily limited in their scope, and this limitation has left an impress upon the people who not only took part in the ceremonies, but relied upon them for personal and tribal welfare. The fact that for numberless generations the thought and attention of the entire community have been directed toward a special aspect of nature, the firmament with its stars, clouds, and winds, renders the Ski-di an unusually interesting field for the comparison of the lore of the people with the lore of the priests.

While the data at present in hand are insufficient for a final comparison of these lores, yet the material already secured, a part of which is here presented, clearly points to their interacting influence, and may be of interest to students of folk-lore.

The dual forces, male and female, had, according to the Ski-di rituals, their places in the heavens. The west was female, the east was male. The source of all life, the power which permeated all forms, dwelt in the zenith, in "the silence of the blue sky, above and beyond all clouds." This central power, whose abode was where the east and west conjoined, could not be seen or heard or felt by man, and yet it was to this power that man must address his wants. Ti-ra-wa was the name of this power in common use by the people and in the public ceremonies. The old and venerable men, the leaders in the sacred rites, called this power "A-ti-us Ti-ra kit-ta-ko" (A-ti-us, "father;" Ti-ra, a part of Ti-ra-wa, "the highest power;" ki-ta, "above;" ko, a part of ti-ko, "sitting;" "Father Ti-ra-wa sitting above"). This name, I was told, "must be uttered in the lowest of tones or in a whisper." The priest explained: "That the mysterious being who instructed our fathers said, that this is the name by which men must think of the highest power, and when one takes his child aside, and teaches it quietly, then, too, he must think of this power as Ti-ra-wa father sitting above."

Ti-ra-wa approached man through the lesser or under powers which were called "Ti-ra-wa-wa-ri-ki-u-ra-wi'-hi-ri" (Ti-ra-wa, "power;" wa-ri-ki, "standing;" u-ra, a part of hu-ra-ru, "earth, ground;" wi'-hi-ri, "touching.") The word implies that these powers are standing below or under the highest power, which sits above, and are able to move and to touch, to come in contact with the earth, here spoken of by the term which signifies its life-giving power. The term in common use for the dwelling-place of all the powers above, the highest as well as the under powers, was Ti-ra-wa-hut.



Many of the under powers, those which can come near to man and be seen, heard, or felt by him, were believed to dwell in particular stars. Several of these stars had their shrines in certain villages, and had also bestowed the sacred objects kept within the shrines, authorized the ceremonies connected with them, and inaugurated a priesthood.

It is a current belief among the people, and, as they say, "it often happens that when a person goes out on the hills at night to fast and to pray to the powers above, he will, as he is praying, become conscious that a particular star is looking at him. Then he will have a vision from that star, and the star will have control of his life." Sometimes the effect of a star was disastrous. For instance: "A lad was made crazy by a star. His friends sent for a doctor, and when he came, he waited for the star to rise which had caused the trouble. As soon as it was discerned above the horizon, the doctor took the lad out under the open sky, painted his body black with white spots, wrapped a fawn skin, which had still the spots upon it, about the boy, and then painted a star on his forehead. As long as the painted star remained on his forehead, the youth was sane, but when it wore off, he became crazy again."

A certain star in the west, which cannot now be designated, was believed to be the abode of the potential female element. The ceremonies of the shrine of this star led in the series of yearly ceremonies which culminated with the rites belonging to the red morning star. We are told that "there are two morning stars, brothers; the elder is red, and it is he to whom the human sacrifice is made; the younger is white, he is kind, and does not share in these rites." Some of the rituals speak of the red morning star as "a man, who stands facing the west. His body is red, and the right side of his face, that is, the side toward the north, is painted black, the left side, toward the south, is painted red. The downy, 'breathing' (as it is called) feather is tinged with red, and tied to his hair over the coronal suture. He wears his robe in the sacred manner, with hair outside. His arms are crossed over his breast, his hands closed, and grasped in the right hand is a club."

The people say that "once when a man was with a war party, he lay on the top of a mountain. (The place is sometimes designated as one of the Wichita mountains.) He heard a voice telling him not to go away, for he was at the place where the stars passed. The stars are people. As he lay there, he saw them file by, all going from the east to the west. At the last came a great warrior, painted red, carrying a club in his folded arms, and having on his head a downy feather, painted red. This was the red morning star."

This morning star is called Ho-pi-ri-ku-tsu. The word is made

from ho-pi-rit, "star;" ko-ri-tu, "fire;" and ku-tzu, "large, great, mighty." The name signifies "the mighty star of fire."

The person to be sacrificed to the morning star was considered as having no future, as no longer belonging to the living. From the time of dedication to the star until the actual sacrifice of the life took place, the victim belonged to the star-god, was kept in seclusion, and not permitted to be touched by the people.

This fact was known even to the children, who, when they wished to ostracise a playmate, would cry "Pi-ra ho-pi-ri-ku-tzu!" ("child set apart to the morning star").

There is a story told of the use of a like term which turned the tide of war:—

"In a time of scarcity of game, the Ski-di secured an abundance by means of a ceremony connected with the shrine of the star in the west. This aroused the ire of one of the other bands of the Pawnee, and a plan was made to kill the priest who had so much power, so that the Ski-di should not fare any better than the rest of the tribe. This plan was carried out, and the Ski-di was aroused to war upon the band which had killed the priest. In the fight a Ski-di warrior pointed to the leader of the offending band, and shouted the words that dedicated him to the morning star. Instantly the man ceased fighting, and pleaded for his life; he begged that he might be killed at once, but no one would listen. Then he appealed to his own party, but they fled from him in fear, leaving the field to the Ski-di, in seeking to escape from the man thus dedicated to sacrifice, for he no longer belonged to the living."

The rituals state that the first human beings were borne to the earth from the star of the west by the wind.

The people say, "When a child is born during the night, the relatives take notice of the stars. If the wind does not blow, and the next day is clear, then the parents are assured that the child will probably live without sickness or trouble."

The ancient instructor of the priests said, "The wind, hu-tu-ru, would divide, and there would be places where the different winds would dwell." This statement does not refer to the four winds which guard the paths at the four quarters down which the lesser powers descend to man.

There are seven winds, each of which has its name and peculiar function:—

The east wind, hu-tu-ru-ha-wit (hu-tu-ru, "wind;" ha-wit, the sacred name for east, the meaning lost). This is the wind which comes with the dawn; "it brings life to the body, but it does not bring help to the spirit."

The west wind, hu-tu-ru-wa-rux-ti (hu-tu-ru, "wind;" wa-rux-ti, "mysterious, wonderful!"). "This wind comes from the mysterious being to whom Ti-ra-wa gave power to put life into all things, to have direct communication with man, and to direct his life." "In the west are the powers which bring rain to cool and vivify the earth, in the west we hear the thunders sound; there dwell the powers which carry out the commands of Ti-ra-wa. Because of this, we call the wind sent from this power, hu-tu-ru-wa-rux-ti."

North wind, hu-tu-ru-ru-chow-wi-ri-ki (hu-tu-ru, "wind;" ru-chow-wi, "placed permanently;" ri-ki, "standing"). From the character of the name of this wind it would seem to be connected with the north star, ho-pi-ri-ka-ra-wi'-wa-ri, "the star that does not move." This star is one of the lesser powers, and was made a chief. "Ti-ra-wa told this chief that he was always to stand there, where he was placed, and to watch the earth." "This Le-cha-ru, chief, must not move, for if he should do so, all the other stars, as they pass over the heavens, would become confused, and know not which way to go."

The wind of the spirits, Hu-tu-ri'-kot-tsa-ru (hu-tu, a part of hu-tu-ru, "wind;" ri-kot-tsa-ru, "a shadowy image of a person, a ghost"). "This wind takes the spirits of the dead from the north, from some star in the north to which the dead immediately pass from the earth, and blows or drives the ghosts along the way, to the star at the southern end of the path." The Milky Way is called ru-ha-ru'-tu-ru-hut (ru-ha, "bright, light;" ru, first syllable of ru-hut, "a long stretch;" tu-ru, a part of hu-tu-ru, "wind;" hut, the last syllable of ru-hut, "a long stretch," as across the heavens). "The Milky Way is the path taken by the spirits as they pass along, driven by the wind which starts at the north, to the star in the south, at the end of the way." This star is named ho-pi-ri-ka'-hu-ri-wi-si-su (ho-pi-ri, a modification of ho-pi-rit, "star;" ka-ru, a part of ka-ru-ra, "the earth, as the dwelling-place of man;" ri-ri-wi-si-su, "midway from east to west"). The word tells that the star is the dwelling-place of those who once lived on the earth, and that its length is east and west, it being narrow in width, north and south. "As most people linger in their death through sickness, so the path they tread is the long path we see across the sky, while the short path (the short fork of the Milky Way) is the path made by those whose life is cut short by sudden death, as in battle."

South wind, Ra-ri-tu-ru. This wind comes from the star in the south where the spirits of the dead dwell. It is connected with the Milky Way and with the wind that drives the spirits of the dead to the south star. "This wind accumulates at the south, and our ancestors were told (so the priest said) that some day this wind will

rise up in the south, and make its way back to the north, doing much damage as it goes. When this shall come to pass, the people must remember that this wind has come from the place where the dead dwell, and as they see it coming, they must show it respect and offer it tobacco."

"In the old days we (the Pawnee) did not know cyclones; but when we came to know them, we called them Ra-ri-tu-ru. We remembered what we had been told of the return of the south wind from the star of the dead, and we offered tobacco." "We Pawnee always do this, and it is wonderful to see how the cloud will rise and go off in another direction, and the people escape all harm." The modern name for the south wind is where the sun goes.

Hu-tu-ru-ka'-wa-ha-ru is the wind that sends the game. This wind comes from one of "two stars that are close together, and are back of the north star, nearer to the horizon toward the east." The name Ka'-wa-ha-ru occurs in the rituals, and seems to be a personification of the attribute of willingness to give.

Among the people, "when a man is about to shoot at game, he will call upon ka'-wa-ha-ru to give the game to him, to make his shot successful." "A woman will call upon this power to help her husband when he is hunting." "A little boy, when he is learning to use the bow and arrow, calls upon ka'-wa-ha-ru to give him good fortune." "When a person is successful in any matter, secures that which he desires, particularly when hunting, he says by way of thanks, "Hu-tu-ru-ka'-wa-ha-ru-u-ti-kis!" U-ti-kis is that which assists in time of need. "A man sometimes uses this term toward his son, as implying one upon whose assistance the father can depend."

Hu-tu-ru-hi'-hus-su is the wind that drives. This wind comes from the other of the two stars that are back of the north star (hu-tu-ru, "wind;" hi'-kus-su, "the sudden expelling of breath"). This wind is associated with the wind which sends the game, hu-tu-ru-ka'-wa-ha-ru, "it drives the animals toward the camp, so that the people can secure the game given them by ka'-wa-ha-ru." When the people have secured the game, that has been thus driven toward their camp, they give thanks to this wind by saying: "Na-wa-i-ri Ti-wa-chi-riks hu-tu-ru-hi'-kus-su!" (Na-wa-i-ri, "we give thanks;" ti-wa-chi-riks, "uncle;" hu-tu-ru-hi'-kus-su, "wind that drives").

The constellation Corona borealis is said to be "a council of chiefs, and the star in the centre of the circle, the servant cooking over the fire, preparing the feast."

Ursa Major represents four men carrying a sick or dead man, and Ursa Minor, "four persons carrying a sick baby." In reference to these groups of stars I was told: "The people took their way of liv-

ing from the stars, so they must carry their sick or their dead as shown, the mourners following."

Various animals are seen in the skies. The rabbit is a group east of the lower end of the Milky Way ; a bird's foot is discerned on the path itself. To the south and near the galaxy is a cluster called the bear. In the south toward the east is a bright star ; this is the head of the serpent ; many little stars are to be seen on its body, which lies close to the horizon. Farther north, in the east are three deer, one following the other. The bow is to be seen among the stars, but "it is difficult to locate."

The notion that rewards and punishments are meted out to men at their death, the good being transported to the stars, and the bad, as in one instance, turned to stone, are importations from the white race. Many of these ideas have been spread by means of the ghost dance, and already the fancy of the folk has crystallized about these new ideas ; but these modern bits are easily distinguished from the lore that has its roots in the native mind.

*Alice C. Fletcher.*



## TALES FROM KODIAK ISLAND.

[NOTE. — These tales were obtained by the author at Un̄ga island, Alaska, during a three years' residence. They were told in the Russian language by Mrs. Reed, Nicoli Medvednikoff, Corneil Panamaroff, all natives of the island of Kodiak where they had heard them, and translated some literally, others more freely. The natives of Kodiak speak Russian almost as freely as they do their mother-tongue. They call themselves "Aleuts," and wherever that word is used, it refers to them, and not to the real Aleuts to the west. The author has but lately returned from Alaska.]

## I. THE RAVEN AND HIS GRANDMOTHER.

In a barrabara (native home), at the end of a large village, lived an old woman with her grandson, a raven. The two lived apart from the other villagers, for they were disliked by them. When the men returned from fishing for cod, and the raven would come and beg a fish, they would never give him one. But when all had left the beach, he would come and pick up any sick fish or refuse that may have been left there. On this he and his grandmother lived.

One winter was very severe. Hunting was impossible; food became scarce to starvation, and even the chief had but little left. One day he (chief) called all his people together, and urged them to make an effort to obtain food, or all would starve. He also announced that he desired his son to marry, and that the bride would be selected from the village girls, who were requested to wash and dress up for the occasion. For a time hunger was forgotten; and in a short time the girls, dressed and looking their best, were lined up under the critical eye of the chief, who selected one of the fairest for his son. A feast of all the eatables the chief had followed; the village was merry for a short time, and then starved again.

The raven perched on a pole outside, observed and listened attentively to all that passed, and after the feast flew home, and said to his grandmother, "Grandmother, I too want to marry." She made no reply; and he went about his duties, gathering food for his little home, which he did each day by flying along the beach, and picking up a dead fish or a bird. He gathered more than enough for two, while in the village the hunger was keener each day. When the famine was at its worst, the raven came to the chief, and asked, "Chief, what will you give me, if I bring you food?"

The chief looked at him a while, and answered, "You shall have my oldest daughter for a wife." No other reward would have pleased him better; he flew away in a joyful mood, and said to his



grandmother : "Clean out the barrabara. Make everything ready. I am going to get food for the people, and marry the chief's oldest daughter."

"Äi, Äi, Y-ä-h! You are not going to marry. Our barrabara is small and dirty. Where will you put your wife?"

"Caw! Caw! Caw! Never mind. Do as I say," he screamed, at the same time pecking her.

Early next morning he flew away, and later in the day appeared with a bundle of "yukelah" (dried salmon) in his talons. "Come with me to the chief's house, grandmother," he called to her. He handed the fish over to the chief, and received the daughter in exchange. Telling his grandmother to bring the bride home, he preceded them, and cleared out of the barrabara all the straw and bedding. When the two women arrived, they found an empty barrabara, and the old woman began to scold him : —

"What are you doing? Why are you throwing out everything?"

"I am cleaning house," was his curt reply.

When the time for retiring came, the raven spread out one wing, and asked his bride to lie on it, and then covered her with the other. She spent a miserable and sleepless night in that position. The odor of his body and the breath of his mouth almost smothered her, and she determined to leave him in the morning. But in the morning she decided to stay and try and bear it. During the day she was cheerless and worried, and when the raven offered her food, she would not eat it. On the second night he again invited her to lay her head on his breast, and seek rest in his arms, but she cried and would not; and only after much threatening did he prevail on her to comply with his wish. The second night was not better than the first, and early in the morning she stole away from him and went back to her father, telling him everything.

On awaking and finding his wife gone, the raven inquired of his grandmother whether she knew aught of her whereabouts. She assured him that she did not. "Go, then," he said, "to the chief, and bring her back." She feared him, and did his bidding. When she came to the chief's house, and as soon as she put her foot into it, she was pushed out. This she reported to the raven on her return.

The summer passed, followed by a hard winter and famine. As in the winter before, the raven and his grandmother had plenty, but the others suffered greatly for lack of food. With the return of the hard times, the grandson's thoughts turned to love. This time it was a girl, young and beautiful, at the other end of the village. When he mentioned the subject and girl to his grandmother, and

asked her to "go and bring the girl here—I want to marry her," she was quite indignant, and told him what she thought about it.

"Äi, Äi, Y-ä-h! Are you going to marry again? Your first wife could not live with you, because you smell so strong. The girls do not wish to marry you."

"Caw! Caw! Caw! Never mind the smell! Never mind the smell! Go—do as I say." To impress his commands and secure obedience he continued pecking her until she was glad to go. While she was gone, he was very restless and anxious. He hopped about the barrabara and near-by hillocks, straining his eyes for a sight of the expected bride. At last he saw them coming, his grandmother accompanied by the girl. Hurriedly he began cleaning out the barrabara, throwing out not only the straw, but bedding, baskets, and all. The old woman on her return scolded him, but he paid no attention to it.

The young bride, like her predecessor, was enfolded tightly in his wings, and like her predecessor had a wretched and sleepless night, but determined to endure it if possible; for with him she would have enough to eat, at least. The second night was as bad as the first, but she stayed on, and concluded to do so until spring. On the third day the raven, seeing that she was still with him, said to the old woman: "To-morrow I will go and get a big, fat whale. While I am gone, make a belt and a pair of torbarsars (native shoes) for my wife."

"Äi, Äi, Y-ä-h! How will you bring a whale? The hunters cannot kill one, and how will you do it?"

"Caw! Caw! Caw! Be quiet, and do what I tell you: make the belt and torbarsars. I will do what I say," he angrily exclaimed, also using his more effective method of silencing her.

Before dawn next morning the raven flew away over the sea. In his absence the old woman was busily engaged making the things for the young bride, who was watching and talking to her. About midday they espied him flying toward the shore, carrying a whale. The grandmother started the fire, and the young woman tucked up her parka (native dress), belted it with the new belt, put on the new torbarsars, sharpened the stone knife, and went to the beach to meet her husband. As he drew near, he cried: "Grandmother, go into the village, and call the people; tell them I have brought a big, fat whale." She ran as hard as she could, and told the joyful news. The half-dead village of a sudden became alive. Some began sharpening their knives, others to dress; but most of them ran just as they were and with such knives as they had, to the beach where the whale was. His importance was not lost on the raven, who hopped up and down the whale's back, viewing the scene of carnage and gorging below him. Every now and then he would take out a pebble

from the tool bag which he had about him, and after a seeming consultation put it back. When the chief or any of his relatives came near, he drove them off, and they had to satisfy themselves with watching and feasting with their eyes from the distance, while the others were revelling in fat and even carrying off the blubber to their homes. (Later, in the village, the people shared with the chief.)

The raven's first wife, the chief's daughter, had a son by him, a little raven. She had it in her arms on this occasion, and walked in front of the raven where he would have to notice her. "Here is your child, look at it," she called. But he acted as if he heard not. She called several times, and continued forcing the baby before his eyes until he said, "Come nearer, nearer still;" and when quite close to him, he turned around and excreted on them, almost covering up the child. She turned away, and left him without a word.

Death was the result of the feast. A part of the people ate so much fat on the spot that they died soon after; the rest had eaten so much and filled their barrabaras so full of blubber that during the night they suffocated. In the whole village only three were left, the raven, his wife, and his grandmother, and there they live to this day.

## II. THE TWO INQUISITIVE MEN, ACHAYONGCH AND ACHGOYAN.

There were two men; the name of one was Achayongch, the name of the other Achgoyan. They lived together, but spoke and looked at each other only when really compelled to do so. Anything happening at other places was known to them, and they generally went there to investigate. They went, looked, said not a word, did not a thing, and returned. One day, as they were sitting in their barrabara around the fire, their backs toward each other, and eating shell-fish, Achgoyan pulled out a feather from his hair, threw it from him, and said, "Achayongch, what shall we do? There is a man living over there on the other side. He hunts every day with his sling."

Achayongch was silent for a while, then he scratched his ear, and said, "I do not know what is the matter with me. There is much whistling in my ear."

Silence for a long time; finally Achgoyan, pulling out another feather from his hair, and throwing it from him, said, "Achayongch, what shall we do? There is a man living over there on the other side. He hunts every day with his sling."

After scratching his ear, Achayongch replied, "I do not know what is the matter. There is much whistling in my ear."

A third time Achgoyan threw away a feather, saying, "There is a man living on the other side whose name is Plochgoyuli. He hunts every day with his 'plochgo' (sling). We will go and see."

They set about preparing for the trip. On the canoe was piled the barrabara, the bugs and insects of the barrabara (they, being considered personal property, went with the house and person), the grave and remains of their wife. Achgoyan then thought that the canoe was sufficiently loaded; but on launching it was discovered too heavily loaded on one side; and in order to have it equally heavy on both sides, they dug up a little hillock, and put it on, and when they had filled hollow reeds with fresh water, started off.

Coming close to the other shore, they saw Plochgoyuli hunting ducks with his sling. He saw them too, knew the nature of their visit, and on that account threw rocks at them so as to destroy them. The first rock hit close to the canoe, and made Achgoyan, exclaim, "Ka! Ka! Ka! Ka! It nearly hit." The second rock hit still closer, and he exclaimed again, "Ka! Ka! Ka! Ka!" and as the rocks continued coming, they steered their canoe around, but not before Plochgoyuli had damaged the canoe. On returning home, all the things were replaced.

A few days later they were sitting in the barrabara around the fire, their backs toward each other, eating shell-fish. Achgoyan pulled out a feather, and throwing it from him, said, "Achayongch, there is a man living on an island. He heats a bath, and catches codfish every day."

Achayongch scratched his ear, and replied, "I do not know what is the matter; but there is much whistling in my ear to-day."

A pause; then Achgoyan pulled out another feather, saying, "Achayongch, there is a man living on an island in the middle of the sea whose name is Petingyuwock. He heats a bath, and catches codfish every day."

"I do not know what is the matter; but there is much whistling in my ear to-day," answered Achayongch.

Silence for a long time; finally Achgoyan, pulling out a third feather, spoke up, "Achayongch, there is a man living on an island in the middle of the sea, whose name is Petingyuwock. He heats a bath, and catches codfish every day. Let us go and see."

They paddled off in the canoe, loaded with barrabara, bugs, grave, and hillock. On reaching the island, they beached the canoe, and went into the barrabara. An old man who was sitting there exclaimed, "Futi! where is the man-smell coming from?"

"We came to see because we heard that there is a man living here who heats a bath, and catches codfish every day."

"The bath is ready," said Petingyuwock, and Achayongch and Achgoyan went in to take a bath. While they were bathing, the old man tied together a lot of thin, dried kelp, which he had kept to make clothes, into a long rope, and fastened one end of it to the



canoe. That done, he roasted a codfish and gave it to the men when they came out of the bath. "There is a strong wind blowing. You had better hasten back," suggested the old man.

The men pushed off against a strong sea-breeze ; and when quite a distance from the shore, the old man commenced pulling his end of the rope, gradually drawing them back, and when he had them close to the shore, asked them why they delayed, since the wind was freshening up every moment. A second time they started. This time they went about half way across before Petingyuwock, who was in the barrabara, began hauling in the rope until the canoe was on shore again. He then came out, and demanded to know why they did not go while there was yet time. The third time they paddled against such a strong breeze that with great difficulty headway was made at all. When half way across, the old man pulled again the rope, but the wind upset the canoe.

The grave of their wife became a porpoise. Achayongch and Achgoyan were cast on the shore, where they became two capes ; and since then quiet and peace are unknown on capes ; for the men were inquisitive.

### III. THE GIRL WHO MARRIED A STAR.

The chief of a very large village had an only daughter whom he never permitted to go outside of her barrabara. Two servant girls were at her beck and call, and they attended to her wants.

One lovely summer day, the earth and sky being clear and blue, the air inspiriting, she felt herself irresistibly drawn to the window by the glad sunshine peeping through it, by the joyful shouts of those outside, and by the plaintive notes of the golden-crowned sparrow : and as she stood there, seeing and not seeing, she thought of her own sad life, and wondered why the pleasures of the other people were closed to her. She stood there a long time, and when she turned away, there were tears in her eyes. Her servants were watching her ; on noticing it, she sent them away, one for fresh water, and the other after sweet roots. At their departure her imagination and feelings took again control of her. Her past life stood out before her very distinctly, and she groaned when she thought of the numerous proposals of marriage she had received during the last year ; for nearly every day one or more men from the neighboring villages came to ask her in marriage from her father. He was unwilling to part with her, especially against her consent ; and she, with her very limited knowledge of men and their ways, thought marriage strange and foolish, and rejected all offers.

With this subject in her mind, she was interrupted by her servants, who were sent by her father to announce to her that a bidarka with two young men had just arrived to seek her in marriage.

"Oh! why should I marry? Go, and say to them that I have no desire to marry. I am content to live as I am. Here it is warm. Why should I marry when I am not even allowed to go outside?"

One of the servants took the liberty of suggesting that, "One of the fellows is very young and handsome, the other not quite so. You had better marry now."

"If he pleases you, marry him. I am satisfied and warm here; and why should I marry?" she curtly replied.

"They are waiting for you," the other servant said, "and you may come outside if you like."

"Go, bring me the water and roots, and tell them I will not marry." Saying this, she pushed them outside, and, throwing herself on the bed, had a good cry. When the servants returned with roots and water, they found her in such a state that they feared she was ill. They questioned and tried to pacify her, but she paid no attention to them. "What have we done to you that you should be angry with us. It is not our fault that you please all men, and they desire to marry you. If your father finds out your present condition, he will punish us," etc.

In the evening she said to the girls, "Go, sleep in the adjoining barrabara; if I need you, I will call you." When they had filled the stone lamp, fixed her bed, and in other ways arranged for her comfort during the night, they went out.

Unable to sleep, the girl sat up, making sinew thread; and about midnight she heard some one cutting the intestine window, and a man's voice calling softly, —

"Chit! chit! chit! chit! look this way." She did not, and went on with her work.

"Chit! chit! chit! chit! just look at me once," he pleadingly called. If she heard him, she took no notice of him.

"Chit! chit! chit! chit! look at me just once." For the third time she heard the tempter's call. This time she looked up, and beheld a very handsome young man, with a face as white as hers, and she asked him, "Why do you ask me to look at you?"

"Come here quick! I wish to marry you," he whispered.

"What for?"

"Come quick! I am going to marry you. Why spend your days and nights in loneliness here. Come with me and see the world," he coaxingly said.

Without more ado she obeyed, and with the aid of her lover escaped through the window, and hurried down to the beach. There a bidarka and her lover's friend were awaiting them, and after stowing her away in the bidarka, they paddled off.

It was daylight when they landed, and she was taken to a nice



clean barrabara. Here she lived three days, and during that time she was by turns the wife of both. On the morning of the fourth day she was led to a large, open, cold barrabara, and tied up there. It was in the fall of the year, and the cold wind blew through it, and made her shiver with cold. Her food consisted of bare bones. In this cruel and sure way the men hoped to be rid of her.

The second morning of her imprisonment, and while the men were away hunting, the girl, cold and hungry, heard some one approaching. "Tuck, tuck, tuck, tuck," it sounded as it drew nearer and nearer until it ceased in the entrance. She raised up the leather door, and a very old, shrunken, shrivelled, and toothless woman, bearing a platter of hot meat, entered and said: "I have brought you some meat, for I know you are hungry. Eat fast." The girl, being very hungry, ate as fast as she could, but still not fast enough to please the old woman, who continued hurrying her to eat still faster. "Eat faster — they will soon appear — why did you marry them — faster still — they are almost here," she said almost in one breath. When the girl had done eating, the woman cleaned her teeth, so that no sign of food should be left on the premises, and hastily snatching up her platter, disappeared as mysteriously as she appeared. "Tuck, tuck, tuck, tuck," floated back faintly, and died out altogether.

The old woman did not go too quickly; for the men appeared very soon after. "Still she lives; she does not even change color. Somewhat tougher than her predecessors," they laughingly remarked, and left her. A little later they brought her bones; and the girl went at them as if she were famishing. Noticing that the girl was not the worse from her treatment, and suspecting something was wrong, the men commenced to watch. They would go out a short distance from the shore, and then come right back, and conceal themselves. But during their brief absence the old woman appeared and fed the girl. For several days this spying continued.

Very early one morning, just after the men had gone out in their bidarka, the old woman came, with meat, and speaking rapidly, said, "Eat fast — why did you come here — they have starved many girls before you. If you do not wish to die, come with me. I have a son who desires to marry, but cannot get a wife. This is the last time I come to you — the men have discovered, are aware of my visits. If you come with me, the men shall never find you" —

"I will go with you," interrupted the girl.

In a twinkle the old woman unbound her, and set her in a large basket, which she put on her back. "Now close your eyes tight, and don't open them till I tell you," cautioned the old woman. As they began to move, the girl felt the cold air while they buzzed and

whizzed through it. Tiring of keeping her eyes closed, she opened them just a little. "Äi, Äi, Y-ä-h," screamed the old woman, "close them, or we will fall in the water." The noise and whir of the air, as they rushed through it, was so annoying that she began to unclose her eyes for the second time. "Don't open them now; we will soon arrive, and then you may look," pleaded the woman.

When they came to a standstill, the girl found herself in front of a large barrabara. The interior was cozy and clean. A cheerful fire was burning, over which were several pots with seal and duck meat. Spreading out a mat in the front part of the room, the old woman begged the girl to be seated; then she brought her a new pair of torbarsars and a sea-otter parka. While the girl was dressing, the old woman ran outside for a moment, and on her return said to the girl: "Don't be scared when you see my son; although his appearance is terrifying, yet he is very harmless." This news had a pensive effect on the girl, for she wondered what she had got into. To distract her from her gloomy thoughts, the old woman placed food, and talked to the girl. Pretty soon she went out again, and hurried back, announcing, "Here comes my son." The girl, already half-frightened, kept her eyes on the doorway, and when, of a sudden, a lot of willow twigs darkened it, she fell back, screaming, "Äi, Äi, Y-ä-h! Äi, Äi, Y-ä-h!" The old woman hastened to her, trying to calm her. "Don't be alarmed," she said; "this is my son; these are some of his hair." She stared at him, doubting her own eyes; for he was one-sided. That side, however, was complete, and had all its members in the usual place, except the eye, which was in the forehead, and shone very brilliantly.

"Look at the wife I brought you," the mother called the son's attention to the girl. He turned his one eye on her, and, from the way it winked and sparkled, he was well pleased. Probably because he was embarrassed, or perhaps he thought it wise to leave the two women to themselves for a time, he left the room. When he returned, a little later, with seals and several kinds of ducks, he found the bride looking more cheerful. The marriage was not delayed at all. In the course of a very short time a child was born, a boy, who was the perfect image of his father, and "just as pretty," as the grandmother said. There was happiness and no lack of cheering light in the family, especially when pretty, one-sided baby awoke and opened his little wee sparkling eye. Mamma, as was natural, vowed it was the brightest baby she had ever seen, and it had more expression in its one eye than other babies had in their two eyes and face together, to which statement grandmother readily agreed.

Although a bride of several months, the girl had not yet become well acquainted with her husband and his strange body, as is shown

from the following incident : One night being stormy, the husband did not go out as usual, and during the night he asked his wife to scratch his moss-covered head, in which his hair, the twigs, were rooted. Telling him to keep his eye open, so she could see, she commenced the operation with the twigs first. In doing so, she disturbed a mouse, which ran and hid in its hole in the moss. "Äi, Äi, Y-ä-h !" she shrieked, and dropped his head ; "there are mice in your head."

"Oh, no !" he declared, "they are mere fleas."

A year had passed since the happy marriage between the son of the sky and the daughter of the earth took place. The one-sided result of this marriage began to grow and become strong. Motherhood brought with it the desire to see her own parents once more. Permission to do this was granted, and the mother-in-law set about making a basket in which to send her down. When it was done, she called the young mother to the fireplace, around which were four flat rocks, and said : "Raise these rocks, and try and find your father's village." Darkness of night was in the first one ; the rosy tints of dawn were visible in the second ; a grand sunset filled the third ; and in the fourth she recognized the village of her father, wrapped in midday splendor. Then she seated herself in the basket, to which a rope was tied ; but, before lowering her, the mother-in-law gave her some advice : "Close your eyes tight, and don't open them, for if you do you will fall. Should you meet with an obstacle on the way, stamp your foot, and it will disappear. A second obstacle may impede your progress ; do likewise, and it too will vanish. When for the third time the basket stops, uncloze your eyes, and you will find yourself in the home of your childhood. If it does not please you down there, seat yourself in the basket again, pull on the rope, and I will draw you up."

Placing the child in her arms, the old woman lowered away, and after encountering the enumerated obstacles, the young woman saw in front her native village. To the barrabara of her father she directed her footsteps, and, as she drew near, she noticed a grave close by. For when she disappeared so suddenly, her parents, thinking her dead, made a grave for her, probably to take her place (?). She went in, and when the people there saw her with the queer-looking child in her arms, they ran pell-mell out of there, thinking she returned from the land of the dead.

This reception brought tears to her eyes, and, realizing for the first time the great gulf that separated her from her earthly relatives, and that her real home now was with the father of her child, she walked back to the basket, gave the signal, and a little later was welcomed by her mother-in-law and husband, from whom she parted no more, and with whom she is living to this day.

Her husband is a star. At sunrise each morning he goes to sleep for a few hours; after that he hunts ducks, seals, and other sea animals. If, on his return in the evening, it is cloudy and stormy, he spends the night at home with his family; but if it is clear, he stretches himself out on the sky, and observes the doings of the world below, as any one who takes the trouble to look up can see.

#### IV. THE GIRL WHO WENT IN SEARCH OF HER LOVER.

A terrible misfortune befell the people of a very large village. Of all the hunters that left the village not one ever came back, nor was it known what became of them. In that village lived a very beautiful girl, who loved and was beloved by a brave young hunter and joyfully consented to become his wife; but the parents objecting, the marriage never came off. The disappointed lover decided to drown his grief in hunting, and, although cautioned by the old men, insisted on going and went. A week, a month, passed, and when he did not return, he was given up as lost. Not so the girl; she could not believe him dead, and concluded to go and search for him.

Secretly she made preparations, and one night, when all the other villagers were sleeping, stole out quietly, and, taking her father's one-hatch bidarka and kamalayka (waterproof shirt made of intestines), started off. After going some distance from the village, she ceased paddling, closed her eyes, and began to sing. She sang a verse, then opened her eyes, and on noticing that the bidarka was drifting with the current, shut her eyes again and continued singing. At the end of the second verse, she looked about again, and, seeing the bidarka drifting as before, only faster, closed her eyes and sang a long time. When she looked around the next time, the bidarka was going very, very fast. Becoming alarmed, she tried unsuccessfully to change its course. The speed of the boat increased each moment; and soon she heard the mighty roar of falling waters. Her life without her lover was not worth living, so closing her eyes, she resigned herself to her fate and awaited death. Very swiftly the boat rushed now; the roaring waters became dreadful; and her heart almost stopped beating when she felt herself going down, down, down, and suddenly coming to a standstill. She was not hurt, but could neither come out nor move. The bidarka was fast.

Dawn was approaching as she lay there, wondering what would become of her and what became of her lover. When it was broad daylight, she saw a bidarka, with one man in it, coming toward her. On coming closer, the man exclaimed, "Ha! Ha! I have another victim," and placed a bow and arrow, having a two-edged knife on the end, near him for immediate use. But as he came a little nearer,



he put back his weapons, saying to himself, "Seems to me that is a woman. No, it cannot be," he added a moment later, and picked up his bow and arrow again, only to replace them, and crying out, "If you are a woman, speak up, and I will not kill you; for I do not kill women." She assured him that she was a woman, and he came and took her out of the bidarka, seated her in his, and paddled off with her.

Reaching his home, a small barrabara, and occupied by him alone, she noticed many human heads; and in one, not yet badly decomposed, she recognized her lover's. She did not say a word, but swore vengeance. The man told her that he would have her for his wife, and ordered her to cook something for him to eat, which she did of deer and seal meat. At bedtime, he pointed to a corner of the barrabara, telling her to lie there, while he slept in the opposite corner. Although this arrangement seemed queer to her, she obeyed without questioning.

The following morning he led her to a little small barrabara, and showed her a number of headless human bodies. "These," said he, "I do not eat; but I have three sisters, living some distance from here, who eat human flesh only. It is for them that I killed these people. Each day I take one of these bodies to a different sister." He then lifted up a corpse, and, taking his bow and arrow, walked off. The girl followed him to the place where the road forked. One path led to the right, another to the left, and the third continued straight before her. Noticing which he took, she returned to the barrabara, and busied herself the rest of the day, removing two of the posts from one of the walls, and digging an underground passage out. All the dirt she removed and dumped into the sea, and cunningly concealed the passage. Towards evening she cooked supper, and when he returned, they ate it in silence and then retired; she in her corner and he in his.

After breakfast the next morning, he carried away another corpse. She, taking the bow and arrow which he left behind, followed him secretly. Where the road divided, he took the path to the left, while she followed the one in the middle. After keeping it for a while, she cut across to the left path, and by hurrying managed to reach the home of his sister and kill her before he came there. From there she ran to the homes of the other sisters, killing them, and then back to the barrabara. He, coming to his sister's, and finding her dead, hastened to the homes of the other sisters, and finding them dead also, suspected the criminal, and determined to kill her.

She was sitting on the barrabara when he came. "You killed my sisters and I will kill you," he cried. He rushed for his bow and arrow, but they were not in their places, and when he discovered

them in her hands, he began begging them of her, promising to do her no harm. At first she refused, but he pleaded and promised until she, trusting in his promises, gave them to him. As soon as he had them, he shouted, "Now you shall die," and shot at her. But she, dropping through the smoke hole, was out of sight before the arrow could reach her; and while he was looking for the arrow, she crawled out through the underground passage, and perched herself anew on the barrabara. This sudden appearance was a mystery to him, since the door was closed. Again and again he shot at her, and each time she disappeared and appeared in the same mysterious manner. At last, seeing that he could not hurt her, he said, "Since I cannot kill you, take these, and kill me."

"I do not want to kill you," she said. "But I am afraid that you will kill me some day, when you think of my doings."

He swore never to hurt her, and she came down. They ate supper, and retired in the usual manner; but as he was about to fall asleep, she moved close to him, and commenced talking to him, keeping him awake the whole night. Five days and nights she tortured him in this way, giving him no opportunity to sleep. On the sixth day, in spite of all that she could do, he fell into a deep sleep. Although she pulled and pinched him, he could not be aroused. She then brought a block of wood from outside, and, placing it under his neck, cut his head off with a knife which she stole from one of his sisters.

In his bidarka she put his bow and arrow and knife, and, seating herself in it, started on her homeward journey by way of the falls. But the falls were there no more; for they existed through the evil power of the man, who was a shaman; and when he died, his influence ceased; the river flowed smoothly and steadily in the old channel. Her bidarka she found drifted on the beach, and after repairing and placing his weapons in it, paddled away, and in good time came home.

When the people of the village learned her adventures, and that she killed the shaman, they rejoiced exceedingly. The old men decreed that the shaman's weapons, which the girl had brought along, should be thrown on the garbage pile, where they would be polluted.

#### V. THE GIRL WHO MARRIED THE MOON.

Two girls, cousins, lived in a large village; and those evenings when the moon was out they went to the beach to play. Claiming the moon as their husband, they spent the night in gazing and making love to him. For shelter they had a propped-up bidarka (large skin boat), and in the course of the night they changed their posi-



tions several times, so as to be face to face with the moon. If on their return to their homes in the morning their parents questioned their whereabouts, they replied that they watched the moon till he passed from sight. Many of the people heard them remark on different occasions that they loved the moon, and wished they, too, were moons.

One evening, in company with other young people, they amused themselves on the beach. Night coming on, the others returned to their homes, but these two remained. When during the night the moon withdrew from sight, one of the girls complained: "Why does the moon hide himself so suddenly? I like to play with him, and have light." "I, too," said the other. Although they thought it was close on to morning, and that the moon had vanished for the night, it was yet midnight with the moon behind the clouds.

Up to this time they had not noticed their dishevelled hair, and when they now began to put it in order, they were startled by hearing a noise close to them, followed immediately by a young man. He looked at them for a moment, and then said: "You have been professing love for me since a long time. I have watched and observed you, and know you love me, therefore have I come for you. But as my work is hard, I can take only one of you, the more patient one." As each claimed superiority in that virtue, he said, "I will decide this point myself; I will take both of you. Now close your eyes, and keep them closed." So saying, he grabbed each by the hair, and the next moment they were rushing through the air. The patience of one was soon exhausted, and, on peeping, she dropped down, down, down, leaving her hair behind her in his hands. In the morning she found herself near the bidarka, from which she had parted not long since. The other girl, however, kept her eyes closed, and in the morning found herself in a comfortable barrabara, the home of the moon. There as his wife she lived for a time, apparently happy in loving him. Generally he slept during the day, and was out during the night; but frequently he went away in the morning and returned in the evening; at other times he left in the middle of the day, and when he returned, it was night. His irregular going-out and coming-in puzzled her much; but he never offered to explain to her where he went and what he did in his absence.

This silence and indifference piqued her not a little. She bore it as long as she could, and then called him to account.

"You go out every day, every evening, every morning, and every night. Where do you go? What do you do? Who knows the kind of people you associate with, while I am left here behind."

"I do not associate with the people here, for there are none of my kind here," said he. "I have work to do, and cannot hang around you all the time."

"If it is so hard, why don't you take me with you to help you sometimes," she asked.

"I have too much hard work to be bothered with you," he replied. "I brought you up here because I had no rest when you were down there. You and your lovely cousin were always staring and staring at me. No matter where I looked, your grins always met me. Now stop being foolish and wishing to go with me; for you cannot help me. Stay home, and be a good girl."

"You don't expect me to stay home all the time," she said, weeping. "If I cannot go with you, may I not go out by myself occasionally?"

"Yes, go anywhere you like, except in the two barrabaras yonder. In the corner of each there is a curtain, under which you must on no account look." Saying this, he left the barrabara, and that night he looked paler than usual.

Shortly after she went out for a walk; and although she went far and in different directions, she could see no people and only the three barrabaras aforementioned. Short trails there were many. Some of them she followed, and in each case stumbled on a man stretched out face down. It gave her much pleasure to kick them, which she invariably did. On being so disturbed, each would turn on her his one bright sparkling eye, and cry out: "Why do you kick me? I am working and am busy." She kicked them till she was tired and then started home.

The two barrabaras were on her way, and of course, she had to look in. With the exception of a curtain in the corner, the first barrabara was bare. She could not resist the desire to look under the curtain, and when she did so, she beheld a half-moon, a quarter of a moon, and a small piece of a moon. In the second barrabara, she found a full moon, one almost full, and another more than half full. After thinking it over, she could see no harm in trying one on just to see how well it would become her. The one almost full pleased her best, so she put it on one side of her face, and there it stuck. Notwithstanding she cried, "Äi, Äi, Y-ä-h', Äi, Äi, Y-äh'," tugged, and pulled it would not come off. Fearing her husband would arrive on the scene, she hastened home, threw herself on the bed, and covered up her face.

There he found her on his return, complaining that her face was paining her. He, however, suspected the real cause, and went out to investigate. On his return, he questioned her about the missing moon. "Yes," she admitted; "I tried it on just for fun; and now I cannot take it off." She expected him to fly into a rage, but he did nothing of the kind. Going up to her, he pulled it off gently.

Seeing him in such unusual good humor, she related to him the

adventures of the day, especially the sport she had with the one-eyed people scattered over the sky.

"They are stars," he said reprovingly.

When she had concluded, he said to her: "Since of your own free will you put on this moon, wear it from now on, and help me in my hard work. I will begin the month, and go the rounds until the full moon; after that you will start in, and finish out the month, while I rest." To this arrangement she consented, and ever since then the two have shared the hard work between them.

*F. A. Golder.*

SYSTEM AND SEQUENCE IN MAIDU MYTHOLOGY.<sup>1</sup>

IN the introduction to his "Creation Myths of Primitive America," Curtin has pointed out very clearly, what to be sure had been recognized for some time, that in the case of many Indian tribes there is a conspicuous definiteness and systematic quality in their mythology. The whole body of myths possessed by the tribe is not an orderless mass, but rather a coherent series of tales which follow each other in a fixed and definite sequence. In the volume referred to, Curtin has given a selection from the myths of the Wintun and Yana as illustrations. During the past season's work among the Maidu, a contiguous stock, I secured sufficient material to be able to outline in some detail the sequence of myths in the two northern sections of the stock, and it is of the two cycles found, and their relations one to the other that I wish to speak.

The material is fullest in regard to the Northeastern section, or Mountain Maidu, and I shall consider these, therefore, first.

In the mythology of this portion of the Maidu, which, I may say in passing, were formerly quite isolated from the other sections, there are several main periods. First, we have the coming of Kodoyanpe (the Earthmaker) and the Coyote, their discovery of this world, and the preparation of it for the "first people." Next, the creation of these first people, and the making and planting of the germs of the human race, the Indians, who were to come after. Third, the long period during which the first people were in conflict, and were in the end changed to the various animals in the present world. In this period Earthmaker tries to put an end to the Coyote, whose evil ways and wishes are in direct contrast to his own. During this period Earthmaker is aided by Onkoito the Conqueror, who puts an end to many an evil being and monster who would make life dangerous for men when they should come upon the scene. Lastly comes the period of final conflict, during which Earthmaker strives for a last time in vain with the Coyote, his defeat, and disappearance toward the East coincident with the appearance of the human race, which bursts forth from the spots where the original pairs had been buried long before. Let us briefly run over these successive periods in order.

In the beginning of things Kodoyanpe and Coyote were floating in a canoe on a great sea. As the canoe drifted here and there, they sought in vain for any sign of land. At last, after a long time, and after many songs, they saw an object like a bird's-nest floating on

<sup>1</sup> Read at the annual meeting of the American Folk-Lore Society held at Washington, D. C., January 1, 1903.

the surface. To this Earthmaker fastened ropes, and stretched them to the five directions, East, South, West, Northwest, and North. They sing, and Coyote brings it about by his songs that the world shall be mountainous, and rugged, and hard to travel through, thus showing at the outset his evil propensities. Telling Coyote to lie flat on his face and not to look, Earthmaker stretches the tiny mass of earth till it is so large that no one can see the end of it. Coyote then sets off to see the world, leaving Kodoyanpe alone. He too starts off on a tour of inspection, going to the south, and then around through the west, north, and east back to his starting point. Here he makes a pair of figures, in shape like men, but very, very small, barely as big as a tiny seed. These he plants under a gopher hill. He goes from place to place, and at each he makes such a pair; some are dark, some light. To each he gave a name, and a country, and said, "You shall grow, keep growing through many dawns, through many, many winters, till, when all your dawns and all your winters are accomplished, you will cease to grow, you will be men and women, you will come out of the ground, you will be born. You shall have children, and they in their turn shall have children, and there will be many people in the land." He made thus as many pairs as there are tribes and different people. When he had completed the last, he called to them all, and told them that the world should be a good world, an easy world, that food should be plenty, that life would be easy. He then returned to the centre of the world, whence he had started, built a house, and lived there for a long time. Soon after this Coyote came back, built a house near by, and lived there too. Then Earthmaker made the first people, and the second period, that of strife and conflict, is begun.

It is to this period that the great bulk of the tales in the mythology belong, in particular those which relate how the first people were finally transformed in one way or another into the various animals we have to-day. Sometimes this is by mutual fiat. One says, for example, after an encounter, "You shall be a mink;" the other retorts, "And you shall be a rabbit." In other cases Earthmaker brings about the change. One after another thus the first people are transformed, and the evil monsters killed, till at the end of the second part of the period, all are gone.

All this time Earthmaker lives on in his house. Angered by the continual evil deeds of Coyote, and by the conflicts of the first people, Earthmaker calls a great council of all people, and declares to them the evil qualities of Coyote, and persuades them to try to destroy him. They kill all the Coyotes except one, and him at last they catch. They try in various ways to destroy him, imprisoning him in a split tree, or putting him on an island in the sea, but always



Coyote escapes. At last Kodoyanpe brings on a flood, from which all but Coyote are to be saved in a canoe, but Coyote manages to get in unseen, and thus is saved a third time. In despair Kodoyanpe now gives up his attempts to destroy Coyote. He makes for himself a wife, and tells Coyote how to do the same, and tells him that there is to come another race of beings, the Indian people, whose life he wants to be easy and comfortable.

Again Coyote interferes, declaring that life shall be hard and painful, and that man must die, and not be able to live forever as Earthmaker had wished. Angered beyond endurance at last at this constant thwarting of his plans, Kodoyanpe gathers up his property and sets out to leave the world. He places the reed in the path that later turns to a rattlesnake and kills Coyote's son, and without looking back departs eastward. When Coyote sees his son lying dead he pursues Earthmaker, calling to him that it were better after all if man were to live, if life were to be easy and painless. But he fails to catch up with him, or make him hear, so turns back, blaming himself for it all.

In the next period Kodoyanpe travels through the region occupied by this section of the Maidu, slaying monsters and evil beings that would, were they left alive, make life too dangerous for mortal men, now soon to appear. Starting on the upper North Fork of the Feather River, he follows this stream on to Big Meadows, and from thence goes on toward Honey Lake. Here on the top of a hill, he made a little lake, whose waters were to be those of immortal life, for all who bathed there were at once to regain youth and health. Thus for a last time did he try to carry out his promise to men when he made them, that this world should be an easy one, full of pleasure and comfort. The lake made, he passed on eastward to Reno, and thence always eastward till he disappeared toward the country of the rising sun. But relentlessly as ever the Coyote followed on his track, when the last rites for his dead son were over, and destroyed all the good that Kodoyanpe left behind him, in the end toppling over the hill on whose summit was the lake of the water of life. This last deed accomplished, he boasts of his strength, and his deeds and conquest of Kodoyanpe, and how in after time men shall tell of Coyote's cleverness and power. Then, his work accomplished, he turns his face toward the west, and in his turn disappears.

Then, throughout the world, the human pairs, long buried, burst out, the olden time, the "beteito," is past, the first people are all changed or killed, and men begin their life in the world which Wepa the Coyote had made a world of labor, pain, and death.

Such in outline is the order of events in the mythic history of the



Northeastern Maidu. From the very beginning, when Kodoyanpe the Earthmaker and the Coyote appear floating in their canoe on the primeval sea, to the end when, beaten and outplayed in his struggle for the world's control, the beneficent Earthmaker, departing towards the sunland, leaves the world to man; throughout there is so clear and definite a sequence of events that one is tempted to regard the whole as a unit, and to see in it an epic of no little power.

Disregarding for the moment, however, any consideration of the real unity of this series of tales (a unity which may indeed be in large part due to the influence of some one man of more than average intellectual ability), let us contrast it as it stands with the corresponding series among the Northwestern Maidu. A portion of this second series, in a somewhat imperfect version, has been given in the collection of myths already published. In the myth as there given, there is no mention of any monster-destroying journey of the Earthmaker, or of the details of his departure from this world. It seems, however, from additional material, that this portion of the cycle is an integral part of the series of myths in the Sacramento Valley, as well as in the mountains. While differing in detail, it contains the same type of incidents as its counterpart among the Northeastern Maidu. The comparison of the two cycles, however, brings out the following interesting fact. In the mountain cycle, all the events of creation are declared to have taken place in the far west, or southwest. There was the sea on which Kodoyanpe floated; there was the first land found; there was the place where Kodoyanpe and Coyote lived throughout the long years while the first people were in conflict with one another; and it was from the west that Kodoyanpe came, when, angered by Coyote, he left his home, and set out on his long eastern pilgrimage. The scenes, then, of most of the cycle are strange to the Northeastern Maidu; it is only the last part of the drama which is played within their territory. Now, to the Northwestern Maidu, on the other hand, all the scenes of the creation are familiar. It was at Tadoikö, near the present town of Durham, that the world was made, and the creator came ashore; here the first people were created; and here may yet be seen the traces of the houses in which Kodoyanpe and Coyote lived. When Kodoyanpe left, it was to the eastward that he went, into the heart of the Sierras, ascending the North Fork of the Feather River till he disappeared from the ken of the dwellers in the valley. Thus at the end the Northeastern cycle takes up the story where the Northwestern cycle leaves off, and carries the Earthmaker another long stage on his journey toward the rising sun.

Not only, then, does it appear that the two northern divisions of the Maidu show in their mythologies a notable system and sequence,

such that each cycle possesses a certain literary charm and power ; but the cycles themselves would seem, at least in their latter portions, to follow one another. A possible explanation of the situation might be, that there had been a separation at some time in the past of the Mountain Maidu from the valley people, and a migration of the former eastward to the mountain region they now occupy. This change of home might conceivably bring about in the cycle, once common to both peoples, such changes and additions as are apparent when the cycles are compared.

Whether or not this be the correct explanation, I am not yet ready to say. It may be noted, however, that certain other features of the culture of these two northern divisions of the stock on the whole coincide with the theory of separation advanced. Whatever be the outcome on this point, these two myth cycles are of such a character, it seems, as to afford considerable help in the solution of the problem of the mutual relations of these two sections of the Maidu. What relation the large southern section bears to these it is not yet possible to say, but should a corresponding cycle be recoverable among the remnants of the southern tribes, it would unquestionably be of much service in the determination of the mutual relationships of the various members of the Maidu stock.

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## SHINNECOCK NOTES.

DURING several summers of archæological work on Long Island for the American Museum of Natural History I heard many conflicting reports concerning the Shinnecock Indians; some to the effect that the tribe was extinct, that the people on the Reserve were all negroes, and showed no Indian characteristics whatever. Other reports were more favorable. It was not until the spring of 1902, however, that I had an opportunity to visit the place, and discover the truth of the matter.

The Shinnecock Reservation is situated just west of Southampton on the south shore of Long Island, about eighty miles from New York city. Although an Indian reservation in name, little is apparent at first glance to indicate that such is the fact; it seems to be a negro settlement pure and simple. But a closer examination shows that many of the people have Indian blood. Some are black and woolly headed, having at the same time facial characteristics distinctly Indian. Others have the straight hair and light color of the Indian, but the flat nose, large dull eyes, and thick lips of the negro. A few of the men are typically Indian. Of these, Wickam Cuffee is the best example. He is Indian in color and feature, and claims to be full blooded, but the slight curl in his hair seems to point to some admixture. He speaks with a Yankee accent, and gladly tells all he knows of the old times. Andrew Cuffee, the blind ex-whaler, also presents many Indian characteristics, while Charles Bunn (with a slight tinge of negro) and John Thompson (part white) are good types. Very few of the young men show Indian characteristics. A number of the women are pure or nearly pure blooded Indian. Among them are Mary Brewer,<sup>1</sup> Mary Ann Cuffee, and Mrs. Waters. The preponderance of women over men is accounted for by the drowning of most of the Indian men when the ship *Circassian*, stranded off Easthampton, was destroyed, on December 31, 1876, by a sudden storm. Then it was that the corpses of the Shinnecock salvors, each incased in a mass of frozen sand, were found scattered along the bleak ocean beach from Amagansett to Montauk. Thus perished the flower of the tribe—the expert whalers who had sailed on many successful voyages out of Sag Harbor or New Bedford—the men whom their white neighbors still speak of as being “noble-looking, strong, and tall.”

Many of the survivors, especially the younger ones, have left the reservation, and are now scattered abroad. The only Indian children seen during my entire stay were visitors from Shinnecock families settled elsewhere.

<sup>1</sup> Mary Brewer died December 6, 1902.

Wigwams are distinctly remembered by all the old people, who describe them as follows: Poles were bent into intersecting arches until a dome-shaped frame was made from ten to twenty feet in diameter. After all the poles had been tied firmly together, and horizontal strips put in place, the whole was thatched with a species of grass, called "blue vent," put on in overlapping rows, and sewed fast to the strips. When the top was reached, a hole was left open for the escape of smoke, and the edges of the aperture plastered with clay to prevent the thatch from catching fire. The ground plan was circular or oval, sometimes divided into rooms by partitions of wattlework and thatch. The door frame was an arched pole, the door of wood, or sometimes merely a curtain of skin or mats. An elevated bench or couch of poles generally encircled the interior, beneath which the goods were stored. In at least one case, at a place where poles were difficult to procure, the floor was dug out in the middle so as to leave a shelf around the wall which answered the purpose of bed, seat, and table. The fireplace was in the centre. Even to-day outdoor storehouses are made by digging a hole and covering it with a roof of poles and thatch.

Wooden mortars were in general use. These were of two sizes: large, with a wooden or stone pestle, for preparing corn; and small, with stone pestle, for grinding herbs. I have been unable to procure specimens of the former, but succeeded in locating, and, after much argument with the owner, purchasing a very old herb mortar made of wood, together with its original stone pestle, handed down several generations at least, in the family of John Thompson. These mortars were made of sections of the trunk of the pepperidge tree, sometimes called tupelo or sour-gum, the wood of which is noted for its toughness and freedom from splitting. The hollows in the mortars were made by laying on live coals and scraping out the charred portion, renewing the coals until the required depth was reached. White oak and maple splints were used in the manufacture of baskets, which were either cylindrical or low-sided, the latter being oblong or circular. Fancy baskets, into whose composition sweet grass entered, were formerly made, but this art has become extinct. The only basket manufactured to-day is the cylindrical type identical with those made by the whites. The splints were sometimes dyed yellow, it is said, by a decoction of the inner bark of a species of oak. The "pack basket" was frequently used half a century ago for transporting burdens of all kinds. It was carried on the back by means of a band across the forehead. Eel traps were also made of the oak splints. Serviceable brushes for cleaning pots are made by splitting the end of a white oak stick into small splints, the process of whittling and splitting taking about half an hour for each "scrub."

Large brooms were also formerly made in this style. Broad flat wooden ladles were common in old times ; but few are left to-day. Many of these resemble closely the butter-ladles of the whites. Bows were of hickory, and as long as the men who used them. I doubt if any bows can now be found outside of a private collection. Corn was prepared as hominy and samp, or as "suppaw'n" (corn meal mush), but the favorite way was to hull the corn with wood ashes, wash it free of lye, pound it in a wooden mortar, separate the hard parts by tossing in a flat basket, and finally cook it in the form of dumplings mixed with huckleberries or beans according to the season.

It is probably fifty or sixty years since the Shinnecock language died out of use — it was spoken in the childhood of such people as Wickam Cuffee, seventy-five years old, and Mary Ann Cuffee, eighty-one years old, by their parents. The few words collected are given below, together with similar words in two other Algonkian languages.<sup>1</sup> The first two examples were obtained from Mahe Bradley at Poosepatuck ; the others are Shinnecock.<sup>2</sup> Unmarked vowels are short, and c = sh. The Sauk and Fox words have a "balanced accent," and the final vowels are almost silent :—

English.	Poosepatuck and Shinnecock.	Sauk and Fox.	Abenaki.
turtle	matcík	meci'káha	
snake	skük		skuks = snake or worm
woman	skwâ	i'kwäwa	skwä
child	papús	apenôha	
sea beach	siwá a		sīwán = salt
rain	kémio	kemiyāwi	
house	wíkam	wikiyāpi	wikóm
corn mush	suppán	tagwahāni	
shell fish	sétcawa		
thank you	tabutní		
greeting	háhcamī	hau !	
come quick	mekwí		

Very little was obtained in the way of folk-lore or traditions, but it is evident that such exist. More time devoted to the subject would doubtless rescue more words from oblivion, would accumulate a stock of folk-tales showing the negro influence on Indian stories, or vice versa, and would, in all probability, unearth many ethnological treasures from among the musty contents of the old garrets and lofts of the Shinnecock Indian Reservation.

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<sup>1</sup> The Sauk and Fox words were obtained from Mr. William Jones, and the Abenaki from Mr. Elijah Tahamont.

<sup>2</sup> Some of the words given as Shinnecock (*e. g.* *skwâ* and *papús*) may be borrowed from English, though primarily of Indian origin.



## RECORD OF AMERICAN FOLK-LORE.

## NORTH AMERICA.

ALGONKIAN. *Passamaquoddy, Micmac, etc.* "Kulóskap the Master and Other Algonkian Poems" (New York, 1902, pp. 370), by Charles Godfrey Leland and Professor John Dyneley Prince, is a book for both the folk-lorist and the man of general culture. Part i. (pages 41-219) records the Epic of Kulóskap, — the creation legends, the master's kindness to man, the master and the animals, the master and the sorcerers, — the story of deeds and adventures of the demi-god of the Eastern Algonkins, at once the creator and the friend of man. Part ii. (pages 221-270) contains Witchcraft Lore, — the wizard's chant, the woman and the serpent, the wizard snake, the measuring-worm, the p'mûla or air-demon, the little boy kidnapped by the bear, the wizard and the Christian priest, six short tales of witchcraft, a Delaware youth and his uncle, the dance of old age, a tale of the river elves. Part iii. (pages 271-334), Lyrics and Miscellany, contains the song of Lappilatwan, the story of Nipon, the summer, the scarlet tanager and the leaf, the blind boy, a Passamaquoddy love-song, the song of the stars, how the Indians lost their power, the partridge and the spring, Lox (the Indian devil). An appendix (pages 340-359) gives Indian text and English translation of the Passamaquoddy wampum records, the ceremonies customary at the death of a chief, the ceremony of installation, and the marriage ceremony (ancient rite, and in later days). An explanatory glossary of Indian words used in the English text concludes the volume. A preface (pages 11-18) is furnished by Mr. Leland, and an interesting and valuable historical-ethnographical introduction (pages 21-40) by Professor Prince. A few of the poems here published have already appeared in Leland's "Algonquin Legends of New England," but the great mass of the material has been hitherto unedited. The tribes represented are the Passamaquoddies, Penobscots, Abenakis, Micmacs, and Delawares, all belonging properly to the eastern division of the Algonkian stock. Kulóskap of the Passamaquoddies is the Klûskâbe of the Penobscots, the Glooscap or Gluskap of Canadian and American writers. His name signifies "the liar," and he "is called the deceiver, not because he deceives or injures man, but because he is clever enough to lead his enemies astray, the highest possible virtue to the early American mind." Some of the material in this book indicates the survival of heathen ideas among the Christian Indians, — the story of the wizard and the priest (pp. 242, 243) shows native appreciation of the humor of the situation. Whoever has not yet come to believe that there is

true poetry in Indian life should read this book, for here man, insect, bird, and beast have all a share in it. Some of the episodes in the Kulóskap epic (*e. g.* the victory of the babe) belong to the really human things of the world, and it were idle to maintain that such compositions as The Song of Lappilatwan, The Story of the Summer, The Scarlet Tanager, and The Leaf, do not belong to that poetry whose genius all the world recognizes. All the human passions and instincts are here. Here man is man. The Indian is one of ourselves, he is human.

CADDOAN. *Pawnee*. In the "American Anthropologist" (vol. iv. n. s. pp. 730-736) for October-December, 1902, Miss Alice C. Fletcher publishes a brief paper on "Star Cult among the Pawnee — a Preliminary Report." The particular people concerned are the Skidi band of the Pawnee, and the importance to them of the stars may be seen from the words of an Indian cited by the author: "The Skidi were organized by the stars; these powers above made them into villages, and taught them how to live and how to perform their ceremonies. The shrines of the four leading villages were given us by the four leading stars, and represent those stars which guide and rule the people. The shrine of the village at the west was given by Tiráwa, who is above and over all the stars, hence it is over all the others which were given by the stars." Not only in the position of the villages is the influence of the star-cult manifest, but also in the construction of the earth-lodges and the elaborate rites connected with it. Except the north star and the morning star, the knowledge of the position of the stars so important in the ceremonial life of this people seems to have been lost. The central group of four stars may be the four in the body of Ursa Major, but the Indians cannot say so. This preliminary paper is to be followed by other studies.

CHINOOKAN. *Kathlamet*. Dr. Franz Boas's "Kathlamet Texts" (Washington, 1901 [1902], pp. 261) forms "Bulletin" No. 26 of the Bureau of American Ethnology. The 17 myths and 16 tales, of which English versions together with the Indian texts and inter-linear translations are given, occupy pages 9-251, the remaining pages being taken up by brief abstracts of the myths and tales. The Kathlamet is the dialect of the Upper Chinook that was spoken farthest down the river, and in 1894 but three speakers of it still survived, one of whom, Charles Cultee, is the authority for these texts, which were recorded by Dr. Boas in the summers of 1890 and 1891 and in December, 1894. The picture of another of these three Kathlamets, Mrs. Wilson, forms the frontispiece to this Bulletin. The work of Dr. Boas "was greatly facilitated by Cultee's remarkable intelligence." The myths treat of AqiasXénasXēna and her adopted child, Nikciamtcā'c (a deluge legend), myth of the sun,

myth of the swan, the spearing of the copper, myth of the coyote, myth of the salmon, myth of the elk, myth of the southwest winds, rabbit and deer, coyote and badger, panther and lynx, seal and crab, myth of the mink, robin and salmon-berry, panther and owl, the raccoon. The tales deal with *Tiápexoacxoac* (a story of dog-children), *Emōgoálek* (chief's son's love for slave-girl), the brothers (a younger brother story), the war of the ghosts, the *TkulXiyo-goáik* (boy outranks his father), *PēLpeL* (fall of robber-chief), the *nīsál* (revenge of a spirit), the spirit of hunger, winter all the year round, the girl who was carried away by the thunder-bird, the man who was transformed into a snake, how the Klatzop were killed by lightning, war against the Klatzop, how the Kathlamet hunt sea-lions, Cultee's ancestor conjures the sea-lion, Cultee's grandfather visits the ghosts. Among the things attempted to be accounted for in these myths and tales are the following: Why large roots are not eaten (the first eater of such was transformed into a snake), origin of the sun-dogs (they are the Siamese-twin sons of a man who went up into the sky), why the swans leave when the smelts come (cursed by a chief's daughter), origin of the color of the clam and of the blue jay (various hues of copper), origin of shape of crow and blue jay and of head of flounder (made so by angry salmon), origin of the constellations (people unable to return to earth after blue jay cut the rope attaching it to the sky), why the rabbit's skin is thin (his enemies, after skinning him, give him only half his skin when he comes to life again, and this he has to stretch thin to get into), origin of the red breast of the robin (smeared with her own blood, the crow thinks her dead and picks at her breast), origin of the marks on the raccoon (struck by crow with firebrand). The deluge legend has quite an Algonkian aspect, — the diving of the animals for mud to reconstitute the world is a prominent item. The tale of panther and lynx is a typical elder and younger brother story; the raccoon tale is of a nature to make one look with favor on the theory of an Indian origin for certain "Uncle Remus" stories.

NORTH PACIFIC COAST. Mr. Waldemar Bogoras's extensive article on "The Folk-Lore of Northeastern Asia, as compared with that of Northwestern America," in the "American Anthropologist" (vol. iv. n. s. pp. 577-683) for October-December, 1902, is one of the most valuable publications due to the investigations of the Jesup North Pacific Expedition. The material considered by Mr. Bogoras embraces some 500 tales, chiefly from the Reindeer and Maritime Chukchee, but including also others from the Kamchadale, Koryak, Kerek, Lamut, Russianized Yukaghir of the Kolyma, Chuvantzy, Russianized natives of the Anadyr, and Asiatic Eskimo, peoples whom the author groups together as "West Bering tribes, in dis-

inction from the East Bering Eskimo and Indian tribes of the American shore." Outside brief introduction and conclusion, the article consists of three parts: General Character of the Folk-Lore (general characteristics and affinities, supernatural beings, the soul, the world, animal tales, etc.), Comparison between the Folk-Lore of Northeastern Siberia (32 items), Comparison between the Folk-Lore of Northeastern Asia and that of the Indians of the North Pacific Coast (59 items). In an Appendix (pages 671-682) are given lists of traditions, etc., common to the West Bering tribes and the Eskimo, and of those common to the West Bering tribes and the North Pacific Indians, — also a brief list of those common to the West Bering tribes, the Eskimo, and the Indians.

The summary shows 26 tales of similar scope among the Chukchee and the Eskimo, 33 among the Chukchee and the Indian, — the first group containing several tales that are identical, the second chiefly tales with similar episodes only. Between the other West Bering tribes and the Eskimo the cases of similarity are 12 (two are complex tales with several episodes); and between the other West Bering tribes and the Indians, 18 (five are complex tales with several episodes). The number of cases of similarity for Chukchee, Eskimo, and Indians together is 13, and for the other West Bering tribes, Eskimo and Indians, 6 (of which 5 belong also to the Chukchee). The general conclusion reached by Mr. Bogoras is that "while Chukchee folk-lore is closely related to the folk-lore of both the Eskimo and the Indians, that of the other West Bering tribes shows comparatively much greater similarity with Indian than with Eskimo tradition. The raven tales of Alaskan Eskimo, recorded by Nelson, the author regards as "probably borrowed from Indians," or "at least conceived under Indian influence, like the totem marks and masks of these tribes." The question of the part played by the Eskimo in the ethnological development of the Bering area is not yet clear, — "on both shores their material influence was deep and varied, but in Alaska their religious and social customs were also deeply influenced by the Indians." In Asia they are (whatever conditions may have existed in the past on the Arctic coast) comparatively newcomers on the Pacific shore.

The suggestion offered by Mr. Bogoras, as the result of his important investigations, is this: "Possibly a connection existed on the Arctic shore between the Eskimo and Chukchee and the tribes farther to the west, — the Yenisey Samoyeds, the Yenisey Ostiaks, and the European Samoyeds. On the coast of Bering Sea, on the main line connecting America and Asia, we may, perhaps, speak of an Eskimo wedge that came from the north, and divided into two branches a continuous line of tribes of kindred culture, — or, at least,



of kindred traditions, — which included the Indians of the North Pacific coast, that part of the Chukchee who do not belong to the Eskimo stock, the Koryak, the Kamchadale, and the Yukaghir. In Asia this stock of traditions may have traveled southward along the Pacific coast to the chain of islands extending beyond Kamchatka, and some of these tales may have migrated to or from America across Bering Strait before the coming of the Eskimo into that part of Alaska and Siberia that they now occupy." The distribution of the Raven myth, "the most important of all these myths," favors such a view. However this may be, Mr. Bogoras has certainly given us a most valuable study in comparative folk-lore, and added much to the material at hand for the solution of the problem of American-Asiatic contact.

**SALISHAN.** *Dwamish.* In the "Bulletin of the Free Museum of Science and Art" (Phila.) for May, 1902 (vol. iii. pp. 227-238), Mr. S. Culin describes in detail, with 5 plates, "The Dwamish Indian Spirit Boat and its Use." The Dwamish, from whom this object was obtained in 1900, dwell on the Cedar River in the State of Washington. The boat and its accessories, their painting, symbolism, etc., are discussed on pages 228-234, the winter-ceremony (for curing sickness) with the boat on pages 234-238, the account having been obtained from the principal performer. In this ceremony the shamans "began movements with the poles, as though they were propelling the boat; this kept up all night, and by noon of the next day they were supposed to have entered the under-world, when the struggle for the possession of the spirit of the sick man began." On the "return journey," the sick man is lifted from his pallet and "placed within the line formed by the upright slabs, that is, within the boat."

**SIOUAN.** *Ogalala.* In the "Bulletin of the Free Museum of Science and Art" (Phila.), vol. iii. (1902), pp. 251-253, Mr. Louis L. Meeker describes (with figures in text) the hoop and sticks used by conjurers, obtained from South Dakota. The symbolism of the hoop is explained, and the common use of the hoop and sticks indicated, with text of the chant and improvisation employed. Concerning the latter we are informed that "the pupils in the school say the syllables *hi ya ye* and *hi ye ya* are correctly rendered in English by the kindergarten chorus, 'Hence this way, hence that way,' but they possibly have no meaning at all, as indeed many Indians hold. Remains of these hoops may be found on the top of remote and lonely hills in every Indian community where I have been stationed." The colors used are yellow (from juice of prickly poppy), red (from blood or red clay), blue (from blue earth), and black (from charcoal). Each stick belongs to one of the four winds according to its color,



and if the hoop is laid horizontally on the ground with the juncture of yellow and red to the north, the proper colors of the winds are : yellow (north to east), black (east to south), blue (south to west), red (west to north). The hoops are used by the medicine-men to cure the sick. — *Osage*. In the "American Anthropologist" (n. s. vol. iv. pp. 404-411) for July-September, 1902, Dr. G. A. Dorsey describes "The Osage Mourning-War Ceremony," as witnessed by him in April, 1902, while among these Indians in Oklahoma. The ceremonies extended over four days, and formerly there were four additional days of dancing and ceremonial. On the fourth day the sacred bundles figure prominently in the rites. In accordance with tribal belief, "the spirit of a dead Osage must be avenged, whether the dead be a child, woman, warrior, or old man." This takes place by "the sacrifice of the scalp of an enemy over the grave." The fulfilment of the obligation is the immediate duty of a very near relative of the departed, — "but, before the scalp of an enemy may be obtained, it is necessary that certain rites be performed ; in other words, there must be a war dance or ceremony."

TONKAWAN. Under the title, "Die Tonkawa, der letzte Kannibalenstamm in den Vereinigten Staaten," Mr. James Mooney contributes to "Globus," vol. lxxxii. (1902), pp. 76-79, some general notes on the Tonkawa, a coast people of Texas, who in the eighteenth century had the reputation of being cannibals *par excellence*. To-day they number only some 50 souls on a reservation in the Indian Territory. From Chief Sentali Mr. Mooney gathered in 1898 considerable information concerning Tonkawa life and customs. A flood-legend was also reported. Some of the other tribes, like the Lipan, tell terrible stories of the cannibalism of the Tonkawa.

TSIMSHIAN. *Nisqáe*. Bulletin, No. 27 (Washington, D. C., 1902, pp. 244) of the Bureau of American Ethnology consists of "Tsimshian Texts," in the Nass River dialect, recorded and translated by Franz Boas. These texts were collected by the author in November-December, 1894, in Kinkolith, at the mouth of the Nass River from four men speaking the dialect called by the natives Nisqáe. Pages 7-220 contain the English version, beside the Indian text and interlinear translation of 17 stories, most of them myths of the tribe. The English text of five supplemental stories is given on pages 221-235, the remainder of the Bulletin being devoted to convenient abstracts of the tales. Among the figures in these myths are : Txä'-msEm (the raven), the beaver, the porcupine, the wolves, the deer, the stars, "Rotten-feathers," One-Leg, giants and dwarfs, the grizzly bear, Ts'ak (the stolen boy), Little Eagle, She-who-has-a-labret-on-one-side, the squirrel, the grouse, Asi-hwí'l (son of "Good Luck"), chiefs, slaves, etc. These tales give quite a picture of the country

and life of the Indians. They attempt to account for, among other things, the following: Origin of daylight (boy steals sun-box), why the gulls' wings are black (raven threw them into the fireplace), why the bullhead is thin at one end (cursed by raven), why the hands of man are bent in old age (the raven's hands were scorched), why man is mortal, why the deer are afraid of the wolves, origin of the colors of the stars, origin of the noise made by the wind in the trees, why one side of the halibut is black (raven makes pitch melt in the hot sun and run over the fish), why wood burns (raven fire-stealer struck the trees with his burning tail), etc. Some of these myths are almost fairy-tales, the social distinctions existing among the Tsimshians making possible certain *motifs* found in European fairy-lore. The story of She-who-has-a-labret-on-one-side might almost go with "The Wife of Bath's Tale." A quaint notion is that of the man who attained supernatural strength by always sleeping at the edge of his smoke-hole. It is to be hoped the Bureau will continue these excellent "Bulletins."

UTO-AZTECAN. *Aztec*. Pages 1-10 of Professor Frederick Starr's "Notes upon the Ethnography of Southern Mexico," pt. ii. (reprinted from "Proc. Davenport Acad. Sci.," Davenport, Iowa, vol. ix. 1902) treats of the Aztecs of Puebla, Tlaxcala, Vera Cruz, and Hidalgo. A list of objects of pottery, basketry, copal, breads, etc., used in connection with the "feast of the dead," is given at pages 2, 3, and at pages 4, 5, brief stories in connection with place-names are recorded. The houses, dress, food, etc., of the Aztecs in the Veracruzian Huastec country are briefly described, also, more in detail the dances, — *danza de Santiago, el Toro de cuero, los Negros, Los Viejos*, etc. At Chontla the *Montezuma, la Chenchera*, and *los Gabilanes* are performed. The *chenchera* is a sort of animal puppet-show. In the markets of Tampico are to be found certain water vessels, "which, in form and decoration, more nearly resemble the wares of the Pueblos of New Mexico and Arizona than any other Mexican pottery we have seen." At pages 74-81 a vocabulary of Aztec words and phrases, made by an Indian boy of Citlatltepec for the Cura of Tantima, is printed. — *Chiapanec*. Pages 66, 67, of Professor Starr's pamphlet contain brief notes on the Indians of Chiapa, — lacquer-work, *aje* made from a species of *coccus*, dances are briefly described. The gourd toys of Chiapa are famous. In the *calalá* dance there is a dialogue in the old Chiapanec language. The language itself is practically dead; only a few old people, especially in Suchiapa, are said to know the meanings of the old words. — *Codex Nuttall*. The "Codex Nuttall. Facsimile of an Ancient Mexican Codex belonging to Lord Zouche of Harynworth, England. With an Introduction by Zelia Nuttall" (Cambridge, 1902, MS. and 35 pp.),

published by the Peabody Museum of American Archæology and Ethnology, Harvard University, is a work that should be in the library of every learned institution, on the shelves of every public library, and in the possession of every private individual who can afford it. The Museum and Mrs. Nuttall ought to be encouraged in every way possible in so laudable an enterprise; also the generous friends of the Museum to whom its publication is due. The name assigned the MS. is a deserved recognition of Mrs. Nuttall's studies and researches, — through her the bringing to light of the Codex came about. The Codex Nuttall was painted on prepared deerskin, and the exact dimensions are reproduced, while the stiff parchment covers "have been designed in strict accordance with native methods." According to Mrs. Nuttall "any one acquainted with the beautiful Codex preserved in the Imperial Library at Vienna cannot but recognize that it is the handiwork of the same artist who painted the present Codex." They are practically complementary to each other, — sister codices, — representing the finest side of Mexican pictography. They are probably "the 'two native books' recorded in the inventory of 1519." The year-signs and day-signs of the Codex are briefly discussed, and on pages 20–33 Mrs. Nuttall treats of "The History of the Conqueror named Eight Deer, also, Tiger-Claw," "The Lord Eight Ehecatl," and "The History of the Lady Three-Flint" as portrayed in the Codex. The greater part of the reverse of the Codex "consists of the simple enumeration of chieftains and conquered localities," while other parts of the text "appear to furnish material for the chants or songs, such as were improvised or committed to memory by the native bards who were famed for their choice and beautiful language and flowing verse." The text evidently "consists of several parts of unequal lengths, which deal with different peoples and episodes." Mrs. Nuttall considers that, "although beings of celestial descent are sometimes figured, it is obvious that the text deals with real persons, and is mainly historical." — *Hopi*. As Publication 66 (Anthropological Series, vol. iii. No. 3) of the Field Columbian Museum appears "The Mishongnovi Ceremonies of the Snake and Antelope Fraternities" (Chicago, June, 1902, pp. 161–261), by George A. Dorsey and H. R. Voth, containing the result of investigations made by The Stanley McCormick Hopi Expedition. After a brief summary of previous accounts and notes on the village of Mishongnovi, the kivas, time and duration of ceremony, preliminary ceremony, participants, announcement, etc., the ceremonies proper (lasting nine days) are described in detail, with a brief account of the four days after the ceremony and the snake legend. This memoir, which, in all parts of its execution, is a credit to the Museum, is illustrated with 73

fine plates. The ceremonies were witnessed under the most favorable circumstances and with an intelligent coöperation on the part of the native priests in the summer of 1901. It is interesting to learn that the four days succeeding the nine ceremonial days "are not ceremonial days, but rather days of pleasure, frolic, and fun, especially for the young people of the village." The snake legend tells the origin of the snake ceremony.

**ZAPOTECAN.** Pages 22-61 of Professor Starr's pamphlet, cited above, relate to the Zapotecs of the region about Tehuantepec. The Zapotec texts, with English and Spanish translations of 16 songs, including the *Zandunga*, a favorite at wedding celebrations, are given, together with the musical notes. On pages 60, 61, are brief descriptions of pottery, food, New Year's toys, etc. The songs are a curious mixture of Zapotec and Spanish, and the music has much of the European. It is said that "when the *Zandunga* is being played in a house, any passer-by, even the poorest Indian, may enter and participate in the festivities; he may even invite any lady present to dance with him, and she may not refuse." The Zapotec town of Huilotepec possesses a well-preserved, ancient "Mapa," which Professor Starr hopes soon to publish in the same style as the *Mapa de Huchitla*.

**ZOQUE-MIXE.** *Zoque.* Pages 61-66 of Professor Starr's pamphlet contain notes on the Zoqueans of Tuxtla Gutierrez, the capital city of Chiapas, — physical type, houses, food, clothing, agriculture, pottery, folk-medicine (the Indian charges rich and poor one price), weddings, officials (there are two municipalities, one Indian, one mestizo), dances and music, household altars, feast of the dead, etc.

**ZUÑIAN.** Well-printed, well-illustrated, and provided with a brief but interesting introduction by Major J. W. Powell, appears the posthumously published work of Mr. Frank Hamilton Cushing, "*Zuñi Folk-Tales*" (N. Y. 1901, pp. xvii + 474.) This book is a worthy memorial of a great Americanist and at the same time, as Major Powell remarks, "a charming exhibit of the wisdom of the Zuñis as they believe, though it may be but a charming exhibit of the follies of the Zuñis as we believe." One has but to read these tales to discover both the profound insight Cushing had into primitive life and primitive thoughts and the marvellous power he possessed of doing justice in the garb of his own language to the speech of the Indian priest and story-teller. It will do every human being good to read these tales, and one can well say with the master-mind who penned the introduction: "Under the scriptorial wand of Cushing the folk-tales of the Zuñis are destined to become a part of the living literature of the world." The thirty-three tales here published cover a wide range of theme and incident: The Trial of Lovers, The



Youth and his Eagle, The Poor Turkey Girl, How the Summer Birds came, The Serpent of the Sea, The Maiden of the Yellow Rocks, The Foster-Child of the Deer, The Origin of the Society of Rattlesnakes, Stealing the Thunder-Stone and the Lightning-Shaft, The Warrior Suitor of Moki, Eight Tales of the Coyote, The Prairie-Dogs and their Priest the Burrowing-Owl, The Gopher's Race, How the Rattlesnakes came, How the Corn-Pests were ensnared, Jack-Rabbit and Cottontail, The Rabbit Huntress, The Ugly Wild-Boy, The Revenge of the Two Brothers, The Young Swift-Runner and the Tarantula, The Cannibal Demon, The Hermit, The Twins of War and Chance, The Cock and the Mouse, The Giant Cloud-Swallower, The Origin of Anger. Pages 410-422 should be especially interesting to comparative folk-lorists, for they contain the text of the Italian tale of "The Cock and the Mouse," as told by Cushing to one of his Zuñi friends at Manchester-by-the-Sea in 1886, and the English text of the Zuñi version of the same tale given him by one of these friends about a year later at Zuñi. Here "the reader may not only see what transformation the original underwent in such a brief period, and how well it has been adapted to the Zuñi environment and mode of thought, but also get a glimpse of the Indian method of folk-tale making." Both from the point of view of the scientist and of the *littérateur*, Cushing's "Zuñi Folk-Tales" is a book that deserves well of all men and women. Through it the Zuñi will be remembered for all time.

## CENTRAL AMERICA.

MAYAN. *Maya*. Pages 12-22 of Professor Starr's pamphlet treat of the Mayas of parts of the States of Vera Cruz, Tabasco, Chiapas, etc. The "conservative and suspicious character" of the Maya Indians is referred to in the *mestizo* proverb: *El indio nació robando y muere dudando*, "the Indian is born a robber and dies a doubter." Houses, food, dress, medicine, funeral customs, courting and marriage, musical instruments, amulets, dances (particularly the *xtoles*), masks, the medicine-man and his performances, ceremonials, etc., are briefly noted. The author inclines to believe that "the language still holds its own, and even the Indian blood is gaining ground." The *h'men*, or "medicine-man, conjurer, oracle," makes use of the *sastun*, or "magic crystal." — *Huastec*. Pages 10-12 of Professor Starr's pamphlet contain a few notes on the Huastecs of the States of San Luis Potosi and Vera Cruz, whose present condition "is curious and, in a degree, painful." Both people and language are losing ground to *mestizos* and Aztecs. Mongrel words and customs abound. — *Chol*. Pages 73, 74, contain brief notes on the Chols of Chiapas, etc. The Chols place their "nicknames" (nearly all Spanish) after



their other two names. In spite of the law they "are accustomed to bury dead children under the floor of their hut." In an Appendix is given a Chol vocabulary, with Spanish (alphabetical) and English equivalents. — *Lacandon*. In a brief note on the Lacandons (p. 74) Professor Starr observes concerning their stone-tipped arrows, etc.: "It is doubtful whether these have much significance in the actual life of the Lacandons. It is quite possible that they are made more as curiosities and for sale than for actual use." — *Tzendal*. Pages 69-72 of Professor Starr's pamphlet treat of the Tzendals of Tenejapa, Cancuc, etc. Physical type, dress, houses, industries, pottery, drink and food, musical instruments, calendar, etc., are briefly noted. On page 72 are given the month-names still in use. — *Tzotzil*. Pages 67-69 of Professor Starr's pamphlet treat of the Tzotzils of Chamula. Language, religion, physical type, industries, dress, counting, are briefly considered. These Indians use the fingers in counting, beginning with the little finger of the left hand, so that 5 is the left thumb, 10 the little finger of the right hand. In the notable insurrection of the Indians of Chamula in 1869, "the soul of the enterprise was an inspired priestess, Augustina Gómez Checheb."

#### SOUTH AMERICA.

PERUVIAN. In his paper on "Types of Culture in Peru," published in the "American Anthropologist" (vol. iv. n. s. pp. 753-759) for October-December, 1902, Dr. Max Uhle concludes that at Pachacamac we have evidence of the following periods of culture succeeding each other: 1. Classical style of Tiahuanaco. 2. Local, epigonal development of Tiahuanaco culture. 3. Period of vessels painted white, red, black. 4. Period of certain black vessels. 5. Inca style. The valleys of Chinchá, Pisco, and Ica, which form a separate archaeological area south of Lima, exhibit these periods: 1. Inca. 2. An interesting culture, with some peculiar features, which immediately preceded the invasion of the Incas. 3. Occasional burial-places corresponding to the first and second periods of Pachacamac. 4. An independent culture, possibly preceding the others (the pottery resembles that of Tiahuanaco, but differs in freedom of style), — an older sister (or perhaps the mother) of the old Trujillo culture. The progress and succession of cultures in Peru evidently covers several millenniums.

#### GENERAL.

CULTIVATED PLANTS. In his "The Origin and Distribution of the Cocoa Palm," which appears as "Contributions to the U. S. National Herbarium," vol. vii. No. 2, O. F. Cook maintains that the cocoa is not, as De Candolle and other earlier writers believed, of Indo-Malayan origin, but is a native of America (probably the Andean region of

Colombia), whence, in prehistoric times, it was carried to Polynesia, Indonesia, etc., largely by human agency. — In "Globus" under the title "Ueber Ursprung, Geschichte und Verbreitung der Kukosnusspalme," Professor F. W. Neger gives (vol. lxxxii. pp. 91, 92) a brief *résumé* of Mr. Cook's monograph.

**ECONOMICS.** In his article, "Economic Man — A Definition," in the "American Anthropologist" (n. s. vol. iv. pp. 201-206) for April-June, 1902, Dr. A. E. Jenks elaborates the thesis that: "This wonderful change from the primitive man with his fire, shelter, clothing, weapons, and tools, — all of which he alone could move from 25 to 100 miles in a single day, — to the man in our city with property interests of millions scattered through a dozen States, is due to the rise, development, and predominance of what may be called the economic sense. Economic sense expresses itself in a unique mental attitude toward consumable goods. It is the invariable possession of the economic man, — it is the mark of the economic man." In the mortuary sacrifices of the Ojibwa the fundamental idea is the destruction of property. A Carnegie has in mind the continued productiveness of his property. This essay is perhaps too dogmatic in places.

**GESTATION AND PARTURITION MYTHS.** In the "American Anthropologist" (vol. iv. n. s. pp. 737-742) for October-December, 1902, Dr. Washington Matthews publishes a brief article on "Myths of Gestation and Parturition," in which he argues for the recognition of "the story of the emergence" and the "tree of emergence" found among the Navahos, Zuni, ancient Scandinavians, Polynesians, etc., to be really myths of gestation and birth. The very language of some of the legends in question supports the author's contention, which is an entirely reasonable one.

**LINGUISTICS.** Professor Cyrus Thomas's "Provisional List of Linguistic Families, Languages, and Dialects of Mexico and Central America," in the "American Anthropologist" (n. s. vol. iv. 1902, pp. 207-216) for April-June, 1902, is "a tentative basis for future studies," but a very welcome list. The author, besides a number of unplaced (and mostly extinct) tongues, recognizes the following families: Athapascan (Apache and the extinct Toboso), Caribbean, (Moreno of northern coast of Honduras), Chiapanecan, Chibchan, Chinantecan, Coahuiltecan, Cunan, Doraskean (substitutes the Changuina of Brinton), Huavean, Lencan, Matagalpan, Mayan, Nahuatlan, Otomian, Payan (in northeastern Honduras), Serian, Subtiaban (in the Leon region of Nicaragua), Taracan, Tequistlatecan, Totonacan, Ulvan, Xicaquean (in northern Honduras) Xincan, Yuman? (Cochimi, Cocopa, Guicacura, Pericu), Zapotecan, Zoquean (including Mixe). This makes at least 26 distinct linguistic stocks in this region of the New World.

MESCALISM. In the "Popular Science Monthly" (vol. lxi. pp. 52-71) for May, 1902, Mr. Havelock Ellis has an article on "Mescal: A Study of a Divine Plant." After briefly describing the "mescal cult" of the Kiowas, Huichols, Tarahumari, etc., the author gives the results of his own experiments with this drug, the *kukli* of the Tarahumari, the *peyote* of Mexican Indians, etc., the *raiz diabolica* of old Father Ortega. The conclusion reached is that mescal has an educational value (through the experience it affords), and "the Indians who raised this remarkable plant to divine rank, and dedicated to it a cult, have in some measure been justified, and even in civilization there remains some place for the rites of mescal."

*A. F. C. and I. C. C.*

## FOURTEENTH ANNUAL MEETING OF THE AMERICAN FOLK-LORE SOCIETY.

THE Society met in Washington, D. C., conjointly with Section A, Anthropology, A. A. A. S., and the American Anthropological Association, during Convocation Week, on December 30 and 31, 1902, and January 1 and 2, 1903. For the three societies was arranged a common programme, in such manner that Tuesday, December 31, was given to the Section in Anthropology, Wednesday, January 1, to the American Anthropological Association, and Thursday, January 2, to the American Folk-Lore Society, while Friday, January 3, was made a joint session. At the same time met in Washington the American Association for the Advancement of Science and affiliated societies.

On Monday, December 29, at 10 A. M., addresses of welcome on behalf of the Washington Academy of Sciences and other scientific societies were delivered in the main building of Columbian University. On Monday afternoon, Vice-President Culin made an address before the Section of Anthropology, his subject being: "New World Contributions to Old World Culture." At 8 A. M. was delivered the address of the retiring President of A. A. A. S., Professor Asaph Hall, U. S. N.

On Tuesday, from 10 A. M. to 1 P. M., and from 2 to 5 P. M., Section H met at the Columbian University for the reading of papers.

On Wednesday, the American Anthropological Association met at the same hours. In the evening took place the annual dinner of the American Society of Naturalists and other affiliated societies, including the American Folk-Lore Society. The dinner was followed by the annual address of the President, Professor J. McK. Cattell.

On Thursday, January 2, the American Folk-Lore Society met for business at 10 A. M.

The Secretary presented the Report of the Council, including reports made to the Council by the Secretary and Treasurer.

The membership of the American Folk-Lore Society for the year 1902 was: Honorary members, 15; life members, 12; annual members, 325; libraries subscribing, 76; total, 428.

The publication of the *Memoirs of the American Folk-Lore Society*, suspended since 1899, will during the current year be resumed with volume viii., being a collection of Maryland Folk-Lore, made by the Baltimore Folk-Lore Society. It is hoped that the series may henceforth be maintained with an annual volume.

Herewith is represented, in substance, the Report of the Treasurer, from December 30, 1901, to December 27, 1902:—

## RECEIPTS.

Balance from last statement . . . . .	\$1868 32
Receipts from payment of annual dues . . . . .	795 00
Subscriptions to the Publication Fund . . . . .	226 00
Sales of Journal of American Folk-Lore, through Houghton, Mifflin & Co., from February 1, 1901, to December 1, 1902 .	729 47
Sales of Journal of American Folk-Lore, through the Secretary .	2 25
Sales of Memoirs of the American Folk-Lore Society, through Houghton, Mifflin & Co., August 1, 1901, to August 1, 1902 (net of mailing charges and commission) . . . . .	135 10
Exchanges . . . . .	39
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	\$3756 53

## DISBURSEMENTS.

Houghton, Mifflin & Co., for manufacturing Journal of American Folk-Lore, Nos. 55-58 . . . . .	\$1000 53
Houghton, Mifflin & Co., for mailing and other charges, Journal of American Folk-Lore, February 1, 1901, to December 1, 1902 . . . . .	289 02
Houghton, Mifflin & Co., commission on sales of Journal .	72 95
E. W. Wheeler, Cambridge, Mass., printer, circulars, paper, etc.	50 00
W. W. Newell, Secretary, clerk hire, postage stamps, etc. .	68 65
To Secretaries of Local Branches, rebates of fees :	
E. W. Remick, Boston, Mass. . . . .	30 50
M. L. Fernald, Cambridge, Mass. . . . .	31 50
G. A. McLeod, Cincinnati, O. . . . .	12 50
Second National Bank, New York, N. Y., for collections .	4 70
Postage and exchange . . . . .	30
	<hr/>
	\$1560 65
December 27, 1902, balance to new account . . . . .	2195 88
	<hr/>
	\$3756 53

No nominations for officers having been presented by members through the Secretary, as provided for by the rules, the Council offered their nominations, and the Secretary was instructed to cast a single ballot for officers during the year 1903, as follows:—

PRESIDENT, Professor Livingston Farrand, Columbia University, New York, N. Y.

FIRST VICE-PRESIDENT, Professor Frederick Starr, Chicago University, Chicago, Ill.

SECOND VICE-PRESIDENT, Professor Alexander F. Chamberlain, Clark University, Worcester, Mass.

COUNCILLORS (for three years), Dr. J. Walter Fewkes, Bureau of Ethnology, Washington, D. C.; Mr. James Mooney, Bureau of Ethnology, Washington, D. C.; Miss Alice C. Fletcher, Washington, D. C.



The Permanent Secretary was given authority to arrange the time and place of the next annual meeting, in conjunction with the meeting of Section H, Anthropology, A. A. A. S., and of the American Anthropological Association.

Committees appointed by the Council for 1903 are as follows : —

Publication : Professor Boas, Professor Chamberlain, Professor Starr, the President, and the Permanent Secretary.

Local Societies : The presiding officer of each local Branch, the President and Secretary.

Music (continued) : Dr. Franz Boas, New York, N. Y. ; Mrs. W. R. Bullock, Baltimore, Md. ; Mrs. Otto B. Cole, Boston, Mass. ; Miss Alice C. Fletcher, Washington, D. C. ; Mr. Henry E. Krehbiel, New York, N. Y.

No other business coming up, the Society proceeded to near the address of the retiring President, Professor George A. Dorsey. During the remainder of the morning session and in the afternoon the Society listened to the reading of papers.

On Friday morning the three societies met conjointly for the reading of papers. On Friday evening a reception was given by the Trustees of the Corcoran Art Gallery and the Local Committee to the visiting members of the American Association and affiliated societies.

On Saturday morning members were received at the White House by the President of the United States.

During the meetings, by courtesy of the Cosmos Club, the privileges of the club were offered to members of the American Association and affiliated societies.

In course of the meetings were read the following papers on Folk-Lore and connected topics : —

The Influence of the Algonkian Language on English Speech in America, A. F. CHAMBERLAIN, Worcester, Mass.

The Tube-guessing Game of the American Indians, STEWART CULIN, Philadelphia, Pa.

System and Sequence in Maidu Mythology, R. B. DIXON, Cambridge, Mass.

The Religion of the Arapaho, as determined by the Rites of Prayer and Fasting (Presidential Address), G. A. DORSEY, Chicago, Ill.

Pawnee Star-Lore, ALICE C. FLETCHER, Washington, D. C.

Military Insignia of the Omaha, ALICE C. FLETCHER and FRANCIS LA FLESCHÉ, Washington, D. C.

The Aleut and his Folk-Lore, F. A. GOLDER, Cambridge, Mass.

Indian Arrow Poison, W J MCGEE, Washington, D. C.

Myths of Gestation and Parturition, WASHINGTON MATTHEWS, Washington, D. C.

Boat-Burial and the Magic Ship in Mediæval Romances, W. W. NEWELL, Cambridge, Mass.

Negro Burial Ceremonies and Societies, ROLAND STEINER, Grovetown, Ga.

Haida Mythology, J. R. SWANTON, New York, N. Y.

Certain Maryland Survivals, ANNE W. WHITNEY, Baltimore, Md.

## NOTES AND QUERIES.

PHONOGRAPHIC RECORD OF FOLK-SONGS. — During the years 1900 and 1901, I. Rozdol'skyj, working under the auspices of the Ethnographic Committee of the Chevchenko Society of Lemberg, recorded some 1500 Galician folk-melodies by means of the phonograph. These are now being transcribed by O. Ludkevyc and will finally be published in the "Ethnographic Collection" issued by the society.

PUBLICATION OF ESTHONIAN FOLK-LORE. — The indefatigable folk-lorist, M. J. Eisen, published during the period 1893-1899 no fewer than 28 little volumes of folk-tales at prices from 10 to 30 kopecks (average 20 kopecks = 10 cents). The demand on the part of the people themselves for these booklets has been so great that the publishers feel secure about their outlay and are willing to continue to issue them. These pamphlets are so insignificant as scarcely to be noticed outside the land of their origin, but are of great importance to the folk-lorist, as well as, evidently, of use and instruction to the folk itself. Here is a notable instance of folk-support of folk-lore. Altogether Eisen has published in this way 1761 folk-tales, jests, etc. Of the 28 little volumes Nos. 1-6 contain tales of the king's sons and the king's daughters, animal and origin tales, legends, jests, tales involving superstitious ideas, etc.; Nos. 7-8, devil-tales; No. 9, tales of the "Master-thief"; Nos. 10-14, folk wit and humor; Nos. 15-20, local tales; No. 21 contains 22 tales of treasure-diggers; No. 22 contains 40 tales of the "house-spirit"; No. 23, the seven books of Moses, contains 60 tales; No. 24 contains 25 tales relating to the "Alp"; No. 25, "The Book of the Jug," contains 20 tales; No. 26 contains 40 ghost-stories; No. 27 contains 65 tales of the water-spirits; No. 28, "the book of John," contains 25 tales. In 1890 Eisen published the largest collection of Esthonian riddles (10 riddle-songs and 1770 riddles) under the title "Eesti rahva mõistatused" (Dorpat, 1890, pp. 181). Eisen and Hurt have together collected some 50,000 variants of Esthonian riddles, and the number of Esthonian folk-tales now gathered is something like 20,000. Altogether (without monetary subventions of any sort) by the coöperation of nearly a thousand collectors, chiefly peasants, folk-lore material embracing far more than 200,000 items has been placed upon record through the zeal of Hurt, in whose footsteps Eisen has followed. To publish all this is a giant task, but Eisen has made a good beginning in one way. These notes are taken from Kaarle Krohn's brief account of "Die Märchen- und Sagenpublikationen von M. J. Eisen," in the "Anzeiger der Finnisch-Ugrischen Forschungen" (vol. ii. 1902, 71-77). One cannot but admire the zeal of the folk-lorists of the Finno-Ugrian peoples.

NAÏVETÉ OF CHILDHOOD AND ADULT SUPERSTITION. — Seldom does one come across so striking an example of the difference between the naïve thought of the child and the superstition of the parent as is recorded in the following brief item which "L'Anthropologie" (vol. xiii. p. 787) takes from

the Toulouse "Dépêche" of October 16, 1902: "At Gelida, near Barcelona, in a procession organized by the curé of the parish a child was to act the part of the angel of the tabernacle. On hearing about it, a younger brother, jealous of the importance accorded to his elder brother, exclaimed, in ridicule, 'I shall be the devil!' In a religious frenzy, his mother seized a knife and cut the throat of the boy." This is said to have taken place on October 15, 1902.

FOOTPRINTS OF ST. THOMAS. — In his "Materiales para el estudio del Folk-Lore Misionero" (Buenos Aires, 1894, pp. 32), Dr. Juan B. Ambrosetti notes the legend of the "Stones of S. Pi-pò" on the Argentine shore of the Alto Paraná, near the old Jesuit mission of Corpus. The curious name *Santo Pi-pò* ("hands and feet of the saint") refers to the tradition (of Jesuit origin) that in passing this way St. Thomas, the pre-Columbian Christianizer of America, left on the rocks the marks of his hands and feet as evidence of his power and presence. The "feet and hands" are certain curiously corroded rocks. Dr. Ambrosetti's study contains many interesting items of "Mission" folk-lore. By "Folk-Lore Misionero" is meant not merely that relating to the federal territory known as Misiones, but the folk-lore of the Province of Corrientes, the Republic of Paraguay, and the Brazilian provinces of Rio Grande del Sur and Paraná.

A FOLK-LORE INSTITUTE. — According to "Wallonia" (vol. x. 1902, p. 274) there has just been founded at Antwerp, by the poet Max Elskamp, with the coöperation of MM. de Broen and Fierens, a "Conservatoire de la Tradition populaire," a sort of Folk-Lore Institute. The object of the "Institute" is to preserve the originality of the *folk* by securing for it respect and admiration and, if need be, to restore traditions. But, as M. Colson, the editor of "Wallonia," remarks, the greatest "Institute of Folk-Lore" is the *folk* itself, and fixing tradition by writing is not always the same as preserving it. In this connection, it is interesting to note the recent effort of MM. Ren-Ghilain, Dufranc, etc., to preserve the folk-lore of their country, by founding "Le Pays Borain," a very popular journal.

A. F. C.

FIG-TAIL CHARLEY. — The following tale was told me by an old negro named Lot Hill. He says it was told him by his mother, "a real, genawine outlandish (*i. e.* 'foreign,'—from Africa or the West Indies) woman," though *he* was born in Kentucky and brought with her to Missouri, "'way long before de railroad kyars was thought of." The tale is perhaps too like the "Pied Piper" to be African, and too unlike it to be European. Lot says he never heard any one tell the story except his mother. He can neither read nor write, but has a good memory well stored with "signs," charms, and other superstitions. He believes every incident of his story really occurred. The story is given in his own words:—

"Wunst on a time, dey was a man dat tuck up a claim in de big oak woods, an' den he bought all de land dat j'ined hisn. Ef de neighbors want to sell,

dat 's all right. Ef dey don't want to sell, dat 's all right too, kase (because) he *make* 'em, come it easy or come it hard.

"De one dat hilt (held) out agin (against) 'im de longest was a ole witcher-'ooman dat had a mighty fine little place 'longside o' de ribber (river), an' dat little place was de one little place dat he honed (yearned) arfter de mostest. So, he hilt out an' she hilt out, an' he coaxed an' he fussed, an' she ain't go forrid to his notions no mo' 'n de big stump in de field or de big stone squottin' in de holler o' de hills.

"Den, one night, while de storm a-ragin' like de Nora's ark time come back, dat ole witcher-'ooman, she up an' died, an' den, de day arfter de funil (funeral), de man, he out wid a will she done made, a-leavin' de proppity to him, wid de conditionmints dat he fetch up her gran'son, a po', peakedy, no-count lil young un, wid a whopple (awry) jaw, a blin' eye, an' a swivelled (shrivelled) laig. De whole on 'im no bigger 'n a drap-shot (drop-shot), an' wid mighty little life in 'im, by his looks. Hit seem quare ter de folks, dat will, arfter all de fussmints an' ructions (quarrels and dissensions) dem two been had, but nobody ain't say nuttin, kase why, nobody ain't know nuttin, an' nobody ain't want dat po', lil, ornery boy ter bury, so de man, he tuck 'im home an' sot 'im ter tendin' de pigs, an' dat business did shore 'gree wid de constitutions o' dat boy mighty well. I ain't sayin' dat he *grow* much, but, lan' sakes! de way he do eat. He cl'ar up de vittles lak de fire been th'u' 'em. Eat de meat, gnaw de bone, lick de plate so clean de flies turn dey back on it. Eat de corn-pone outen de pan an' de 'lasses outen de jug. Eat de taters outen de ashes, an' de roas'in'-years. Eat de greens an' de hominy an' de chitlins (chitterlings), eat *all* de vittles an' scrape de pots twell de cook kin see huh face in dey shiny bottoms. My, dat make dat man mad! kase he shore was as vittle-stingy ez he was lan'-hongry (land-hungry).

"Den, de cook flewed up. 'Gimme mo' vittles,' she say, 'kaze de boy eat all an' de yuther han's don't git dey dinner.'

"At dat de man cuss some mo', an' he send de boy down in de woods wid a bag o' taters an' a hunk o' bread an' a piggin (pail) o' salt, an' he say, 'You go russle fo' yo'se'f now, whiles you tend my hogs,' an' de boy say, 'All right, moster;' an' he go off a-whuslin' (whistling), an' de whustle (whistle) was made outen a ole dried pigtail he picked up some'res.

"'Now, I gwine hab some peace,' say de man, but he was mistookened. He ain't had no peace for many an' many 's de day, an' hit ain't but two-thee days twell he noduss (notice) ez he ride eroun th'u' de woods an' de fiel's dat mos' all de pigs is somehow lost dey tails.

"Den, ain't he r'ar an' pitch an' cuss! an' den he recomember 'bout dat pigtail he see de boy suckin' at, an' he hunt up de boy an' ax him p'intedly did he done dat devilmint on de pigs. 'Huccome (how come) my pigs ain't got no tails?' say de man.

"'I et 'em,' say de boy. 'Ain't I allus been entitled Pigtail Charley? I been raised dishaway: I suck de pigtail lak turr (the other) chilluns suck de breas'.'

"Den de man r'ar an' cuss twell (till) de trees shuck (shook). 'Yo' lil



sawed-off eend o nutt'n (you little sawed-off end of nothing), git offen my land ! ' he holler.

“ ‘ You git offen *my* land, ' say de boy.

“ At dat de man charge at 'm wid a whup (whip), but de boy, he dodge, an' lose hisse'f mungs (amongst) de trees, an' de man, he rack off to lodge hims kimplaint wid de neighbors, and byme-by de neighbors dey 'gin to noduss dat *dey* hogs ain't got no tails, an' den dey all nunate wid de man to drike (drive) dat boy outen de *sottlemint*.

“ Dey hunt 'im an' dey hunt 'im an' dey cayrn't find 'im ; dough, toe-be-shore, dey find a heap o' his tracks an' de big ash-piles an' de cobs o' de roas'in'-years an' de bones o' a mighty lot o' pigs, an', den, when dey sees how mighty thin de hog crap (crop) a-gittin, dey git desput (desperate) an' dey bring out de dogs ; an' de dogs, dey find 'im a-settin' in de holler ob a big oak tree, a-playin' on dat ole pigtail whussle as ca'm as de cl'ar June day.

“ ‘ Lemme be, ' say de boy, ‘ an' I let you be ; ' an' wid dat, he wave back de dogs, but de men come on fast as dey could fer de hosses gwine (going) sideways an' a squottin' backwa'ds kase dey so skeered o' dat lil whussle.

“ Den, de boy run. Gordamighty, how he *do* run ! He far (fairly) split de wind, he run to beat the Ole Boy (the devil), an' de hosses an' de dogs run too when dey see 'm go, but dat ain't all. De hogs, dey come runnin' too, an' sitch a-gruntin' an' a-snufflin' ! — an' de hogs, dey beat the hosses an' de dogs, an' byme-by, wid de boy, dey reach de bank o' de ribber (river) an' de boy, he run down it, an' de hogs, dey run down it licketty-splicketty, pelt, an' dey bofe run, boy an' hogs, wid de boy in de middle o' de bunch, runnin', runnin' 'long de bank twell they come wheres a big bluff stick out lak a ole bustin'-to-pieces wall, de boy whusslin' all de time, an' den de boy he turn roun' an' wave his han', good-bye, an' then he run th'u' de bluff jis (just) lak (like) it was de free a'r o' Hebn (Heaven), an' de hogs dey go th'u' de bluff de same way, follerin' right arfter 'im, so as dey ain't one hog lef' in dat country, but when de men an' de hosses an' de dogs come up, *dey* butt deyse'fs 'ginst de solid bluff an' dey cayrn't git th'u' noway, an' fum that day to this, nobody ain't nuvver set eyes on de hide ner de ha'r o' Pigtail Charley, an' dem hogs, an' sarve 'em right too, kase dey was all a-heppin' (helping) dat man to steal de birfright away from de orphum.

*Mary A. Owen.*

ST. JOSEPH, MO.

## BIBLIOGRAPHICAL NOTES.

## BOOKS.

THE NIGHT CHANT, a Navaho Ceremony. By WASHINGTON MATTHEWS. Memoirs of the American Museum of Natural History, vol. vi. Publications of the Hyde Southwestern Expedition. May, 1902. New York, N. Y. Pp. xvi, 332.

In the "Mountain Chant, a Navaho Ceremony" (Fifth Annual Report of the Bureau of Ethnology, Washington, 1887), Dr. Matthews introduced a new era for the knowledge of aboriginal American religion, and indeed for the theory of religions in general. For the first time, it was made possible to attain a true comprehension of native character and thought; the alien races with which Anglo-Americans had lived for three centuries, without penetrating further than the surface of their mentality, were revealed in the clear light of their own intellectual conceptions. This addition to knowledge was followed, in 1895, by "Navaho Legends," in which an account was given of the traditional history of the people, intermingled with its mythology, and presupposed in its ritual. Finally, in the noble work now under examination, Dr. Matthews has increased his benefit to science, perhaps greater than that of any other modern investigator into gentile religious life, by a complete explanation of a single ceremony, presented with every advantage of space, notes, and illustration.

The Night Chant, or *klédze hatál* (*kle*, night, *hatál*, hymnody), like many other great Navaho ceremonies, lasts for nine nights (like the Christian *novena*); its object is primarily the cure of diseases, the rite being performed at the request and expense of a suffering patient. At the same time, the effect of the observance is by no means limited to this one purpose, but is supposed to promote the growth of crops, the falling of rain, and attainment of prosperity in general, while at the same time it constitutes a social function, offering opportunities for mirth and entertainment. The Night Chant, in particular, requires continuous song during the period of celebration. The cost to the person treated consists of a fee to the chief shaman (priest), smaller fees to his assistants, and expenses for articles used in the rites; the expense, two or three hundred dollars, is defrayed partly in cash, partly in horses, sheep, or goods. On the last day, when public interest is greatest, and crowds flock to the performance, the visitors are expected to provide their own supplies of food. For the purpose is constructed a lodge closely resembling the ordinary *hogan* (dwelling), save in being of greater dimensions. At the close of the exercises the structure is abandoned to decay, so that ruined ceremonial lodges are everywhere visible; those belonging to the Night Chant are distinguished by the addition of an arbor erected at the distance of a hundred paces, and used as a dressing-room for the dancers on the last night. An idea of the ceremonies will best be given by brief mention of usages belonging to each day.

The first evening, after the arrival of the chanter, is occupied with apply-

ing to the sick person the talisman of *Hastséyalti* (Talking God, considered to be the maternal grandfather of the *yéi*, and known as *Yébitsai*); this consists of four willow sticks, capable of being spread into a quadrangle, and carrying an eagle feather; kethawns or message-sticks (conceived to carry appeals to the gods) are made and applied; the lodge is consecrated by the shaman, who rubs on the post sacred meal, white or yellow, according as the patient is male or female. On the second day additional kethawns are employed, and a sudatory built, whither the sufferer is conducted in procession, on a trail strewn with pollen; the song shows that gods are conceived to attend. Two masked actors, dressed as *yéi* (deities), representing *Hastséyalti* and his wife *Haastsébaad*, apply massage, with use of sacred wands; the personators unmask and return to the lodge, while the chanter sprinkles pollen. A dry-painting is made, depicting the houses of the gods on the four sacred mountains of the Navaho (Pelado Peak, San Mateo, San Francisco, San Juan), provided with colored lines indicating the trails on which the deities arrive; a long prayer is recited by the priest and repeated by the patient; the latter is clad in an evergreen dress; the war gods enter and move sun-wise about him in a circle; the garlands of the dress are removed, carried to the north, and sprinkled with pollen, after which a benediction is uttered in low tones. On the third day is continued the treatment with kethawns and sudatory. On the fourth day, beside this treatment, is employed ablution with *amole* or soap-root; the fourth night is devoted to a vigil, in which the patient, accompanied by a virgin boy and girl, keeps watch over the masks and other properties; a crier announces the first streak of day, and a series of hymns is sung, called "Songs of the Beautiful Dawn." On the fifth day, candidates are initiated into the mystery of *Hastséyalti*, of which ceremonial scourging forms a part. On the sixth day is made a great dry-painting, representing the experience of the prophet *Bitáhatini* at a lake where he was permitted to behold the ceremonies of the Holy Ones; begging gods, including *Hastséyalti* himself, go about asking donations for the lodge. At evening of the seventh day is held a rehearsal of the dance of the final night. On the eighth day takes place an initiation for the benefit of candidates desirous to obtain higher degrees, as well as an exorcism and fumigation.

The exercises of the ninth night form the central part of the ceremony. The public performance begins with the ceremony of the *Atsalei* or First Dancers; these are four *Yébaka* (male divinities) and *Hastséyalti*, who appear nearly naked, their bodies coated with white earth and water, masked, decorated, and provided with wand and rattle; they are considered to be genii of vegetation, and also are spoken of as thunderbirds. The patient sprinkles meal on each deity, and offers sacrificial cigarettes; the priest recites a long prayer, inviting the divine presence, beseeching blessings, and, as usual, finally representing the ceremony as effectual, and the cure as completed. The gods then perform their dance, and sing, the song being perhaps the most important part of the ceremony; it is said that if one syllable be misplaced, the whole preceding work of nine days is valueless.

The great dance of *Naakhai* follows ; the dancers, who are dressed and painted in the lodge, proceed to the arbor (a sort of greenroom) to get their masks, wands, and rattles ; among the twelve, Yébaka and Yébaad (male and female divinities) follow one another alternately, singing in undertones and shaking their rattles as they march in the darkness. For a time they dance in single file, but at last separate into two ranks, and stand opposite, after which the type of the dance resembles that which we call a "Virginia Reel." While this is going on, a clown, Tónenili, relieves the tedium by various erratic performances. Finishing hymns are sung, and the divine beings are supposed to depart ; but the patient must not eat certain parts of an animal, nor any food which has floated on water, and must sleep within the lodge for four nights.

Among the songs may be given for illustration the Daylight Song, No. 12 : —

He has a voice, he has a voice.  
Just at daylight Sialia calls.  
The bluebird has a voice,  
He has a voice, his voice melodious,  
His voice melodious, that flows in gladness.  
Sialia calls, Sialia calls.

A similar stanza repeats the same phrases for the twilight.

The myth which is told to account for the rite is quite as interesting and valuable as the ceremonial part of the record. We learn how the prophet, Bitáhatini, that is to say, The Visionary, who is in the habit of taking lonely rambles on which he hears strange things, in the middle of the night learns from crows the luck of his brothers, who have gone on a hunting party, and that they will kill no more game. (It may be a sign of a character originally animal that the divine personages of the great dance are said to follow the order of the crows, as these called from opposite sides of the cañon.) The Visionary fails to obtain belief from his brothers, but the end justifies his forecast. In the course of the hunt mountain sheep are seen, whom Bitáhatini is bidden to shoot ; but he is prevented by excessive trembling ; the sheep throw off their masks and reveal themselves as holy ones ; they robe him in a sheepskin, and carry him to their inaccessible habitation, where he learns their rites. The prophet is missed, and his brothers, who now appreciate his sanctity, offer sacrifices, and perform rites to insure his return ; he comes back on the trail they had sprinkled with pollen, relates his history, and communicates knowledge of the mysteries of *Hastséyalti*, learned in the house of that deity, whither he had been brought by the holy sheep. The prophet himself disappears ; but a younger brother, who had been previously regarded as stupid, masters the songs, and performs the first ceremony of *Kledze Hátal*.

In preliminary observations, Dr. Matthews offers accounts of persons and objects of worship, given with a clearness which leaves nothing to be desired. Beautiful illustrations make plain the character of the dances, and the paraphernalia of the cult.

The work may serve as a model ; we have now, for all time, a record of



at least one rite of a tribe, in which scientific accuracy is united with poetical perception, to make thoroughly comprehensible the religious belief which has so long remained mysterious.

One curious feature must not be passed over. The myths make the cliff-house of Chelly Cañon a home of gods, in which rites have been learned. Dr. Matthews inclines to the opinion that the ceremonies may have been acquired from the ancient cliff-dwellers, rather than from the inhabitants of the great pueblos, Mokis and Zuñis.

Sufficient praise cannot be given to the beauty of this publication, which in form leaves nothing to be desired. Mr. F. E. Hyde, whose generosity has rendered the work possible, must feel it a pleasure and privilege to have assisted in the presentation of a memoir on the whole unrivalled.

*W. W. Newell.*

Ministère de l'Instruction Publique. Annales du Musée Guimet. Bibliothèque d'Études. Tome Treizième. LE THÉÂTRE AU JAPON. LES RAPPORTS AVEC LES CULTES LOCAUX. Par ALEXANDRE BÉNAZET. Paris: E. Leroux, 1901. Pp. v + 303.

The five sections into which this book is divided treat of Matzuri and mysteries, the sacred drama, the secular drama, literary procedures, and theatrical technique. Pages 295-300 are occupied by a bibliography of the Japanese stage. The numerous illustrations, as the editors explain, do not always fit the text to a nicety, the cuts furnished the author by M. Bing having to do with Japanese life rather than with the drama in particular. Like the kindred arts of Greece and India, the Japanese drama "was born of song, dance, and music, and keeps, even in its latest creations, the traces of such origins." The history of the drama in Japan is but one proof more of the essential unity of the human mind, for, as M. Bénazet observes (p. 289): "The drama in Japan has followed the same path as did the Greek drama and the French mystery-play. Sprung from liturgical ceremonies, it possesses, under the name of *jū*, the choir of the ancient tragedy, the satirical drama or *kiyôghén*, and the essential personages of the Græco-Latin comedy. Moreover, we find in Japan the use of masks, the existence of the prologue, the importance attributed to mimicry, the employment of men in feminine rôles, the adaptation to the stage of heroic and religious legends, the prolongation of the stage into the ward, — many traits besides common to the stage of the Far East and that of classical antiquity." The drama does not escape the laws which govern the evolution of all other arts of man. These resemblances are neither chance coincidences nor evidences of borrowing, but "are produced apart by virtue of a general and permanent law of the human mind." In these days, when the Aryan in general, and the Anglo-Saxon in particular, are being lauded to the skies as *the* people without whom the world would perish, it does one good to come across a record of the achievements of another race, which kindles our faith that some day there shall be written, not the history of this or that nation, but the unitary story of mankind. The author well says: "The primitive *fonds* of the races is everywhere the same. It is neither Aryan nor Anaryan, it is human."



The hereditary soul of humanity lies beneath the web of facts and ideas. The expression of men's thoughts differ, but the root-stock is the same. All human groups, arrived at a certain degree of civilization, tend to believe, to feel, and to act in the same way. The transitory forms of art and literature hide, as it were, the continuity of the human mind; the effects of environment and the "tendencies of race" overshadow it. Thus does the drama of Japan resemble that of the Occident in general character and in the phases of its development, while in some particulars it is different. Japan is human, and Japan is Japan. The purely scenic part of the *matsuri*, or primitive religious drama, "reveals an art still infantine, but full of fancy and caricature, and fairy-like, as might be expected from a people strangely imaginative and thrilled with intense movement and realistic mimicry." The *kagura*, or mute-play with masques and music, "symbolizes the oldest traditions of the national mythology." The *sambasho*, a propitiatory dance in honor of Yorimitsu, an Oriental St. George, had its origin in the ninth century, "the culminating point of primitive Japan." In the imperial palace in the beginning of the twelfth century arose the *shirabyōshi*, a women's dance, which "made great inroads upon the other dances hitherto the monopoly of men." The *nō* and the *kiyōghen*, with their simple action, are the element of the religious drama since the fourteenth century. During that century also the *nō*, created when a spoken dialogue completed the dance and music, appeared. The popular drama owes little to the *nō*, having followed a line of development independent of that of the sacred drama. Its modern representatives go back to the lyric recitation of which the Japanese are so fond. The prototype of the actors of the Japanese folk-drama is the *marionette*, — the puppet-actions have been imitated by the *shibai* actors. In the seventeenth century occurred the great development of the *kabuki*, the human or psychological drama, while the founder of the modern drama (*shibai*) was Fu-kuchi-gwen-Itchiro (1653-1734), "the Shakespeare of Japan." For both the general reader and the specialist, this book, not at all exhaustive, or decisive on most points, will prove of considerable interest.

*Alexander F. Chamberlain.*

THE WIFE OF BATH'S TALE: ITS SOURCES AND ANALOGUES. By G. H. MAYNADIER. London: David Nutt, 1901. Pp. xii + 222. (Grimm Library No. 13.) Price 6/ net.

SOHRAB AND RUSTEM: THE EPIC THEME OF A COMBAT BETWEEN FATHER AND SON. A Study of its Genesis and Use in Literature and Popular Tradition. By MURRAY ANTHONY POTTER, A. M. London: David Nutt, 1902. Pp. xii + 234. (Grimm Library No. 14.) Price 6/ net.

Both these volumes were originally theses for the doctorate at Harvard University, from which form they have been recast and elaborated. They naturally find a place in "The Grimm Library," treating of two of the most interesting topics in all the range of folk-literature.

Mr. Maynadier's "The Wife of Bath's Tale" consists of nine chapters (The English Stories, Irish Parallels, Norse Parallels, French Parallels, Irish to English, Minor Incidents of the English Poems, the Relations of

the English Tales to One Another, Possible Relations of the English Tales to Other English Stories, German Parallels), a Conclusion (pages 192-194), and five brief appendices (The Irish Manuscripts, Later Treatment of the Loathly-Lady Theme, Black Hair in the French Descriptions of Ugliness, Change of Shape under Definite Conditions, No Odyssean Reminiscences in Wolddietrich's Mermaid, Else, and Heimgerth). There is also a good index. After showing that "our loathly lady, who is most famous as the heroine of 'The Wife of Bath's Tale,' seems, in the days gone by, to have been known extensively in Northwestern Europe," and establishing the fact (previously pointed out by Mr. Whitley Stokes and Mr. Alfred Nutt) that "the oldest tale which introduces a hag like Chaucer's, whose frightful ugliness changes to radiant beauty, is to be found in Ireland," the nucleus of the poems dealt with "was an allegorical folk-tale, in which a magical hunt served to bring the hero to a remote place where he was tested by a good fairy, and received as his reward not only her continued favor, but the sovereignty of Erin." After a time the test of "fair by day only or by night only" was added, and "in this shape the story was carried from Ireland to Britain, where it eventually became what is designated in our table the English original." Then divisions and elaborations of various sorts take place, details of some of which are given.

"This tale of the loathly lady," the author thinks, "more than any folk-tale yet examined, establishes the probability that, at times, English popular stories of the Middle Ages borrowed material from Ireland, either directly, or through the medium of some of the Celtic inhabitants of Great Britain." The loathly lady in France and elsewhere in Northwestern Europe may have been derived from the Irish hag. Mr. Maynadier's suggestion of Celtic origin for the English and related tales of the ugly bride changed to a beautiful maiden may be right, but the tale itself is probably more widespread than even he recognizes. The folk-lore of Northeastern Asia and Northwestern America, for example, furnishes a number of episodes which may be brought into relation with the loathly-lady concept, though here the possibility of borrowing from Russian sources is sometimes present. The Chukchee tale of the girl who, out of compassion, married the despised and disfigured seal, — in the night he turned into a handsome man, — reported by Bogoras (*Amer. Anthr.* vol. iv. n. s. 1902, p. 621) may belong here. The primitive American treatment of the loathly-lady theme yet remains to be studied. Mr. Maynadier's book is a good beginning and deals with the European aspects of the subject in very satisfactory fashion.

Mr. Potter's "Sohrab and Rustem" is concerned with the most complete form known of the story of a combat between father and son, a theme that "has touched and inspired every nation which has produced an epic or ballad of an epic character." Chapters i.-ii. (pages 1-97), after a brief survey of the appearance of the theme in later literature, treat of its presence in purely popular and mediæval romance literature. The most important class of variants represent the father as marrying away from home in a transitory union (sometimes the father is a mortal, sometimes not). In a second class

of variants the union seems intended to be permanent (separation is caused by the father's being called away from home, or by some mishap befalling the child or its mother, or both; sometimes the child is exposed). Chapter iii. (pages 97-180) is devoted to the consideration of the peculiar features of the tale connected with the man's marriage away, the prominent rôle of the woman in wooing, etc., the abandonment of the mother and the child by the father, etc. In this chapter the author discusses, with some detail, exogamy (explaining the man's marriage away from home), matriarchy (ephemeral union, important position of woman), polyandry and polygamy (trial marriages, "bundling," etc.), divorce, sexual hospitality, the wooing and lack of chastity of women in literature, the Hindu *svayamvara* (choosing of husbands by maidens), and its analogues elsewhere. Chapter iv. *résumés* the argument. Three brief appendices (pages 207-215) treat of combats between other relations, friends, etc., the refusal to give names, and the maternal uncle in history and literature. Appendix D (pages 215-234) contains a list of works cited in the book. The chapter-headings are rather full, but there is no index.

The author's general conclusion concerning stories of the Sohrab and Rustem type, in which the child of a mother left behind, after growing up, fights with his father, is that they "have had their origin among peoples or tribes where we find exogamy, and the transition stage from matriarchy to patriarchy," spontaneous growth in various lands, has been a factor, for "the whole trend of my argument is against their having arisen in one country and their having travelled far and wide." The anthropological evidence cited by Mr. Potter does not prove satisfactorily his position with respect to the exogamic-matriarchal origin of these stories. This he seems to feel himself, to judge from his remark on page 197: "It might be asked why these tales do not exist among nations which live according to pure matriarchy, for I have produced none, and must admit that I have not yet come across any." Moreover, in the stories themselves the matriarchate does not appear characteristically. Mr. Potter's theory is certainly an improvement on the older views which saw in the contest between father and son a solar myth, a rivalry of old and new divinities of vegetation, etc., but the problem cannot be said to be solved altogether, for much new and searching inquiry is yet needed. Mr. Potter's book is both scholarly and suggestive, and while it does not exhaust the subject, gives new life to its discussion.

*Alexander F. Chamberlain.*

EVIL EYE IN THE WESTERN HIGHLANDS. By R. C. MACLAGAN, M. D. London: David Nutt, 1902. Pp. vii + 232. Price 7/6 net.

In this book the author attempts to give "an honest account without literary varnish of the present-day influence of the belief in an Evil Eye in the Gaelic-speaking districts of Scotland." The belief in the Evil Eye in the west of Scotland (Highlands and islands) does not belong to the category of superstitious survivals found here and there in some aged individual or in some insignificant and secluded corner of the country, but "is generally

accepted by many, if not by a majority." Although found chiefly among the agricultural and fishing population, it is by no means uncommon in a town like Oban. Even a probationer of the church has been known to entertain the idea, but Dr. Maclagan declares that "no evidence is forthcoming of a licensed medical man having any belief in it." Most of the information concerning the Evil Eye was obtained from women, and that sex seems to furnish the majority of believers.

Provocatives, stimuli, and symptoms of the Evil Eye are described, together with innumerable preventives, antidotes, remedies, etc., many of which are curious indeed. An interesting and valuable part of this book consists in the Gaelic terms for the Evil Eye and beliefs connected with it, phrases used in speaking about it, etc. It accords with the genius of the Gaelic language that a common turn should be "an evil eye fell on him" (took him, settled on him, struck him). In certain parts of Ross, "a person desirous of avoiding reflection would say, 'I am not putting my eye in it.'" On pages 94-96 there is given (Gaelic and English translation) a tailor's exposition of the medical science of the folk. In one "cure," the witch of Endor—here "the witch Hendry"—is referred to. One of the names for this "folk-knowledge" is *eolas*; "making *eolas*" is not far from "making medicine" in the sense of some of the primitive peoples of America. *Eolas* is believed to be transmitted from father to daughter and from mother to son, but not from female to female. A curious side of the folk-lore of the evil eye is the use of urine as a preventive,—a quaint protective formula is cited on page 223. Dr. Maclagan confesses that he "is a believer in the Evil Eye only in so far as it may be a term for the natural selfishness of the human being, as a 'tender heart' is a recognized way of speaking of a nature apt to sympathy." He has certainly made a contribution of value to the literature of the subject.

*Alexander F. Chamberlain.*

The Irish Saga Library. Vol. I. THE COURTSHIP OF FERB. Translated by A. H. LEAHY. With Preface, Notes, and Literal Translations. Illustrations by Caroline Watts. London: David Nutt, 1902. Pp. xxxi + 101. Price 2/ net.

This neatly got-up little book begins auspiciously a series that cannot fail to be of interest both to the general reader and to the student of the folk-tale. The version of "The Courtship of Ferb" here given is Englished from the German of Professor Windisch's *Irische Texte*, and is probably "the first English translation of this very old Irish romance, whose earliest written version is found in the twelfth-century manuscript known as the book of Leinster." While the book was in type, however, Lady Gregory published in her *Cuchulain of Muirthemne* a short version (based upon Windisch) of this romance, under the title of the "Wedding of Maine Morgor." In the manuscript the first few pages are missing, but no essential of the tale itself.

"The Courtship of Ferb" is a *cante fable* (interwoven song and story), and the author thinks it "quite possible that the Irish form of *cante fable* was,



in some measure, the direct parent of the French form," a view from which Mr. Alfred Nutt expresses his dissent. The tale of "The Courtship of Ferb" occupies a secondary place in the cycle of romances treating of the heroic age of Ireland, compositions, which in their present form date from the seventh to the tenth century A. D., but are certainly based on older traditions, partly at least of pre-Christian origin. In "The Courtship of Ferb" "the supernatural is a mere incident, the tone of the story is more Homeric than mystical." The ballad version of the tale is of Ulster origin, while the prose version and some of the poems show Connaught sympathies, — the former is in the main the older. Among the personages of the story is Maev (or Medb), queen of Connaught, "the Irish Semiramis," who seems to have been a historical character, but "has finally become the Queen Mab of Spenser's 'Faerie Queene,' and of Mercutio's speech in 'Romeo and Juliet.'" Together with twenty or thirty other tales, "The Courtship of Ferb" forms the prologue to the *Tain bo Cualgne* or *Cattle Raid of Kellny*, the "Irish Iliad."

A. F. C.

FOUNDATION RITES. With some kindred ceremonies. A contribution to the study of beliefs, customs, and legends connected with buildings, locations, landmarks, etc., etc. By LEWIS DAYTON BURDICK. New York: The Abbey Press. 1901. Pp. 258.

Of wide diffusion is the custom of sacrificing a victim, with a view to promote the security of an edifice. In our own time, this is retained in the form of inserting in a corner-stone coins or documents, a usage which appears to be the survival of an original human offering. This rite, and similar ceremonies, Mr. Burdick has undertaken to illustrate by a collection of examples and citations, brought together from many sources; as appropriate mottoes, he has prefixed the biblical mention of the construction of the gates of Jericho, and the lines of Shakespeare in Henry VI. concerning him who gave his blood "to lime the stones together, and set up Lancaster." The author makes no pretence to treat exhaustively the extensive subject; he modestly gives his material as the results of a somewhat desultory reading; along with Robertson Smith and J. G. Fraser, reference is made to Grant Allen and Baring-Gould; the book is therefore by no means at first hand; yet the chapters will be found entertaining and instructive. It is part of the author's purpose to elucidate the motives which presided over the establishment of such customs. Here it seems likely that various sentiments and ideas coöperated. Without doubt, the most salient purpose was to obtain by the immuring or destruction of a victim a guardian spirit, who might tenant the building, and protect it against assaults. Thus (to add a notice not mentioned by Mr. Burdick), in the Middle Ages, and in modern times in the Orient, a saintly personage might be in danger of death at the hands of villagers, who desired to secure their locality against the loss, by travel or departure, of so powerful a friend. However, it is not to be supposed that in all cases the forfeiture of a life was part of every construction; such usage formed a ritual perfection, to which the



story would conform. The mere distrust of novelty seems partially accountable for the legends ; whoever initiated a new mode of action took a risk which would probably involve suffering. An amusing instance is cited (p. 197) in which a father, who had previously had seven girls, was presented with a first boy. He could not be persuaded to have his son christened in the new font of the new church, on the ground that the first child baptized in a new church is bound to die ; had it been a lass, it would not have mattered. In relation to customs of kindred nature, chapters are added regarding pillars, landmarks, etc.

*W. W. Newell.*

THE HISTORY OF IRELAND. By GEOFFREY KEATING, D. D. Vol. i. containing the Introduction and the first book of the History. Edited, with translation and notes, by DAVID COMYN, M. R. I. A. London : Published for the Irish Text Society by David Nutt, 57-59, Long Acre. 1902. Pp. xviii, 237, 17.

Neither the year of Keating's birth nor of his death is known ; between 1570 and 1650 is assumed as his period. He is honored as the introducer of the modern Irish language, as distinct from the obscure bardic style of earlier authors. He trusted and followed legends and traditions, accessible to him in manuscripts now in some part perished, and has been unjustly criticised for such confidence. The volume now printed contains his account of the origins of Irish history ; this is preceded by an apologetic introduction, in which Keating defends Ireland against calumnies (as he thinks) of ancient and modern authors. The chapters of the history relate the arrival and settlement of successive races, the children of Partholon and Neimheadh, the Firbolg, the Tuatha Dé Danann, and the sons of Mileadh. The accounts of such settlements are of course unworthy of consideration either as history or tradition, being in the main inventions of middle-Irish bards after the tenth century ; but interwoven with the record as given by Keating are a multitude of data as to proper names of localities, folk-tales, and observations in regard to custom and legend, which make the material valuable to the lover of the Irish past. For the Irish text, the editor has used all accessible MSS. A word of praise must be said as to the beauty of the form given to the work, which leaves nothing to be desired. In addition to the present volume, the Society proposes to issue during the year the first portion of the *Duanaire Fhinn*, a collection of Ossianic poetry, and has accepted an offer to edit the *Leabhar Gabhala*, or "Book of Invasions," a work as yet inaccessible. It is earnestly to be desired that the undertakings of the Society should receive substantial American encouragement. The annual fee is 7s. 6d. ; communications should be addressed to the Hon. Secretary, Miss Eleanor Hull, 201 Hanover Square, London.

*W. W. N.*

ACHTZIG MÄRCHEN DER LJUTZINER ESTEN. Gesammelt von OSCAR KALLAS. Verhandlungen der gelehrten Estnischen Gesellschaft, vol. xx. No. 2. Jurjew (Dorpat); to be had of K. F. Koehler in Leipzig. 1900. Pp. 83-400.

The Ests of Ljutzin, in the government of Witebsk (Russian Poland) live in the midst of a Lettish population, having been in-wanderers of two centuries ago, and during that time separated from their people, whence the interest of their tales, as tending to throw light on earlier Esthonian traditional material. The language is now dying out, yielding to the influences of the surrounding Lettish, and of the politically potent Russian. The collector amusingly describes the difficulties attending his task; he was taken, first for a poisoner of wells with cholera-powder, then for a magician. In addition to complete Esthonian texts are added German equivalents, either in abstract or entirety. To comment on the tales would require more knowledge of Esthonian tradition than belongs to the present reviewer. It may be said that many of the narratives are apparently versions of familiar European märchen, which illustrate the general principle, that stories of a more civilized race, introduced to one in a more primitive state of culture, take on barbaric elements, and often become hardly recognizable.

*W. W. N.*

DIE WIEDERHOLUNGLIEDER DER ESTNISCHEN VOLKSPoesIE. I. Akademische Abhandlung von OSCAR KALLAS. Helsingfors. Drückerei der Finnischen Litteraturgesellschaft. 1901. Pp. 398.

This is a dissertation, in which are examined certain Esthonian folk-songs, which have a peculiar repetitive form. A son or daughter, living in the paternal house, undergoes some loss or injury; the afflicted person seeks the parent, and in repetitive terms announces the suffering endured, which the parents promise to allay, offering new and better possessions. The origin of this species of songs the writer endeavors to trace by aid of all variants. A useful feature is fullness of bibliographical information respecting printed collections of Esthonian folk-song.

*W. W. N.*

DIE BRAUT MUSS BILLIG SEIN! Ein bosnisch Singspiel von FRIEDRICH S. KRAUSS. Leipzig: Schumann, 1903. Pp. 63.

The scene of this song-play is laid in Bosnia in 1639, and in it figure Bosnians, Turks, Dalmatians, etc. The life of the folk and the nobility of the period is well drawn. From page 52 we learn that the mourning color of the Bosnian nobles is snow-white. The eighth scene of act ii., really an intermezzo, consists of a folk-lore effect, the night dance of the Vilas and their queen Ravijojla with her nine sisters. In this wild dance a shepherd shares, and as the night disappears the Vilas withdraw again into their oak-trees and stumps. There are other items of folk-lore in the play.

*A. F. C.*

Bibliothek ausgewählter serbischer Meisterwerke. Mit literar-historischen Einleitungen herausgegeben von Dr. FRIEDRICH S. KRAUSS. Band I. AUF UFERLOSER SEE. Drama in vier Aufzügen von BRANISLAV GJ. NUŠIĆ. Deutsch von Dr. FRIEDRICH S. KRAUSS. Leipzig: Schuman, 1903. Pp. xxxi + 111. Price M.1.50.

This is the first volume of a series intended to place within the reach of readers of the German language a selection of the masterpieces of Servian literature. The editor is Dr. F. S. Krauss, the eminent Austrian folk-lorist, who will contribute to each book a literary and historical introduction. The volume is dedicated to Queen Draga of Servia, in recognition of her patronage of literature, art, and science. The introduction contains an interesting sketch of the life of Nušić, whose first poem, a war-song against the Turks, was composed when he was fourteen years old. The work of the poet and dramatist in Servia belongs in the field of folk-lore, for, as Dr. Krauss tells us, "there we may still take literally the phrase 'to speak and write out of the heart of the folk to the heart of the folk.'"

*A. F. C.*

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## THE FIRESIDE STORIES OF THE CHIPPWYANS.<sup>1</sup>

THROUGHOUT the northern part of Canada still lie vast tracts of country where the white man has never been, and where the few remaining savages who there make their homes are still as wild and uncivilized as when Columbus landed.

Along the valley of the great Mackenzie, around the lonely shores of Great Bear, Great Slave, and Athabasca Lakes, — westward to the Rocky Mountains and far eastward to Hudson's Bay, — is heard the language of the Chippwyans of the Athapaskan stock. Once a great and powerful people, they were engaged, until recently, continually in warfare with their Cree neighbors to the southward, and among themselves, and are still occupied in petty feuds with the Eskimos of the Arctic coast and of the shores of northwestern Hudson's Bay. Far to the southward among the Apaches and Navahos of Arizona and New Mexico is heard their harsh guttural language, and tribes in California and Oregon, and in the lofty mountains of eastern British Columbia, speak the same tongue.

The Chippwyans are divided into numerous tribes, which, originally separated from each other by reason of the physical features of the country in which they dwell, now differ slightly in speech, in manners and customs, and in mode of dress; though this last divergence is rapidly being removed by the advancement of our hideous European costume to their remotest corners. The Loucheux, so-called derisively by their brethren of the other tribes because of their being more or less squint-eyed, are the most northwestern of the Chippwyans, and inhabit the wind-swept country near the mouth of the Mackenzie, and the Rocky Mountain slopes south of the Peel River. The Slaveys, who inhabit the broad valley of the Mackenzie, and the southern and western shores of the Great Slave Lake, are so called because they were the people from whom the Crees and more powerful Chippwyan tribes drew their slaves in times long past. The Hare-Skins receive their name from the costume gener-

<sup>1</sup> Read before the Boston Branch of the American Folk-Lore Society.

ally worn in winter among their more eastern members, of the skin of the white or Arctic hare. The Hare-Skins dwell on the lonely shores of Great Bear Lake, and extend westward from the headwaters of the Copper Mine River to Fort Good Hope, a northern fur-trading outpost on the edge of the Arctic Circle. The Dog-Ribs, named from their supposed descent from an enormous white dog, live in the thickly-wooded country between Great Bear and Great Slave Lakes. The Yellow Knives, so called from the copper knives commonly used among them even in the time of Sir John Franklin, hunt in the country south and east of Great Slave Lake. South of the Yellow Knives are the Caribou-Eaters and the Chippwyans of Athabasca Lake.

When it is remembered that the total population of the whole Chippwyan nation does not exceed 10,000, and that these are scattered over an area 800 miles long by 600 miles wide, it is wonderful how great is the real resemblance between the different dialects spoken throughout this vast territory. A Chippwyan from the shores of Lake Athabasca can, with considerable difficulty, make himself understood by a Loucheux, while the Dog-Ribs, Yellow Knives, and Hare-Skins, if they should meet, converse with comparative ease.

To the southward, tattered cotton tents covering natives clad in cotton and woollen clothes, and eating poorly cooked bannocks made from flour with saleratus, and diseased with tubercular and other more objectionable white man's troubles, mark the advance of the barbarous border civilization—the civilization of the whaler on Hudson's Bay, of the free-trader on the Athabasca Lake and River, of the ranchers and placer miners on the Peace and other mountain rivers. Far to the northward near the headwaters of the Copper Mine River and along the rocky eastern shores of Great Bear Lake the Hare-Skins still live in their lodges made of caribou skins decorated within and without with rude painted ornamentations, and still dress, at least in part, in their picturesque costumes of caribou and moose skin, resplendent with beads or colored porcupine quills. Few of them have tasted flour or any other of our foods, and they subsist entirely on fish and game (caribou, musk oxen, and innumerable smaller animals) which abound throughout their territory.

In my recent trip in the north country most of my time was passed in the territory of the Hare-Skins and Dog-Ribs, and in this paper I should like to speak only of these two tribes of the Chippwyan nation, which, owing to their remoteness from lines of communication, have remained longest free from the influence of Europeans, and have retained purest the customs and manners which formerly prevailed throughout the whole tribe.

I found the Hare-Skins a simple, kindly, and hospitable people,



anxious to do all they could to help me in my expedition, but at the same time cautious and fearing the advance of the white man. For instance, in my first encounter with this strange people, on my arrival at Great Bear Lake, they at first placed numerous obstacles in my way, and tried to prevent my passing through their territory. The chief, a magnificent creature, addressed me, speaking for his more ordinary followers. He said he knew that if I crossed the great lake which lay before me, and reached its eastern border where roamed great herds of caribou and musk oxen, that these animals would disappear like the snow in summer, as had happened with other animals among other tribes far to the southward. In this, I supposed, he referred to the sweeping away of the buffalo from our western prairies. However, by numerous presents, by long persuasive arguments and by placing myself under the protection of their chief whom I agreed to call Sachi-lee (my elder brother), while he called me Sune-dig (my son), they became most docile, and were as willing to help the advance of my party as they had previously been to stay its progress.

Most of them have seen few white men, some of them none; but they are all more or less remotely under the influence of the Hudson's Bay Company, who have posts at Fort Norman to the westward and Fort Rae to the southward, whither the Hare-Skins resort once or twice a year to trade in furs or dried meat. They have an idea that all white men are enormously rich, but strangely penurious — an opinion probably inculcated by the treatment they have received from the Hudson's Bay Company, which they consider anything but generous, but whose stores of tempting beads, gayly colored cloths, and other trifles, which they have either seen or heard of, they consider the acme of wealth. For this reason they are remarkable for their begging proclivities, and never cease soliciting presents until they think they have obtained all which the stranger possesses. However, on the other hand, their generosity and kindliness to any one who actually needs their help is quite wonderful. I shall never forget on one occasion experiencing this trait of the Chippwyan character. After a terrible journey of many miles up a foaming river broken for long stretches with almost impassable falls and rapids, through lonely unmapped lakes, across portages, over steep and craggy hills, through frozen muskegs and tundras, without proper food, and sometimes none at all, we arrived in a miserable condition, unexpectedly, at an out-lying Dog-Rib village. They placed before us all their luxuries of food, the savory caribou tongue, the sweet-flavored caribou marrow grease and rich beaver tail and moose nose. They gave us new moccasins and coats, and the women sat up all night, mending our torn garments. When we left, they loaded us with provisions

of dried meat and pemmican, and four of their men, at the command of their chief and of their own free will, accompanied us across the rocky portages of the height of land, many days' journey from their camp, and put us safely on the Great River that flowed southward to the most northern outpost of the Hudson's Bay Company in that direction, and this at a season when the snow was already flying, and when it might freeze at any moment, and prevent their return.

One strange peculiarity of all the northern tribes is their slight knowledge and, almost always, fear of each other's tribe. The Dog-Rib Indians, whom I have just described as receiving us so hospitably, though they showed no surprise at seeing us, still, when we told them whence we had come, they marvelled how we ever managed to get out of a country which they supposed to be inhabited by a fierce and barbarous nation, and this in speaking of the Hare-Skins, their nearest of kin. In the same way the Hare-Skins consider the Coronation Gulf Eskimos as being truly a terrible people, and nothing will induce them to venture across the Barren Lands beyond the Dease River which marks the boundary of the Eskimo country.

In all my dealings with the Hare-Skins and Dog-Ribs I have found them to be an honest and upright people, but that they are not altogether above a slight amount of deceit will be seen when I describe the following incident. On an occasion of a small feast given by the Hudson's Bay Company at one of their posts on the Mackenzie River, there happened to be present an old blind woman. Tea and saleratus biscuits were the sole refreshments, but tea to a Hare-Skin is as much as whiskey is to the modern Iroquois, and the old woman had travelled many miles on snowshoes to be a guest of the feast. It was observed that she repeatedly passed back her cup for more tea and with a celerity which made it impossible for her to have drunk it, fast as is the Indian mode of drinking. On investigation it was found that, as soon as she got each cup of the coveted liquid, she emptied it into her copper kettle which she had brought with her, and had already a large pailful. She had evidently an eye for the future.

Occasionally cross fox-skins, much less valuable than black fox-skins, are blackened with charcoal and traded at night for the superior article. In the morning, when the deception has been discovered, the hunter has departed for the forest whence he came, and next time goes to another post.

In religion most of the Hare-Skins and the Dog-Ribs are now Christians, having been converted by the endeavors of a wonderful Jesuit priest, the Abbé Petitot. It is some years now since Petitot left them, but his name is never mentioned save in the most pleasant

connection. Some of the Hare-Skins, however, are still practically heathens, and even those who have embraced Christianity, mix up with its ceremonies their own sacred rites, such as the white-dog dance. They are an extremely imaginative people, and everything existing in nature is interpreted by them in the most pleasing and poetic manner. Two trees grow side by side so that neither may grow tired living alone. The river dashes down in a rapid, or plunges over a waterfall so that it may not weary in flowing steadily in the same course. A seam of lignite on fire near the entrance of the Great Bear River into the Mackenzie still burns to mark the spot where the Hare-Skin evil one, interrupted at the cooking of the savory meal of beaver meat, left the fire burning, and fled before his greatest enemy to put out the beaver skins to dry on the slopes of the mountain lower down the river, as shown by the blood-red iron stains on the face of the limestone cliff.

Many a winter night around the fire in the tepee or paddling along the rivers and lakes in summer I have listened to stories on every topic—stories of the greatness of their tribe in days of yore, of the might or craftiness of various animals, and of their explanation of the great phenomena of nature.

Innumerable amusing stories are told of the cunning of the crow, the sagacity of the beaver, the smartness of the squirrel, and the crankiness of the bear. This style of story is well illustrated by the following :—

#### I. BIG BIRD STORY.

Big Bird was a widow of a famous chief who lived with her son and beautiful daughter on the banks of a large stream. Her great ambition was to secure a rich husband for her daughter, suitable to her birth. So she told her little boy to go to the bank of the river, and to watch unceasingly to see if he could discover anybody passing suitable for a son-in-law. One day the boy ran to his mother, and with a face beaming with joy told her there was somebody passing, whom he at least would like for a brother-in-law. Big Bird was delighted and immediately took some bark, and went down to the river to meet the expected bridegroom, whom she was pleased to see was magnificently dressed in a white skin costume covered with shell-like beads. Walking before him, she put pieces of bark on the ground all the way to her camp for him to step on. There she and her daughter, having prepared a meal of unusual splendor, set it before their guest. It happened there was an old dog in the camp, and the man said he could not eat until the animal was removed. Big Bird, wishing to show her new son-in-law every hospitality, complied with his request, and, taking the dog out, killed him, and left him in the bush. The man then ate his supper, and they all went to sleep.

Next morning Big Bird got up to make a fire, but, finding no wood in the tepee, went out to get some, and was surprised to see the dog lying with his eyes removed, with his flesh pecked all over, and with the footprints of a three-toed animal all around him. On going back to the camp, she told them all to take off their shoes to see who had only three toes. They all did so, save the stranger who told her that it was a thing he never did. However, Big Bird kept begging him to remove them, telling him she had a pair of new moccasins for him, which would exactly match his handsome costume. Evidently his vanity was at last touched, and he consented, and, while taking them off, said "kinno, kinno" (look! look!) and quickly put them on again. The boy then called out, "He has only three toes." The stranger denied this, and said, "I did it so quickly that you imagine I have only three toes, but you are mistaken."

After breakfast he told his wife that he wanted to go for his clothes which were at his camp some distance up stream, and that he wished her to accompany him. Thinking her husband's conduct rather strange, she at first objected, but, on hearing of the numerous gew-gaws at his camp, at last consented to go. So they got into their canoe, and started off, the man sitting in the bow, and the woman in the stern. They had not proceeded far up stream, when rain began to fall heavily, and the girl soon noticed that the rain was washing the shining white stuff off her husband's back, and then black feathers began to appear. "Ah," she thought to herself, "I have married a crow." When he was not looking, she tied his tail, now grown to visible proportions, to the bar of the canoe, whereat he turned around, and asked her what she was doing. She replied, "Your coat is so fine I am working with the beads." "Oh," said he, "I see I have married an industrious wife," and resumed his paddling. She then tried to find an excuse to make her escape, and told him that the point they were just passing was a famous locality for wild duck eggs, and that she would like to go ashore and hunt some for his supper. He readily consented, and as soon as she got ashore, she ran up the bank, and disappeared into the forest. The crow tried to get out to follow her; but as his tail was tied to the canoe, this was impossible, and he contented himself with calling out after her, "Caw, caw; once more I have tricked you people." He then leisurely preceeded to untie his tail, and flew off ready for another escapade.

## II. WHITE BEAR STORY.

The following story explains the reason for the ferocity of the white bear and why his habitat is different from others of his own species:—



Once upon a time there was a White Bear, and his nephew, Black Bear, was staying with him, with several other animals, including the fox. As the fox was always up to mischief, the white bear took away his right shoulder, and in consequence the former was very ill. White Bear took the fox's shoulder, and tied it along with a bunch of claws which he always carried. Now fox being very sick, and not able to get along very well without his shoulder, sent for the crow, who was full of cunning, to devise some means of getting his shoulder back. After a long talk, the crow went to visit White Bear, who was very old and infirm and troubled with rheumatism. He was sitting at the fire, warming his back, when the crow came in, and the bunch of claws and the fox's shoulder were hanging from the roof above his head. The crow began to talk to him, and occasionally he would touch the bunch of claws, and the white bear would wake up with a start, at which the crow would explain that he was only touching the claws to see what they were made of. At last White Bear took no notice of the noise, and soon was half asleep, and the crow, seeing his chance, caught hold of the fox's shoulder, and pulled it off, and ran out of the camp. White Bear then woke up, and asked his nephew, Black Bear, what was the matter, and the latter, who stuttered, explained that the crow had run away with the fox's shoulder. He took so long in telling it, that White Bear got angry, and told Black Bear to get out and find a home for himself. So ever since the white and black bears have lived apart.

White Bear, to show his rage, took down the sun and put it along with the claws. Now, as everything was in darkness, the other animals could not hunt, and were starving. So they applied to the crow to get them out of their new trouble. In the mean time White Bear's daughter went for water, and as she was having a drink, something black was floating in the water, which she swallowed. Some days afterwards a child was born to her, and the infant grew so fast that soon he could walk about; and when he saw this bright thing hanging among the bunch of claws, he began to cry for it. After much persuasion White Bear gave it to him to play with in the camp. After a while he wished to play outside with it, but White Bear would not at first allow it. But as the child kept continually crying to be allowed to do so, he at last consented, but told him not to go far from the camp, and if he saw anybody coming, to run into the tepee at once. This the child promised to do, but as soon as he got out, he threw the sun up into the sky, and flew away, for he was the crow in still another disguise. When White Bear saw that he was cheated again by the crow, he was furious, and since then white bears have been always wicked.



## III. THE DOG-RIB LEGEND OF ITHENHIELA; OR, THE CREATION OF THE ROCKY MOUNTAINS.

The first religious ceremony at which I was present with the Dog-Ribs and Hare-Skins remains vividly in my memory, and shows how thoroughly they mix the picturesque of their old religion with that of the new. It was at the celebration of the midnight mass at a northern Roman Catholic mission. The Indians had travelled long distances across the snow, from the depths of the forest to the southward, from the wind-swept Barren Lands to the eastward, and from the lonely lake country to the northward, to be present at the ceremony. Some 600 in all had assembled, and, dressed in fur costumes, knelt upon the floor of the rude log church as the priest, a Frenchman of old France, sang the majestic service. When he reached the *Adeste fideles*, he sang one verse through in his rich Gascon voice, and then all the Indians joined with him, and finished the beautiful hymn in Dog-Rib.

I stood at the door of the church as the Indians came out and noted the impression the service had left on their countenances. The sky was bright with a thousand colors, the ever-changing beauty of the northern lights, which flickered and faded and relighted as the Indians passed me. Looking up to the heavens, they saw that strange phenomenon which is to them the most mysterious thing of nature. "Ah," they said with their faces bowed before this great light, "'tis the fingers of *Ithenhiela* beckoning us to the home beyond the sky. Now some of us will pass to that great country which we know not." Later I heard the story of *Ithenhiela*, and to me it was the most beautiful of all the Dog-Rib stories. It is as follows:—

In the great Northwest of Canada there flows one of the mightiest rivers of the earth, known to the whites as the Mackenzie, and to the Northern Indians as the Too-cha-Tes or Big Water. On the very border of the Arctic Circle another great river joins the Big Water from the southwest. This river the Dog-Ribs still know as "the river that flows from the country of the Big Man."

Naba-Cha, or the Big Man, was one of the most enormous men who ever lived. His wigwam was made of three hundred skins of the largest caribou that could be killed on the vast plains far to the northward. It had taken the bark of six huge birch-trees to make the onogan from which he daily ate his meals. And it took one whole moose, or two caribou, or fifty partridges, to feed him each day. Famous indeed was Naba-Cha throughout the whole North Country, and many were the expeditions of war he had made into distant lands to the north, east, south, and west. He had travelled northward to

the mouth of the Big Water to fight the Snow Men or Eskimo, eastward across the Great Lake of Many Slaves to the country of the Yellow Knives, where he had seen the pure copper shining in the sands of mighty rivers, southward away on to the great plains to the country of the Crees, where there were so many large animals, — but westward he had never ventured far, because in that direction it was said that a bigger man than Naba-Cha dwelt. Now Naba-Cha was not only big, but he was also cruel and wicked, especially to a young Wood-Cree boy whom he had brought back from the South once when on the warpath, and who had neither father nor mother nor sister nor brother to help fight. Ithenhiela, the Caribou-Footed, as the boy was called, had, however, one great friend at the wigwam of Naba-Cha. This was Hottah, the two-year-old moose, the cleverest of all the northern animals. Truly he was clever, for he had travelled all the distance from the mouth of the Too-Cha-Tes to the wigwam of Naba-Cha in three days, and this was very far indeed. Now Hottah had long thought of a plan by which he might help Ithenhiela. He knew that far to the westward, much beyond where Naba-Cha had ever gone, flowed another river almost as great as Too-Cha-Tes, and that safety for a hunted man or beast lay on its farther side, because there dwelt Nesnabi, the Good Man.

One day Hottah came to Ithenhiela, and said to him, "We will go away. You get a stone, a clod of earth, a piece of moss, and a branch of a tree, and we shall escape from the cruel Naba-Cha." Ithenhiela got what he was told to get, and soon they were ready to be off. Hottah took Ithenhiela upon his back, and before long they were out on the great plains which lie many days beyond the Too-Cha-Tes. Hardly had they started when they saw coming behind them Naba-Cha on his great caribou. Then said Hottah, "Fling out behind you your clod of earth." Hottah did so, and immediately there rose up behind them, and between them and Naba-Cha, great hills of earth so wide and so high that it was many days before Naba-Cha again came in sight. And during this time Ithenhiela ate the ripened berries, while Hottah chewed the sweet grass which grew beyond the hills.

When Naba-Cha once more appeared in sight, Ithenhiela flung out behind him the piece of moss, and a great muskeg-swamp lay behind them. And for days the great man and his caribou floundered in the thick sphagnum. Meanwhile, on and on towards the country of the Setting Sun passed Hottah and Ithenhiela. And when once more Naba-Cha appeared, Ithenhiela dropped the stone, and great indeed were the high rocky hills which intervened between them and Naba-Cha. Up to the very clouds rose the hills, white with snow, and magnificent, such as had never been seen before. Long

was it before the fugitives again saw Naba-Cha and the great caribou, and far had they gone towards the West before Ithenhiela had to throw the branch of the tree from him. Then arose a great and mighty forest of which the trees were so thick that Naba-Cha could not pass between them, and had to cut his way through, while the caribou was left behind because his horns had stuck in the branches, and he could not pass on. All this delay helped Ithenhiela; and when he once more saw the cruel Naba-Cha, he and his moose-friend had already crossed the Great Western River which they had tried so hard to reach. Away into the Northwest wound Tes-Yukon, through the high rocky hills to the northward, foaming as it flowed. Soon came Naba-Cha to the other side of the Tes-Yukon, and called aloud, "Help me, Hottah, across this mighty river. Help me to reach the country that lies beyond, and I shall do no harm to Ithenhiela." Then across for him went Hottah; and as he brought him back across the great Tes-Yukon, he overturned him, and down he swept through the swirling rapids of the river, and was lost. This was the last of the wicked Naba-Cha.

Then came Hottah to Ithenhiela standing upon the bank, and, turning to him, he said, "Ithenhiela, I must leave you now, and return whence I came. Go you and follow this great river, and soon you will come to a great tepee. This is the home of Nesnabi, the Good Man. Great indeed is he, and far has he travelled, into our country to the eastward, among the golden rivers lost in mountains to the southward, to the great water which has no ending to the westward, and to the silent plains, all snow-covered, to the northward, where live the Snow-Men. He, like Naba-Cha, is big, but he is not cruel, and harms no one. He will aid you." Then departed Ithenhiela, and following the bends of the great Tes-Yukon through the high spruce forest, he came to the wigwam of Nesnabi, who stood silent beside his home. "Whence have you come, young man," said he, "and where are you going?" At this, up spoke Ithenhiela, "Great Chief, I have come from far. I have neither father nor mother nor brother nor sister. My home was with my own people away in the South Country, and there I lived happily until the coming of Naba-Cha, who took me away with him to the cruel North Country, where the snow lasts long in winter, by the sweeping waters of the Too-Cha-Tes. Hard indeed was Naba-Cha to me, and many a season passed I in misery with him, until I came away with Hottah, the two-year-old moose who brought me to your country, O Great Nesnabi, and but now has he left me." To this answered the kind Nesnabi, "Ithenhiela, I have long known that you would come to me. Stay with me as long as you like, but if at the end of the week you wish to journey away, I will then prepare you for your journey farther into the West Country."

Thus it was that Ithenhiela stayed at the wigwam of Nesnabi; but when the week was done, he came to his protector, and said to him, "I must now leave you, and travel farther. Give me that preparation for my journey that you have promised me." Then took Nesnabi seven arrows from his wigwam, and said to him, "This is enough to help you, Ithenhiela, but should you shoot at any bird or beast in a spruce-tree and the arrow stick in the branches, take you care that you go not after it, for if you do, surely something will happen to you." Hardly had Ithenhiela left the good Nesnabi, when he saw a squirrel in the branches of a red spruce-tree, and, raising his bow, he shot an arrow at it. Down fell the squirrel, but the arrow lodged in the branches. At once, Ithenhiela, forgetting what Nesnabi had told him, started to climb after the arrow. As he mounted, the arrow went up, too. Up, up, they went, until at last they came to the sky, and the arrow passed through, and he after it.

Great was Ithenhiela's surprise when he entered the Sky Country. It was so different from what he had expected. He had imagined a glorious country, where the sun always shone, and where herds of musk oxen, caribou, and moose roamed at large in plenty, with many of his own people camped in large wigwams here and there. But instead, the air was damp, dreary, and cold; no trees or flowers grew; no herds of animals ran on the silent plains; the smoke of no wigwam greeted his anxious eyes; the war-whoop or hunting-cry of no Indian of his own people was heard; only, far in the distance against the sky shimmered a great white mass, like a pile of snow, when the sun shines upon it in the early summer. Towards this great white thing ran a winding path from the very spot where Ithenhiela stood. "I will follow it," thought he, "and see what I come to, and find out what lies in that blazing wigwam over there. As he passed along, he met an old woman who said to him, "Who are you, and where are you going?" "I have come from far," said Ithenhiela. "I am the Caribou-Footed. Can you tell me who lives over there in that big white wigwam?" "Ah," said Capoteka, "I know you, Ithenhiela. Long have I thought you would come here. But you have done wrong; this is no country for man. In that great wigwam over there lives Hatempka; and unhappy is he because he has lost his belt of medicine, and until he gets it again, no one will be happy in the Sky Country. The belt is at the tepee of the two blind women who live far beyond the wigwam which shines so white, and no one can get it from them. Whoever finds it, and gets it from the bad blind women, will have the daughter of Hatempka, the beautiful Etanda, for his wife." Off then started Ithenhiela, and, travelling hard, soon came he to the home of the two old blind women. And as he entered the wigwam, he saw hanging upon the



the side the belt of Hatempka, and many indeed were the skulls which hung about it, for many had gone to seek the belt, but none had returned. The blind women bade him welcome, and said to him, "When you leave, Ithenhiela, tell us, so that we may bid you good-by." Now Ithenhiela had noticed that each of the two old women had behind her back a knife of copper, long and sharp. "Ah!" thought he, "when I leave, they mean to kill me," for one sat on either side of the door in readiness, "but I shall fool them." In one part of the wigwam lay a muskamoot (or bag) of bones and feathers. To this he tied a string, which he pulled over the pole above the door. Then said he, "I am going now, blind women. Remember I am old and fat, and when I leave, I make much noise." At this he pulled the string, and towards the door passed the bag of bones and feathers. Immediately the two old blind women stabbed; but striking only feathers, the long knives passed through them into each other, and both were killed. Then took Ithenhiela the belt of medicine, and went he unto the shining white home of Hatempka, and said to him, "Great chief, be you happy now, I have brought to you your healing-belt. Give me now my wife, your daughter, the beautiful Etanda, that I may leave you." Then said Hatempka, "Oh! much pleased am I, Ithenhiela. You have saved my people. Now shall the sun shine again. Now shall musk oxen, caribou, moose, and bear live once more in our country. Again shall we see the smoke of many wigwams. Once more shall we hear the voice of many hunters. Take you now my daughter, the fair Etanda, but leave me not. Stay with me, and be a great man after me." So Ithenhiela remained at the shining white home of Hatempka.

Hence was derived the name and country of the Big Man. Still the Indians in that distant country, when the northern lights flit across the sky, see in them the fingers of Ithenhiela, beckoning them to the home he has found for them so far away.

NOTE. — The influx of fur-traders into the Mackenzie River region, and even to Great Bear Lake within the last two years, since my return, has, I believe, very much altered the character of the Northern Indians.

*James Mackintosh Bell.*



## TALES FROM KODIAK ISLAND. II.

## VI. LIGHT.

LIGHT was not so universal formerly as now. Its cheering influences were then cast over one village only ; and even there it depended on the caprices of the chief, who regulated and guarded it jealously. All other villages lived in darkness, although aware of the existence of light in that village. They made many attempts to get possession of it : some, after a few efforts, gave up in despair ; others, not so easily discouraged, continued a longer time with the same empty result ; and one village, owing to the persistent character of its chief, would never own itself defeated, and persevered in spite of past failures.

Here, in the village hall, the people gathered daily to discuss the all-important question of light, and concluded to call for volunteers to go in quest of it. To the fortunate one the following reward was held out — eternal glory, and the hand of the chief's beautiful and favorite daughter. Considering the inducements, there were no lack of volunteers at first, but, as none of these returned, not even to tell the story of the failure, the list became small and smaller, and after a time weeks would pass without any one offering himself. What became of these eager seekers after light was a mystery. It was generally supposed that some dropped by the wayside, and the others, on reaching the land of light, and finding the task too arduous, decided to remain there always rather than go back without light.

The chief, however, was undaunted, and continued calling the meetings and for volunteers regularly. At one of these the raven was present. He listened attentively to all the speeches, and heard the chief's call for volunteers, and when a considerable time had elapsed without any one indicating his desire to go, he rose and addressed the assembly. Sad to say, his speech has been lost in the dark ages, except the last and memorable words : "I will bring you light." This was followed by such loud peals of laughter and mocking hoots that the building almost shook. The chief, who was deep in thought during the raven's harangue, was aroused from his reverie by this sudden outburst of laughter, and inquired the cause of it. With much derision the speech and boasts of the raven were repeated to him. Although he may have had as little faith in the words of the raven as the others, he was yet too wise a man to let any opportunity, no matter how slim, of obtaining light — the great object of his life — go by unembraced. Instead of joining in the laughter, he mildly reprovèd his followers, and then addressing himself to the raven, congratulated him on his noble resolution, encouraged him to

persevere, and ended by reminding him of the prize that awaited him whose efforts should be crowned with success.

With this the meeting dissolved. The raven, satisfied with the present and rejoicing in the future, flew home to make ready for the expedition. Joyfully he related the events of the day to his grandmother, a woman. "Caw! caw! caw! Grandmother, to-morrow I start after the light; and on my return with it I shall marry the chief's beautiful daughter and become famous. Make all things ready, for I leave early in the morning. Caw! caw! caw!"

"Ai-Ai-Yah!" she exclaimed. "Better ones than you have tried and failed, and how will you, a raven, get it? Why do you want to marry? Who will marry such a one as you? You smell too strong."

This was too much for him. "You old hag!" he screamed with rage. "Who is asking your opinion or advice? How does my smell concern you? You will not sleep with me. To spite you I will marry, and the chief's daughter at that. Even if I am a raven, I will do what I promise; and you do what I tell you, or you will be sorry."

She was sorry there and then, for he went at her with claws and bill till she begged for mercy, and promised to be more considerate in the future.

Early the next morning he left the village, and after several days of flight in the darkness it lightened up faintly. The farther he went, the lighter it became; and when he reached the village, the light was so strong that it almost blinded him. It was a large and cheerful village; the chief's large barrabara, where the lights were kept, was in the centre. Close by was a spring of water, and there the raven alighted and eyed sharply the women as they came for water. Not noticing the chief's daughter among them, he began to wish that she would appear. A moment later he saw her coming towards him; and when she had dipped out some water, he murmured, "I wish she would drink some of it." The words had barely been said when she bent over to drink. Instantly he changed himself into a tiny piece of down, and, unnoticed, she gulped it down with the water.

She conceived, and in due time gave birth to a son, a raven. Being the first child of an only child, he was fondled and nursed tenderly. The chief was especially devoted to him, and loved him even more than his daughter. He was indulged and humored in all his wishes. Whatever he saw he called for; whatever he called for had to be given to him; and if it was not given him immediately, he cawed, cried, pestered, clawed, and pecked until he got it. In this manner he handled everything on the premises that might possibly contain the lights, except three little caskets on an out of the way shelf. These he noticed one day, and asked for them. The chief was asleep,

and as no one else dared touch them, the request was denied. But he would have them, and he commenced such a cawing, scratching, and hawing that the chief awoke. Not waiting to learn the cause of all this disturbance, he shouted angrily, "O, give him anything he wants, and shut him up!" and went to sleep again.

The caskets were handed him, and he opened them one by one. In the first was night; the second contained the moon and stars; and in the third the sun was shining. He looked at them awhile, and then thrust them aside as worthless. But a few days later, when no one was about, he flew upon the shelf, grasped the two boxes containing the precious lights, and flew out with them. Some of the people outside noticed him, and raised the cry: "A raven flew out of the chief's barrabara with two boxes in his mouth!" When the chief discovered his loss, the raven was miles away.

He flew many days; and each day it grew darker and darker until he was in darkness altogether. After suffering some hardships he arrived in the village, reported himself to the chief, and requested that the people be called together. When all were assembled, he addressed them, congratulated them, reminded them of the last meeting, the promises made, and concluded by saying: "I have brought you light." In the presence of all he opened one of the caskets, and instantly the moon and stars were visible in the sky. The people and chief were almost wild with joy; and the latter kept his promise, and bestowed on him his favorite daughter.

On the morrow the raven called on his father-in-law, and asked what he had to offer for a still better light than even the moon and stars. "My other daughter," replied the chief. "Call the people, and you shall have it," said the raven. If the villagers were wild with joy on seeing the moon and stars, imagine their emotions on beholding for the first time the sun. Since that memorable day the sun, moon, and stars have illuminated the whole world. The crow married the two daughters of the chief, with whom he is living very happily to this day.

#### VII. THE GROUSE-GIRL.

Two men, the older lame and unattractive, the younger sound and handsome, lived by themselves in a barrabara, far from other human beings. When they arose in the morning, they drank some oil — to keep hunger away the rest of the day — and then went out hunting; one to the hills, and the other to the beach. In the evening one returned with seal meat, while his partner brought bear meat. Many years they lived in this manner without seeing or even knowing that other people existed.

After the usual breakfast one morning, the older man went to the

beach to hunt, and the younger man to the hills, and in the evening both returned loaded with seal and bear meat respectively. By rubbing together two sticks of wood, they soon had a fire over which they cooked some meat, and, after eating, put on their parkas and sat outside on the barrabara, with their faces toward the sea. While sitting there, a grouse appeared and lit on the barrabara, near the younger man, and commenced pecking. "Why does the grouse come here?" the man asked, and pushed her away. She flew up, but returned a moment later to the place occupied before. Seeing her there again, the handsome fellow said to the other one: "What is the matter with the bird? Her home is on the hills, and yet she is bothering here." He drove her off, but she, not discouraged, came back to him. "What does she want?" he exclaimed impatiently, and forced her away rather roughly. When she descended the fourth time, it was by the side of the lame man who took her in his hand, began stroking her, and finally decided to keep her as his pet. Before retiring, the lame man made a nest for the bird near him, and then all turned in for the night.

The next morning the men went hunting as usual. As they approached the barrabara in the evening, they were greatly surprised to see smoke coming out of it, and on entering to find it clean, a warm supper waiting for them, and a pair of new torbarsar (shoes made of sealskin) garters hanging over the lame man's bed. "Somebody has been here to-day," said the younger man; and although they looked outside and inside, they found no one. The grouse was on her nest, her head hidden under her drooping wings, and looked altogether tired. Perceiving her condition, the lame man remarked: "The bird has had nothing to eat or drink the whole day; she must be both hungry and thirsty."

This little excitement did not prevent them from enjoying their supper, nor did it disturb their sound sleep during the night; and the next morning they proceeded with their daily occupation. As the evening before, they found their home in order, the meat cooked, and a pair of new torbarsars hanging where the garters hung the day previous. The grouse was on her nest, her head under the drooping wings, but no one else was to be found, although they searched a long time. After eating their supper, the older man fed and played with the grouse, and then they all went to sleep.

On account of the stormy weather, the several days following the men remained at home. During that time the bird tried once more to gain the good grace of the handsome man, but he treated her roughly, and would not let her come near him, and she avoided him after this. The first favorable day the two men went in different directions to hunt. As soon as the younger man was out of sight,



the lame man squatted down, saying: "I will watch to-day and see who cleans and cooks for us, and makes torbarsars for me." Slowly and cautiously he crawled back quite close to the barrabara, and waited. The morning passed without giving him a clue, but towards evening he saw smoke coming out of the smoke hole. He crept still closer, and heard footsteps within. While he lay there, guessing who it might be, a young and beautiful girl stepped out. Her face was white, hair and eyebrows black, the parka was of white grouse feathers, and the leggings of the fur seal torbarsars were white with various trimmings. He gazed at her, and when she went in, he followed her, watched her a moment at her work, and then seized her.

"Ai-Ai-Y-a-h!" she exclaimed. "You scared me. Let me go." Instead he drew her fondly to him, and when he did so, her face reddened with blushes.

"I will not let you go," he said; but when he noticed a grouse skin on the nest, he freed her, and although she begged to have the skin back, he took it outside, and hid it.

The handsome man was both scared and amazed, but he asked no questions. Since it was customary for a newly married man to stay at home with his wife for a certain time, it was a long time before the old man went out hunting again. When he did so, he always returned before his partner, and generally found a pair of torbarsars or some other present waiting for him; but the younger man found nothing.

Though the younger man asked no questions, and knew not who the girl was and where she came from, he did a great deal of thinking. It puzzled him to know why the girl preferred a lame, old man to him a young, handsome man. She did not like him, he knew, for she never made anything for him, while the lame man had presents forced on him. He finally decided to take matters in his own hands, and make the girl his wife. One night, when the married couple were asleep, he arose and killed the lame man. Going back to his bed, he called to the girl to leave her dead husband, and be his wife. This she refused to do. "You cannot go away from here," he said; "you will have to be my wife."

"I will never be your wife," she answered; and getting up, she searched for the grouse skin among her husband's things, and found it in his tool bag. This she hid under her parka. When he called her again, saying, "Come, you are my wife," she replied: "I came here to be your wife, but you did not take me. Three times I came to you, and three times you chased me away. The last time you hurt me. I will not be your wife now." While speaking, she pulled out the grouse skin, shook it three times, and, when she had finished,



pulled it on herself, and flew out through the smoke hole, leaving the young, sound, and handsome man wifeless and partnerless.

#### VIII. THE "UNNATURAL UNCLE."

In a village lived a man, known to his neighbors as "Unnatural Uncle." When his nephews became a few years old, he would kill them. Two had already suffered death at his hands. After the second had disappeared, his wife went to the mother of the boys, and said: "Should another boy be born to you, let us conceal the fact from my husband, and make him believe the child a girl. In that case he will not harm him, and we may succeed in bringing him up."

Not long after the above conversation another nephew was born. Unnatural Uncle, hearing that a child was born, sent his wife to ascertain the sex of the child. She, as had been agreed upon, reported the child a girl. "Let her live," he said.

The two women tended and dressed the boy as if he were a girl. When he grew older, they told him to play with the girls, and impressed upon him that he should at all times imitate the ways, attitudes, and postures of the girls, especially when attending to the calls of nature. Unnatural Uncle watched the boy as he was growing up, and often wondered at his boyish looks. One day the boy, not knowing that his uncle was about and observing him, raised up his parka, and so exposed his body. "Ah," said Unnatural Uncle to his wife, on reaching home, "this is the way you have fooled me. But I know everything now. Go and tell my nephew I wish to see him." With tears in her eyes the poor woman delivered the message to the nephew, told him of the disappearance of his brothers, and of his probable fate. The father and mother of the boy wept bitterly, for they were certain he would never return. The boy himself, although frightened, assured his parents to the contrary, and begged them not to worry, for he would come back safe and sound.

"Did my brothers have any playthings?" he asked before going.

He was shown to a box where their things were kept. In it he found a piece of a knife, some eagle-down, and a sour cranberry. These he hid about his person, and went to meet his uncle. The latter greeted him, and said: "Nephew, let us go and fetch some wood."

When they came to a large forest, the boy remarked: "Here is good wood; let us take some of it, and go back."

"Oh, no! There is better wood farther on," said the uncle.

From the forest they stepped into a bare plain. "Let us go back. There is no wood here," called the boy. But the uncle motioned to him to come on, telling him that they would soon find better wood. A little later they came to a big log. "Here is what I want," ex-

claimed the uncle, and began splitting it. "Here, nephew, jump in, and get that wedge out," called the uncle to the boy, as one of the wedges fell in. When the boy did so, the man knocked out the other wedges; the log closed in on the boy, and held him fast. "Stay there!" said Unnatural Uncle, and walked off.

For some time the boy remained in this helpless condition, planning a means of escape. At last he thought of his sour cranberry, and, taking it in his hand, he rubbed with it the interior of the log from edge to edge. The sourness of the berry caused the log to open its mouth, thus freeing him.

On his way back to the village, he gathered a bundle of wood, which he left at his uncle's door, announcing the fact to him: "Here, uncle, I have brought you the wood." The latter was both surprised and vexed at his failure, and determined more than ever to kill the boy. His wife, however, warned him: "You had better not harm the boy; you have killed his brothers, and if you hurt him, you will come to grief."

"I will kill him, too," he savagely replied.

When the boy reached his father's home, he found them weeping and mourning. "Don't weep!" he pleaded. "He cannot hurt me; no matter where he takes me, I will always come back." In the morning he was again summoned to appear at his uncle's. Before going, he entreated his parents not to feel uneasy, assuring them that no harm would befall him, and that he would be back. The uncle called the boy to go with him after some ducks and eggs. They passed several places abounding in ducks and eggs, and each time that the boy suggested, "Let us take these and go back," the uncle replied: "Oh, no! There are better ducks and eggs farther on." At last they came to a steep bluff, and, looking down, saw a great many ducks and eggs. "Go down carefully, nephew, and gather those ducks and eggs. Be quick, and come back as soon as you can."

The boy saw the trap at a glance, and prepared for it by taking the eagle-down in each hand, between thumb and finger. As the boy took a step or two downward, the uncle gave him a push, causing him to lose his footing. "He will never come back alive from here," smiled the uncle to himself, as he walked back. If he had remained awhile longer and looked down before going, he would have seen the boy descending gently instead of falling. The eagle-down kept him up in the air, and he lighted at his own pleasure safe and sound. After gathering all the ducks and eggs he wanted, he ascended by holding up the down, as before, and blowing under it. Up, up he went, and in a short time stood on the summit. It was night before he sighted his uncle's home. At the door he deposited

the birds and eggs, and shouted : "Here, uncle, are the ducks and eggs."

"What ! back again !" exclaimed the man very much mortified. His wife again pleaded with him to leave the boy in peace. "You will come to grief, if you don't," she said. "No ; he cannot hurt me," he replied angrily, and spent the remainder of the night thinking and planning.

Although he assured them that he would return, the boy's parents did not have much faith in it ; for he found them on his return weeping for him. This grieved him. "Why do you weep ?" he said. "Didn't I say I would come back ? He can take me to no place from which I cannot come back."

In the evening of the third day the aunt appeared and said that her husband wished the boy. He told his parents not to be disturbed, and promised to come back soon. This time the uncle invited him to go with him after clams. The clams were very large, large enough to inclose a man. It was ebb tide, and they found plenty of clams not far from the beach. The boy suggested that they take these and go back, but the uncle put him off with, "There are better clams farther out." They waded into the water, and then the man noticed an extraordinarily large clam. "Take him," he said, but when the boy bent over, the clam took him in. So confident was Unnatural Uncle of his success this time that he uttered not a word, but with a triumphant grin on his face and a wave of his hand he walked away. The boy tried to force the valves apart, but not succeeding, he cut the ligament with his piece of a knife, compelling the clam to open up little by little until he was able to hop out. He gathered some clams, and left them at his uncle's door as if nothing had happened. The man, on hearing the boy's voice outside, was almost beside himself with rage. His wife did not attempt to pacify him. "I will say nothing more," she said. "I have warned you, and if you persist in your ways, you will suffer."

The next day Unnatural Uncle was busy making a box.

"What is it for ?" asked his wife.

"A plaything for our nephew," he replied.

In the evening the boy was sent for. On leaving his parents, he said : "Do not feel uneasy about my absence. This time I may be away a long time, but I will come back nevertheless."

"Nephew, here is something to amuse you," said his uncle. "Get inside of it, so that I may see whether it fits you." It fitted him, so did the lid the box, and the rope the lid. He felt himself borne along, and from the noise of the waves he knew it was to the sea. The box was lowered, and with a shove it was set adrift. It was stormy, the waves beat over the box, and several times he gave him-

self up as lost. How long he drifted he had no idea ; but at last he heard the waves dashing against the beach, and his heart rejoiced. Louder, and louder did the joyful peal sound. He gathered himself together for the sudden stop which soon came, only to feel himself afloat again the next moment. This experience he went through several times, before the box finally stopped and he realized he was on land once more.

As he lay there, many thoughts passed through his mind : where was he ? was any one living there ? would he be saved ? or would the flood-tide set him adrift again ? what were his people at home doing ? These, and many other thoughts passed through his brain, when he was startled by hearing voices, which he recognized, a little later, as women's. This is what he heard : —

"I saw the box first," said one.

"No, I saw it first," said the other.

"I am sure I saw it before you," said the first speaker again, "and, therefore, it is mine."

"Well, you may have the box, but its contents shall belong to me," replied the other.

They picked up the box, and began to carry it, but finding it somewhat heavy and being anxious to know what it contained, they stopped to untie it.

"If there are many things in there, I shall have some of them," said the first speaker, who rued her bargain. The other one said nothing. Great was their surprise on beholding him. He was in turn surprised to see two such beautiful girls, the large village, the numerous people, and their peculiar appearance, for he was among the Eagle people in Eagle land. The full grown people, like the full grown eagles, had white faces and heads, while those of the young people, like those of young eagles, were dark. Eagle skins were hanging about all over the village ; and it amused him to watch some of the people put on their eagle skins and change to eagles, and after flying around, take them off and become human beings again.

The girls, being the daughters of the village chief, led the boy to their father, each claiming him. When he had heard them both, the chief gave the boy to the older girl (the second speaker). With her he lived happily, but his thoughts would very often wander back to his former home, the people there, his parents ; and the thought of his uncle's cruelty to them would make his heart ache. His wife noted these spells of depression, and questioned him about them until he told her of his parents and uncle. She, like a good wife, bade him cheer up, and then went to have a talk with her father. He sent for his son-in-law, and advised him to put on his (chief's) eagle skin, soar up high until he could see his village, fly over there,



visit his parents, and bring them back with him. He did as he was told, and in a short time found himself in the village. Although he could see all other people, his parents were not in sight.

This was in the evening. During the night he went out to sea, brought back a large whale, and placed it on the beach, knowing that all the villagers would come out for the meat. The first person to come to the village beach in the morning was Unnatural Uncle; and when he saw the whale, he aroused the village, and a little later all, except the boy's father and mother, were there, cutting and storing up the whale. His parents were not permitted to come near the whale, and when some of the neighbors left some meat at their house, Unnatural Uncle scolded, and forbade it being done again. "I can forgive him the killing of my brothers, the attempts on my life, but I will revenge his treatment of my parents." With these thoughts in his mind, the eagle left his perch, and flew over to the crowd. He circled over its head a little while, and then made a swoop at his uncle. "Ah, he knows that I am chief, and the whale is mine, and he asks me for a piece of meat." Saying this, he threw a piece of meat at the eagle. The second time the eagle descended it was still nearer the man's head, but he tried to laugh it off, and turn it to his glory. The people, however, did not see it that way, and warned him to keep out of the eagle's clutches, for the eagle meant mischief. When the eagle dropped the third time, it was so near his head that he fell on his face. The fourth time the eagle swooped him, and flew off with him.

Not far from the shore was a high and steep rock, and on its summit the eagle put down the man, placing himself opposite. When he had taken off the skin, and disclosed himself, he said to his trembling uncle: "I could have forgiven you the death of my brothers, the four attempts on my life, but for the cruel treatment of my parents you shall pay. The whale I brought was for my parents and others, and not for you alone; but you took entire possession of it, and would not allow them even to approach it. I will not kill you without giving you a chance for your life. Swim back to the shore, and you shall be spared." As he could not swim, Unnatural Uncle supplicated his nephew to take him back, but the latter, putting on the eagle skin, and hardening his eagle heart, clutched him, and from a dizzy height in the air dropped him into the sea.

From the beach the crowd watched the fatal act, understood and appreciated it, and, till it was dark, continued observing, from the distance, the eagle. When all had retired, he pulled off the skin, and set out for his father's barrabara. He related to his parents his adventures, and invited them to accompany him to his adopted land, to which they gladly consented. Early in the morning he put on



again his skin, and, taking a parent in each claw, flew with them to Eagle land, and there they are living now.

#### IX. THE BOY WHO BECAME A MINK.

In a small barrabara, away from other barrabaras and other people, lived an old woman and her young grandson. While the boy was small, the grandmother supplied both with food and clothing by hunting and fishing. She also taught him how to hunt and fish; and when nearly full grown, she surprised him one morning by telling him that a one-hatch bidarka (which she had made unbeknown to him) was on the beach ready for him.

It was there, sure enough, equipped and ready for hunting. He was supremely happy; for he had obtained that which for years he had been looking forward to. Every morning he went out hunting and fishing, and in the evening returned loaded with fish and game. In a little while he became very skilful in the handling of the bidarka, and daily ventured farther and farther out to sea.

His grandmother called him one morning, and said to him: "Son, you may go anywhere, except into yonder bay, and you will be safe; if you ever go there, you will never return to me. Take this mink skin, put it into the nose of your bidarka; this bag containing four tiny bows and arrows keep about your person. Should you ever be in trouble, turn to them, and they will help you."

He promised never to venture inside the bay, accepted the gifts, and disposed of them as he was told.

In those days, when this boy lived, there were no winds at all; the waters were always smooth and calm. One could go long distances from shore, and not be in danger of the winds and the waves. Not many days after the promise to his grandmother, the boy, while pursuing a seal, went much farther from shore than one would dare go now, and when he finally stopped paddling, after killing the seal, he found himself at the mouth of the bay.

The interior of the bay looked so inviting and alluring that he laughed at his grandmother's fears, and steered for the beautiful island in the middle of the bay. He beached his bidarka, took the mink skin, and started for the summit of a hill where he noticed a barrabara. As he began to ascend, large rocks came rolling down, blocking his way and nearly crushing him. The farther up he went the more difficult and dangerous it became. In order to save himself he jumped into a hole. The rocks fell over the hole, covered and blocked it.

He tried vainly to get out; the rocks were too heavy to be pushed off, and the openings too small to crawl through. While thinking over the situation, the mink skin occurred to him. Seizing it, he

commenced chewing and stretching it until he pulled it over his head. As he did that, he changed into a mink. By scratching and squeezing, leaping and dodging, he escaped from his prison, and reached the summit, where he was surprised to see that all the rocks came from the barrabara.

Taking off the mink skin and becoming a boy again, he went into the barrabara. On the floor sat a very large woman making mats. When she saw him, she screamed in a loud and angry voice : —

“Who told you to come here !”

Reaching behind her, she pulled out a long, sharp spear and threw it at him. Before the spear reached him, he changed himself into a mink ; the spear went over his head, sticking into the wall. Quickly assuming his boyish shape, he grabbed the spear, and called to her : “Change and save yourself if you can !” and hurled it at her, cutting her in two.

A loud report and earthquake followed his action. The barrabara trembled, tumbled in, and he was again a prisoner. His mink skin came into good use ; by scratching and dodging he managed to crawl out and run down to the shore, and, after pulling off the skin, pushed the bidarka out and started homeward.

He had not gone very far when he heard some one calling, and on looking around saw people on the shore motioning to him. An old man greeted him as he landed, and taking him by the hand, led him into a barrabara where sat several girls. Pointing to one of them, he said : “You can have her for a wife.”

This made him very happy, and glad he did not obey his grandmother. A dish of seal meat was placed before him, and after eating, they all lay down to sleep. The following morning the old man asked him to go to the woods, and bring wood for sled runners. In his position of prospective son-in-law he could not refuse any request of his prospective father-in-law, so he went.

A gruesome sight met his gaze on entering the woods. Human bones and skeletons were scattered everywhere ; and he began to fear lest another trap was laid for him. He went about his work, however, and the woods soon rang with the reports of his axe.

A very frightful and horrible noise coming from the interior of the woods made him stop. The nearer it came the more terrible it sounded. “It must be a wild beast coming to eat me up,” he thought.

Soon a very ferocious beast appeared and came running towards him. The boy looked for his mink skin ; it was not about him, for he had left it in the bidarka ; but still he had his bows and arrows. Quickly pulling them out of the bag, he sent one tiny arrow into the side of the monster, knocking him over ; and when another arrow

pierced the other side, he ceased kicking. Approaching him to withdraw the arrows, the boy found him dead.

On his return to the barrabara, after finishing his work, the old man looked surprised and uneasy — the old man was a shaman, and had been in the habit of sending strangers into the woods to be killed by the monster, and then eating them — and asked the boy : —

“Did you see or hear anything strange in the woods?”

“No, I did not,” the boy replied.

The morning of the second day, while the boy was eating breakfast, the old shaman from outside called to him : —

“The girls want you to come out and swim with them!”

To refuse would have been unmanly, so he went to the beach, undressed himself, taking, however, the mink skin; for he suspected trouble, and swam after the girls, who were some distance from him. As he advanced, they retreated; and when almost up to them, a big whale appeared between them, and before he knew what to do, he was in the whale’s mouth. In there, the boy put on the mink skin, and when the whale appeared on the surface, the boy escaped through the blow-hole, and swam for the shore.

When the shaman saw him, he was vexed and troubled, saying to himself: “He is the first one that I could not overcome, but I will.”

That evening he had again a supper of seal meat; his bride sat where he could see her, but he dared not talk to her.

Early next morning the old man called him to have another swim with the girls. On the beach was a large whale, and the girls were climbing on his tail. When they were all on, he switched his tail, sending them through the air some distance into the sea.

The girls dared the boy do likewise. Stripping himself, and unnoticed by them — they were quite a distance from him — he took a tiny arrow in each hand. Instead of at once climbing on the tail, he approached the head of the whale. Sticking the arrows into the head, he asked the girls : —

“Am I to get on here?”

“No, further down,” they answered.

He stuck the arrows into the whale, as he moved down towards the tail, repeating the same question and receiving the same answer. When he finally stood on the tail, it did not move; for the whale was dead. The girls, after waiting some time, swam to the shore to report to the shaman, who returned with them only to find the whale lifeless. Furious was the shaman; and in his heart he swore he would yet eat the boy.

The following morning the old man asked the boy whether he had any relatives, mother or grandmother, whom he would like to go and see before he settled down with them.

"I have a grandmother," said the boy, and went off that day.

Paddling first on one side of the bidarka, and then on the other, he was making good progress, when all of a sudden the mink skin startled him by calling to him: "Look out, you are in danger!" He looked ahead; there was nothing dangerous there, so he paddled on. Again the mink skin called to him: "Look out, you are in danger!" Ahead everything was safe; but as he looked behind, he was almost overcome with fear; for a huge wave, high as a mountain, was coming his way, and would soon overtake and overwhelm him. As quickly as he could, he shot one of his arrows into the wave, breaking it, and he was once more safe.

Towards evening he steered for the shore, in order to eat and rest there, and when near the shore, a large sea monster appeared and swallowed him, bidarka and all. He pulled out and put on the mink skin, and when an opportunity offered itself, he escaped through the monster's gills, and swam to the shore.

His grandmother, who was also a shaman, had been watching the grandson's doings, though far away, punished the monster by sending two large ravens to peck his eyes out.

Being on shore, and without a bidarka, the boy started to walk home. He did not take off the mink skin, and so was still a mink. On the way he came to a large lake, abounding in fish; there he stopped, fed on the fish he caught, and in a short time became acquainted with the minks of the neighborhood. This easy life pleased him so well that he decided to remain there; and there (in the neighborhood of Kodiak) he is at present. The shamans, only, can tell him apart from the other minks.

#### X. THE SAD FATE OF UCHATNGIAK.

It was a very large settlement, and over it presided only one chief. This chief had a son whom, from babyhood, he kept secluded in a barrabara. Two men watched continuously over him, giving him no opportunity either to go or look out. The boy, Uchatngiak, as he grew up and heard the shouts of the men who were shooting ducks in the bay with their bows and arrows, the laughter of others, playing "nabada" (a stick is set up and stones thrown at it), the cheering of still others, testing their skill of marksmanship on a piece of kelp, tried in vain to guess the reason of his seclusion. One day in early spring, being very restless and hearing more noise than usual, he decided to see what was going on outside. While one man was after fresh water, he sent the other one to fetch him some roots, and in the mean time pulled out the seal-intestine window, and looked out. A rapturous sight greeted him: the green grass, the flowers just beginning to bloom, the clear sky overhead, the young



men happy and sportive, hunting and playing games ; he gazed till blinded by tears, then fell on his bed, and wept.

The guards on their return, finding him in this condition, were frightened, thinking he was ill, or what was worse, perhaps he had looked out ; in that case they would be severely punished. He would not answer their many questions at first ; but when he became composed, told them everything, and ordered them to go to his father, and say to him that he desired to go and stay outside. One of the men went to the chief, and reported to him what happened and how it happened, and delivered the son's message. The chief thought a while, and then said : " My son is now grown up, he may come and live outside."

The chief ordered some of his servants to dress his son in a sea-otter parka and torbarsars, to spread skins on the ground for him to walk on, to place a bearskin on the roof of the barrabara for him to sit on ; others of his servants he sent through the village, inviting the people to come and see his son, concerning whom they knew nothing. Uchatngiak, seated on the barrabara, gazed with astonishment on all the people and wonders about him. Five white geese, who happened to fly by just then, had a special fascination for him, and he eyed them till they settled down some distance off. " People hunt them. I too will go and hunt them," thought he. Sending his guards away on different errands, he snatched a bow and arrow, and started after the geese.

When he came to the place where the geese seemed to alight, he saw a lake and in it five beautiful girls bathing and enjoying themselves. In order to get a better look at them, he began sneaking around the lake, and, while doing so, came across five white geese skins. Taking one, the smallest, he sat down at a distance to see what would happen. Pretty soon the girls, who were sisters, came out of the water, and walked to the place where they left their skins. The four older sisters were soon ready to fly, but waited impatiently for the youngest sister. " Do hurry, we must be going," they called.

" I have looked all around here for my skin, but I cannot find it," she weepingly said. The others joined with her in the fruitless search, until Uchatngiak was espied, when the four geese flew up and away, and the girl ran to him, and begged : " O give me back my skin." Looking at her beautiful form, he said : " No, I will not give it back to you." He dressed her in his parka and torbarsars, and asked her to come home with him. For ten days she lived with him in his barrabara before his mother learned the fact, but she said nothing. During the day Uchatngiak hunted, and his wife went to the lake to feed on the delicate grasses that geese like so well. In this manner the young couple lived happily together until the following spring. A son was born to them in the mean while.

Uchatngiak had a very meddlesome sister, who disliked her strange sister-in-law, and often, in speaking with other women, would remark that her sister-in-law had a peculiar mouth, resembling that of a goose, and that, whenever she laughed, she covered her mouth, so that no one could see her teeth. One day, while Uchatngiak was away from home, his sister called and shamefully abused his wife, and called her a goose. The wife endured the abuse a long time, and then, putting on her goose skin, flew out through the hole in the roof and away. An alarm was given, that a goose flew out of the chief's son's house; and some chased after her, but in vain. Uchatngiak, when he returned and found his wife gone, grieved for her, and complained bitterly.

Several years passed. The boy, who was now five years old, was in the habit of going everywhere with his father. One day they were on the beach, Uchatngiak was fixing his bidarka, and the boy was amusing himself with a bow and arrow; while there, five geese flew right over their heads, and lighted on the rocks near the point. The boy noticed them, and said: "Father, I will go and shoot them." Not returning soon, the father went to look for him, and could not find him, but in the distance saw the five white geese flying. "His mother joined her sisters, and they came and took my son from me!" he cried out, and felt very miserable and lonely.

This happened in the fall; and he decided to go immediately in search of his wife and son. He took with him a stone hatchet, five dried salmon, and one sour salmon. (Formerly, the Aleuts buried the salmon for the winter, and when they took them out, the salmon were "sour.") Eastward he went a half of the winter before anything unusual broke into the monotony of his journey. One day, while following a very narrow path, he came upon two fierce foxes fighting in the path. He asked them several times to let him pass, but they heeded him not; finally, one of the foxes said to him: "Give us your sour salmon, and we will let you pass." Dividing the salmon in two parts, he threw one part to one side and the other to the other side of the path; and while the foxes rushed for the fish, he passed on. From the top of the mountain which he ascended, he saw in the valley below smoke coming out of a small barrabara, and a path leading down to it. The path led him to the door of the barrabara, and when he pushed it in, he saw a very stout woman seated on the floor, making fine sinew threads. "May I come in?" he asked. Without raising her head, she replied: "If you are alive, you may, if a ghost, do not."

"I am alive," and walked in.

"What do you want?" she asked, still without raising her head.

"I wish to know where my wife and son are?"

"I will not tell you, but if you give me half of a dried salmon, I will tell you how you may find out."

He gave her what she asked, and when she had eaten it, she said : "Go to the top of yonder hill, there you will see two paths, one leading to the right and the other to the left. Follow the one to the right until you come to my brother who will tell you where they are." Giving her the other half of the salmon also, he walked up the hill, took the path to the right, and followed it many days without seeing a sign of habitation. At last, one evening, while in a very narrow path, he heard a noise and then some one singing very softly. The music led him to the beach where an old man sat, singing and chopping off chips from a large stick. On closer observation, he noted that the smallest chips on falling into the water turned to trout, the larger chips became humpback salmon, the still larger ones changed to dog-salmon, those next to the largest were transformed to king-salmon, and the largest chips swam away silver-salmon. He crept closely behind the old man, watched him, and thought : "If I could get the stone hatchet, he would be obliged to tell me where they are." The old man continued singing and chopping, and, once, as he raised up the hatchet to cut off a king-salmon, it slipped from his hand, falling at the feet of Uchatngiak. When the old man turned around, and saw the stranger, he said : —

"You have my hatchet."

"No, I have it not ; but if you will tell me where my wife and son are, I will give you your old hatchet and a new one besides."

"Give them to me ;" and when he had them, he said, "I am about to cut off a king-salmon. Just as soon as he appears in the water, clutch him and hold fast to him ; he will take you to your wife and son."

He grabbed the salmon, the salmon seized his clothes, and away they went through weeds and kelp, current and stream, along the bottom of the sea, then gradually in shallow and shallower water and sandy bottom. Close to the shore he looked up and saw his son, with a bow and arrow in his hand, eying the salmon. With his feet he steered the salmon close to the boy who shot and killed the salmon, and, on pulling him out, was greatly surprised to see his father sticking on.

"Where is your mother ?"

"In the barrabara," the boy replied.

"Go and tell her that I wish to see her."

"You had better wait outside until I go and see about it."

The boy started off, and, when he came near the barrabara, commenced to cry. Going to his aunt Akcheten, he said : "Uchatngiak fell down ; go and bring him in." She pushed him aside, saying :

"We left him afar off; and we cannot go now in winter and bring him in." From her he went to aunt Chavillo, Qulo, and Podonigyuk, who put him off in the same manner as aunt Akcheten. Leaving them, he approached his mother, saying, "Uchatngiak fell down; go and bring him in."

"Where is he?"

"Outside the barrabara."

She looked, and there, as the boy said, sat Uchatngiak. She seemed glad to see him, and began questioning him: "Why and how did you come here? You cannot live with us. This is "Bird Heaven." (The Aleuts believed that the birds, on leaving Alaska in the fall, went to a place somewhere above the earth, known as Bird Heaven or Bird Home.)

"I came to see my wife and son. Can you not manage to keep me with you a short time?" he pleaded.

They promised to keep him, if he would promise not to go out of the barrabara. The village in which he now found himself was very large, containing many inhabitants of various colors: some red, others black, still others a mixture of colors; in fact, people of all colors and shades conceivable. In the early spring evenings his wife, her sisters, and the boy, putting on their goose skins, would fly away and not return until dawn. Before going, they made him pledge not to leave the barrabara; but during the night, as he heard many people talking, and strange and mysterious noises outside, he wished that he could go out and solve the mystery. Later in the spring, instead of going in the evenings and returning in the mornings, his folks flew away in the morning, and remained away all day. He begged to be taken along, but they paid no attention to the request.

In one end of the village was an extraordinarily large barrabara, and thither, he noticed, the different people, his own among them, gathered and remained the whole day. Two days he observed them assemble without learning their doings; on the third day his curiosity overcame him. Sneaking out of the house, he crawled to the barrabara, and, pushing aside the grass and sticks, peeped in. The interior was filled with birds, dressing and painting themselves with the variously colored rocks lying about. Everybody was already dressed or dressing, except two who were still naked. Akcheten and Chavillo spied him, and, turning to Agoiyuan (his wife), said, "Uchatngiak is peeping." The alarm was given instantly, and the birds hurried to dress the two naked ones, sea-gull and raven. In the excitement the raven was painted black all over and the sea-gull all white, which colors they have retained to this day. Uchatngiak had seen enough, and hastened home; and when the family returned



he was scolded severely, and told that the following day the whole village would depart. He pleaded not to be left behind until they finally consented to take him with them. The eagle was asked to take him on his back and carry him across safely ; but when the raven heard of this arrangement, she came coaxing and begging to be allowed to carry him.

"You will soon tire, and you might hurt him," the sisters, refusing her, said.

"If I tire, and I will not, I will turn over, and you can all see."

She coaxed so long that they promised to let her try. The next day all the birds left Bird Heaven earthward. Uchatngiak was perched on the raven's back, with the other birds around them to render assistance should it be needed. When about half way across, the raven began to turn over, but soon steadied herself.

"Let the eagle carry him, let the eagle carry him ; you are tired, you will drop him," they all began to clamor.

"I am not tired, and I can carry him myself," she haughtily replied.

They had gone only a little farther when, without warning, the raven went down with her burden into the deep sea. All the other birds hovered about the spot of the accident, ready to do what they could. The eagle had his claws in position to snatch Uchatngiak when he should come to the surface. But the same Uchatngiak never appeared ; for he was changed to a white whale. The raven became a drifting, large-rooted tree-trunk. Seeing the sad ending, the geese left the mournful spot, and in time came to the earth where they laid eggs, and hatched them, and have continued doing so ever since.

*F. A. Golder.*

CAMBRIDGE, MASS.

## A PEQUOT-MOHEGAN WITCHCRAFT TALE.

It is not generally known that a small colony of about fifty Indians of mixed blood who call themselves Mohegans still exists at Mohegan near Norwich, Conn. These people have practically lost their language, but they still retain a wealth of folk-lore tales. It was my good fortune about two years ago to establish friendly relations with these Indians and to collect from them some of their stories, as well as such linguistic material as I could gather. Their ancient and obsolescent speech is still known to two old women, from one of whom, Mrs. Fidelia Fielding, I obtained the following extraordinary tale. Professor J. Dyneley Prince, who coöperated with me in a technical article on the subject<sup>1</sup> of the present dialect of Mrs. Fielding, has, I think, definitely shown that her idiom is a last echo of the Pequot tongue, and not a variant of the Lenâpe Mohegan language which was still spoken at Stockbridge, Mass., in the beginning of the nineteenth century.

The name Mohegan, which is the only one which our Connecticut Indians know for their clan, probably arose from an early confusion of terms. The present Pequot-Mohegans have a tradition that they originally came from the Lenâpe Mohegan country in the Hudson Valley, an idea which is in harmony with the ancient Pequot legends regarding their primitive habitat. I have suggested in the above mentioned article that the name Mohegan may have been first applied as a distinctive appellation to the rebellious band of Uncas which separated in the seventeenth century from the main body of the Pequots. The name Mohegan may have been adopted because of the Indians' belief in their Lenâpe Mohegan origin. There can be no doubt, however, that the Pequot language was a very different Algonic dialect from the idiom of the Lenâpe Mohegans.

## THE TALE OF CHAHNAMEED.

Long ago there lived a man upon an island<sup>2</sup> some distance from the mainland. His name was Chahnameed, the great eater, the glutton. On the island he had a house, and in a cove near by he kept two canoes. One day, as he stood on the beach looking toward the mainland, he saw something moving, but he could not make out

<sup>1</sup> See "The Modern Pequots and their Language," by J. Dyneley Prince and F. G. Speck in the *American Anthropologist*, April, 1903.

<sup>2</sup> Mrs. Fielding asserts that some of the old Mohegans considered this island to be in one of the coves near Massapeag, Conn. I agree with her, however, in thinking it more probable that it was in the region of the Great Lakes or of the upper Hudson River, which was the traditional seat of this people.

what it was. He looked for some time, and then saw that it was a beautiful young girl walking along the beach. He said to himself: "She is looking for shells to put on her dress;" for her garment was of buckskin covered with colored beads, shells, and fringe. She was very beautiful, and Chahnameed thought so. So he put his hands about his mouth, and called to her. When she looked up, he called to her, and asked her to come over and live with him. The girl hesitated, but Chahnameed urged her, and at last she consented. Then he got into one of the canoes, and paddled to the mainland. When he got there, the girl said: "I will come back, but first I must go and get my mortar and pestle." So she went away to her village, and Chahnameed waited for her. When she came back, she had a mortar, a pestle, and some eggs. Then he took her in the canoe, and paddled to the island, and after that they lived together for a long time.

Now Chahnameed was accustomed to stay away from home for long periods, during which his wife did not know what he did, or where he went. She did not like this, but said nothing to him about it. After a while, however, she made up her mind that she would leave him, for she did not like to be left alone so long. Quietly she set about making some dolls. She made a great many,<sup>1</sup> decorating them with paint and shells, but one doll was made larger than the rest. These she put away, so that her husband should not find them. Waiting until he had departed as usual one day, she took her mortar and pestle and some eggs down to the canoe. This canoe Chahnameed had left at home. Then she went back to the house, and got the dolls, which she put against the walls in different places, all facing the centre. The large one she put in the bed, and covered it up with robes. Before she left, she put a little dried dung about each doll, and then crawled into the bed, and voided her excrement where the large doll lay. She then left her handiwork, went down to the canoe, and paddled away towards the mainland. In the canoe were the mortar, pestle, and eggs.

By and by Chahnameed came home. When he got to the house he looked for his wife, but did not find her. Then he went in and looked around. He saw the dolls, and went over towards one. Immediately the one against the wall behind him began to scream. When he turned around to look at it, the first one began to scream. Every time he turned to look at one doll, the one that was behind him would begin to scream. He did not know what they were. Soon he saw that something was in the bed, and, taking a big stick, he went over to it. He struck the large doll that was under the

<sup>1</sup> Judging from the gestures of the narrator, the height of the dolls must have been about two feet. The large one was about three and a half feet high.

robes, thinking that it might be his wife. The large doll then screamed louder than the others. He pulled down the robes, and saw that it was only a doll. Then he threw down his stick, and ran down to his canoe. He knew that his wife had departed, for he saw that the mortar and pestle were gone.

When he got to the shore, he put his hands to his eyes, and looked for a long time toward the mainland. Soon he saw her paddling very hard for the land. He leaped into his canoe, and went after her. He soon began to gain, and before long he was almost up to her, and would have caught her, had she not suddenly crept to the stern of her canoe, and, lifting up the mortar, thrown it out into the water. Immediately the water where the mortar fell became mortars. When Chahnameed got there, he could go no farther. But he jumped out of his canoe and dragged it over the mortars, then pushed it into the water and jumped into it again. He paddled very hard to catch her up. His wife paddled very hard, too. But again he began to gain, and soon almost caught her. As before, however, she crept back to the stern, and raising the pestle, threw it over. Where it fell, the water became pestles. Then she paddled on again, very hard. Chahnameed could not pass these pestles either, so he jumped out and dragged the canoe over them; then jumped in and paddled as hard as he could to catch up. Again he began to gain, and almost caught her. But his wife crept to the stern of her canoe, and threw out all the eggs. Where the eggs fell, the water turned to eggs. Chahnameed could not get through these either. So he jumped out and dragged the canoe over them as before. This time he had to work very hard to get through the eggs, but at last succeeded. He paddled harder than ever, and soon began to catch up again. Now he would have caught her, for she had nothing more to throw out. But she stopped paddling, and stood up. Quickly she raised her hand to her head, and from the top pulled out a long hair. Then she drew it through her fingers, and immediately it became stiff like a spear. Chahnameed thought he was going to catch her now; he did not see what she was doing. When he got quite near, she balanced the hair-spear in her hand, and hurled it at him. She threw it straight; it hit him in the forehead, and he fell out of the canoe, and sank. He was dead. This all happened a very long time ago, back in the beginning of the world. The woman went back to her people. She was a Mohegan.

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## THE NAME "CHAHNAMEED."

THE name of the hero of the above tale is very puzzling. I am inclined to believe that it contains the elements *châ(n)*, a particle denoting excess (cf. the Ojibwe *tchag-akisan*, "I burn it up entirely," and the Abenaki *u-cha-m'gwig'dahen*, "he jumped very far,") and *mi* "to eat," i. e. "one who eats excessively." The usual Pequot verb "to eat" is *mîch*, of which the participial form would be *mîchit*, so that we should expect here *chanamîchit* as the correct form. On the other hand, there is a participial form of *mitsi*, "eat," in Abenaki = *mihîdit*, "they who eat," a cognate of which may be represented here in Mr. Speck's ending, *-meed* = *mîhit*, "one who eats." *Cha(n)* also appears in Abenaki in the well-known word *chanibia* "stop paddling altogether!" Here *cha* has almost the force of "cease," which it could easily get as a secondary meaning. I do not believe that there is any connection between this *cha* and the Abenaki cohortative *cha*! equivalent to our ejaculation "hi!"

It is interesting to notice that the witch in the above story uses her own dung to give a temporary life to the dolls. It is easy to see how such an idea originated among a primitive people. The Finke River Australian natives still give the foreskin of a newly circumcised boy to his younger brother, who is made to eat it with the idea of becoming tall and strong by means of his elder brother's "strength." The freshly cut foreskin is also worn as a charm by women in certain Australian tribes ("The Native Tribes of Central Australia," pp. 250, 251, Spencer and Gillen).

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## A CHEYENNE OBSTACLE MYTH.

IN the *Journal of American Folk-Lore*, vol. vi. p. 44, I printed "A Blackfoot Sun and Moon Myth," which possessed one or two interesting features. Of these the chief was that individuals who were being pursued threw behind them certain objects or things, which formed barriers to the advance of the pursuer, to be surmounted only with difficulty, and so served to delay, if not to stop, the pursuit. This belief, which is extremely common in the folk-lore of the Old World, I was unaware of among our Indians up to the time when I heard the Blackfoot story referred to.

Among the Cheyennes I find a tale which contains this same element, as well as others which suggest that it may be a variant of a Blackfoot story, though its latter half more closely resembles another Blackfoot story which I have called "The Lost Children," and in the Cheyenne story the father is the villain, while in the Blackfoot story he is kindly and well disposed.

The *mih'nī*, which takes the rôle of the snake lover, is a mythical underwater monster, having the shape of a four-legged long-tailed reptile, sometimes with one or two horns, and sometimes more or less covered with hair. It is one of a considerable group of underwater animals found in the Cheyenne, as in the Blackfoot, religious system.

Once there was a lonely lodge, where lived a man, his wife, and two children — a girl and a boy. In front of the lodge, not far off, was a great lake, and a plain trail leading from the lodge down to the shore where they used to go for water.

Every day the man used to go hunting, but before starting he would paint his woman red all over, — her face, her arms, and her whole body. But at night, when he returned, he would always find her clean — the paint all washed off.

When he started out to hunt, she would go for water, leaving the children alone in the lodge; when she returned with the water, the paint would all be gone, and her hair unbraided. She always managed to get back with her water just before her husband arrived. He never brought in any meat.

Her husband thought it strange that every day, when he returned at night, the paint that he had put on his wife in the morning had disappeared, but he asked her no questions. One day he said to his daughter, "What does your mother do every day? When I go out, I paint her, and when I get back, she has no paint on."

The girl replied, "Whenever you start out hunting, she goes for water, and she is usually gone for a long time."

The next day, before he started out, the man painted his wife as usual, and then took his bow and arrows, and went out of the lodge. But instead of going off in the direction in which he usually went to hunt, he went around and down to the shore of the lake, and dug a hole in the sand, and buried himself there, leaving a little place where he could look out. He was going to watch.

The man had not been long hidden when he saw his wife coming, carrying a bucket. When she had come near to the water's edge, she slipped off her dress, and unbraided her hair; and then walked on, and sat down close to the water, saying, "*Ná shū ěh'*, I am here." Soon the man saw the water begin to move, and a *mih'ni* rose from the water, and crawled out on the land, and crept up to the woman, and wrapped itself all about her, and licked off all the red paint that was on her body.

When the man saw this, he rose from his hiding-place, and rushed down to the pair, and cut the monster to pieces with his knife, and cut off his wife's head. The pieces of the monster crept and rolled back into the water — they were not seen again. The man cut off the woman's arms at the elbow, and her legs at the knees, and threw the pieces and her head into the water, saying, "Take your wife." Then he opened the body, and took out a side of her ribs. He skinned the side of ribs, and then returned to the lodge.

When he reached the lodge, he said, "Ah, my little children, I have had good luck; I have killed an antelope, and have brought back some of the meat. Where is your mother?"

The children answered him, "Our mother has gone to bring water."

"Well," he said, "since I killed my meat sooner than I thought, I brought it back to camp. Your mother will be here pretty soon. In the mean time, I will cook something for you to eat, and will then go out again." He cooked a kettle of meat, and took it out to the children, and they both ate. The little boy, who was the younger, said to his sister, "Sister, this tastes like mother;" — he was the last one that had suckled.

"Oh," said his sister, "keep still; this is antelope meat." After the children had eaten, the little girl saved some of the meat for her mother to eat when she returned.

The father got his moccasins and other things together, and started off, intending never to come back. He was going to look for the tribe.

After he had gone, the children were sitting in the lodge, the girl making moccasins and putting porcupine quills on them. As they sat there, they heard some one outside say, "I love my children, but they do not love me; they have eaten me."

The girl said to her brother, "Look out of the door, and see who is coming." The boy looked out, and then cried out, very much frightened, "Sister, here comes our mother's head."

"Shut the door," cried the girl. The little boy did so. The girl picked up her moccasins and her quills, red, white, and yellow, and rolled them up, and seized her root digger. Meantime the head had rolled against the door, and called out, "Daughter, open the door." The head would strike the door, and roll part way up the lodge, and then fall back again.

The girl and her brother ran to the door, pushed it open, and stood on one side of it. The head rolled into the lodge and clear across it to the back. The girl and boy sprang out, the girl closed the door, and both children ran away as fast as they could. As they ran, they heard the mother in the lodge, calling to them.

They ran, and they ran, and at last the boy called out to his sister, "Sister, I am tired out, I cannot run any longer." The girl took his robe, and carried it for him, and they still ran on.

At last, as they reached the top of the divide, they looked back, and there they could see the head coming, rolling along over the prairie. Somehow it had got out of the lodge. The children kept running, but at last the head had almost overtaken them. The little boy was frightened nearly to death, and was tired out.

The girl said, "This running is almost killing my brother. When I was a little girl, and playing, sometimes the prickly pears were so thick on the ground that I could not get through them." As she said this, she scattered behind her a handful of the yellow porcupine quills, and at once there was behind her a great bed of high prickly pears with great yellow thorns. The bed was strung out for a long way in both directions across the trail they had made.

When the head reached this place, it rolled up on the prickly pears, and tried to roll over them, but it kept getting caught in the thorns, and could not get through. It kept trying and trying for a long time, and at last it did get loose from the thorns, and passed over. But by this time the girl and the boy had gone a long distance.

After they had gone a long way, they looked back, and again could see the head coming. Somehow it had got through. When the little boy saw the head again, it frightened him so that he almost fainted. He kept calling out, "Sister, I am tired out ; I cannot run any longer."

When the girl heard him speak thus, she said, as she was running, "When I was a little girl, I often used to find the bullberry bushes very thick." As she said this, she threw behind her a handful of the white quills, and where they touched the ground there grew up



a great grove of thick thorny bullberry bushes. This blocked the way, and the head stopped there for a long time, unable to pass through the bushes.

The children ran on and on, toward the place where the people had last been camped, but at length, as they looked back, they again saw the head coming.

The little boy called out, "Sister, I am tired out; I cannot run any longer." Again the girl threw quills behind — this time the red ones — and a great thicket of thorny rosebushes was formed, which stopped the head.

Again the children had gone a long way, but at last, once more, they saw the head coming, and the boy called out, "Sister, I am tired." Then the girl said, "When I was a little girl, playing, I often came to little ravines that I could not cross." She stopped, and drew the point of her root-digger over the ground in front of her, and made a little groove in the ground, and she placed the root-digger across this groove, and she and her brother walked over on the root-digger. When they had crossed over, the furrow became wider and wider and deeper and deeper, until it was a great chasm with cut walls, and at the bottom they could see a little water trickling.

"Now," said the girl, "we will run no longer; we will stay here."

"No, no," said the boy, "let us run."

"No," said the girl, "I will kill our mother here."

Presently the head came rolling up to the edge of the ravine, and stopped there, talking to the girl, and saying, "Daughter, where did you cross? Place your root-digger on the ground, so that I too may cross." The girl attempted to do so, but every time that she tried to, the boy pulled her back. At last she put it down, and the head began to roll over on the root-digger; but when it was half way across, the girl tipped the stick, and the head fell into the ravine, and the ravine closed on it.

After this, the children started on again to look for the people, and at last they found the camp, and drew near it. Before they had reached it, they could hear a man haranguing in the camp, and as they came nearer and nearer, they saw that it was their father. He was walking about the camp, calling out and saying that while he was out hunting, his two children had killed and eaten their mother, and that if the children came to the camp, they ought not to be allowed to enter it. When they heard this, the children were frightened; but still they went on into the camp. When they entered it, the people caught them, and tied their hands and feet, and the next day moved away, and left them there, tied.

In the camp there was an old, old dog who knew what had hap-

pened, and took pity on these children. That night she went into a lodge, and stole some sinew and a knife and an awl, and took them into a hole where she had her pups.

The next day, after the people had all gone, the children heard a dog howling, and presently they saw an old, old dog coming. She came to them, and said, "Grandchildren, I have come to take pity on you."

The girl said, "Untie me first, and I can untie my brother." So the old dog began to gnaw at the rawhide strings with which the girl's hands were tied. She had no teeth, and could not cut the cords, but they got wet, and began to slip, and the girl kept working her hands, and at last she got them free, and untied her legs, and then went and untied her brother. That evening they went about through the camp, picking up old moccasins to wear. Both children were crying, and the dog was crying, too. They sat on the hill near the camp, crying, for they had nothing to eat and no place to sleep in, and nothing to cover themselves with, and winter was coming on. They sat there, crying, with their heads hanging down; but the boy was looking about, and presently he said to his sister, "Sister, look at that wolf, it is coming right straight toward us."

"No," said the girl, "it is useless for me to look; I could not kill him by looking at him; we could not get him to eat."

"But look, sister," insisted the boy, "he is coming right up to us."

At last the girl looked, and when she looked at the wolf, it fell down dead. Then the dog brought the things that she had stolen, and with the knife they cut up the wolf, and from its skin they made a bed for the dog.

The children stayed in this camp, living well now, while the people in the main camp were starving. The children kept up a big fire day and night, and used big logs, so that it did not go out at all.

After they had eaten the wolf, they began to be hungry again. The girl was very unhappy, and one day she sat there, crying, the dog sitting by her, and the boy standing near looking about. Presently the little boy said, "Sister, look at that antelope coming."

"No," said the girl, "it is useless for me to look; looking will do no good."

"But look;" said the boy, "perhaps it will do as the wolf did." The girl looked, and it happened to the antelope as to the wolf—it fell down dead. They cut it up, and of its skin made a bed for themselves. They ate the flesh, and fed the old dog on the liver. The girl would chew pieces up fine for the dog, which had no teeth.

At last the antelope was all eaten, and again they grew hungry. Again the same thing happened. The boy saw a strange-looking

animal coming — it was an elk, which fell dead before the girl's look. She stretched the elk hide, and they used it for a shelter. With the sinews the dog had stolen, they sewed their moccasins, and mended their clothing.

When the elk meat ran out, the same thing happened. A buffalo was seen by the boy coming straight to their shelter, and the girl killed it by a look. They cut up the meat, and used the hide to make them a larger and better shelter. They stayed here until winter came and snow began to fall. They had only these two hides for shelter.

One night, when the girl went to bed, she made a wish, saying, "I wish that I might see a lodge over there in that sheltered place in the morning. I could sleep there with my brother and the dog, and could have a bed in the back of the lodge. I could make him a bow and some arrows, so that he could kill the buffalo close to the camp when they gather here in bad weather to use this underbrush for a wind-break." She also wished that her brother might become a young man, and that they might have meat racks in the camp and meat on them.

In the morning, when the boy got up and looked out, he said, "Sister, there is our lodge over there now." It was in the very place the girl had wished. They moved their things over to it, and took the fire over. When the boy entered the lodge, he was a young man. That winter he killed many buffalo, and they had plenty of meat.

One night, as she was going to bed, the girl made another wish. She was talking to her brother when she made it. She said, "Brother, our father has treated us very badly. He has caused us to eat our mother, and he had us tied up and deserted by the people. He has treated us badly. I wish that we knew how to get word to the camp, and I wish that we had two bears that we could cause to eat our father."

Next morning, when the girl got up, she saw in the lodge, sitting on either side of the door, two bears. She spoke to them, and said, "Hello, my animals, arise and eat;" and then she gave them food. She went out to one of the meat racks, and pulled from some meat that was hanging there, a piece of bloody fat, and spoke to a raven that was sitting in a tree near by, saying, "Come here; I wish to send you on an errand." When the raven had flown to her, she said to it, "Go and look for the camp of my people, and fly about among the lodges, calling, and when the people come out and ask each other, 'what is that raven doing? and what is he carrying?' drop down this piece of fat where there is a crowd gathered, and tell them that the people you came from have great scaffolds of meat."

The raven took the piece of fat in his bill and flew away. He found the camp, and flew about calling and calling, and a number of men who were sitting about the camp began to say to each other, "What is that raven carrying?" The raven dropped the meat, and some one who picked it up said, "Why, it is fresh fat."

Then the raven said, "Those people whom you threw away are still in the old camp, and they have scaffolds of meat like this." Then the raven flew away, and went back to the girl, and told what he had done.

An old man began to walk through the camp, crying out to the people, and saying, "Those children that we threw away have plenty of meat; they are in the old camp, and now we must move back to it as quickly as we can." The people tore down their lodges, and packed up and started back. Some of the young men went ahead in little groups of threes and fours, and reached the children's camp before the others. When they arrived there, the girl fed them, and gave them meat to carry back to the main camp. All the trees about the lodge were covered with meat, and the buffalo hides were stacked up in great piles.

After a time the whole village came to the place, and camped not far from the children's lodge, and all the people began to come to the lodge to get food. The girl sent word to her father not to come until all the rest had come. When they had been supplied, he should come and take his time, and not eat in a hurry.

She said to the bears, "I am going to send for your food last. After that person gets here, and has eaten, as he goes out of the lodge, I will say, there is your food. When I say this, you shall eat him up."

In the evening, when the last one of the people was going out of the lodge, she said to him, "Tell the people not to come here any more; my father is coming now."

When the father came, they fed him, and he was glad. He said, "Oh, my children, you are living nicely here; you have plenty of meat and tongues and back fat." He did not eat everything that the girl had set before him; he said, "I will take all this home for my breakfast."

After he had gone out of the lodge to return to the camp, the girl said to the bears, "There is your food, eat him up." The bears sprang after the father, and pulled him down. He called to his daughter to take her animals off, but they killed him there, and began to drag him back to the lodge. The girl said to them, "Take him off somewhere else and eat him, and what you do not eat throw into the stream."

What the bears did not eat they threw in the creek, and then they



washed their hands off, and no one ever knew what had become of the father. Since that time bears have eaten human flesh when they could.

The boy and the girl returned to the camp, and always afterward lived there well.

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- Alexander F. Chamberlain.*

## RECORD OF AMERICAN FOLK-LORE.

## NORTH AMERICA.

ALGONKIAN. *Delaware*. Mr. A. T. Cringan's paper on "Iroquois Folk-Songs," published in the Ontario "Archæological Report" (Toronto, 1903) for 1902, contains the musical notation of three Delaware witch songs (p. 142) and two Delaware harvest songs (p. 150) with brief comments and explanatory notes. — *Cheyenne*. In the "Southern Workman" (vol. xxxii. pp. 173, 174) for March, 1903, Mr. Charles Johnston writes briefly of "The Sun-Dance Tradition of the Southern Cheyennes." The Cheyenne "prophet" commemorated by the "Sun-Dance" is Motse Iyoeff, who gave this people their social organization, and was a great religious teacher, but the traditional ceremony "is not strictly a dance, nor is it specially connected with the sun."

ATHAPASCAN. *Navaho*. Dr. Washington Matthews's "The Night Chant, a Navaho Ceremony" (Mem. Amer. Mus. Nat. Hist., N. Y., vol. vi. May, 1902, pp. xvi. 332. Public. of Hyde Southwestern Exped.), which is reviewed at length elsewhere in this Journal (vol. xv. pp. 61-64), would of itself alone make the contributions of American ethnologists to the study of primitive religions illustrious in the annals of science. It is the *magnum opus* of an investigator, who, while giving so much, modestly disclaims having discovered all that was to be learned about this great ceremony in which the social and the psychic life of a most interesting aboriginal people is involved. The Messrs. Hyde deserve the gratitude of the scientific world for enabling the American Museum to present in sumptuous form this monument of patient unprejudiced research.

CALIFORNIA. In the "American Anthropologist" (n. s. vol. v. pp. 1-26) for January-March, 1903, Dr. R. B. Dixon and Dr. A. L. Kroeber have an interesting and valuable article on "The Native Languages of California," which should be read by the folk-lorist. Lexical similarities in the words for "dog," "food," "eat," are noted. In some languages the word for "salmon" is related to the root for "eat" (food). Differences of culture correspond, to some extent, with the linguistic differences indicated.

ESKIMO. Under the title "Eskimomusik," the ethnological journal "Globus" (vol. lxxxiii. pp. 138, 139) reprints, with comments, text and music of several Eskimo songs from Dr. Robert Stein's "The White World" (N. Y., 1902), which contains a section on Eskimo music. — A previous article in the same periodical (vol. lxxxii. 1902, pp. 263-270), entitled "Die Eskimos des Baffinlandes und der Hudsonbai." *résumés*, with 25 figures, the data in Dr. Franz Boas's



"The Central Eskimo" (Bull. Am. Mus. Nat. Hist., N. Y., vol. xv. 1901).

IROQUOIAN. To the "Archæological Report" (Toronto, 1903) of Ontario for 1902, Rev. A. E. Jones contributes a paper on the "Identification of St. Ignace II. and of Ekarenniondi" (pp. 92-136), which contains a number of interpretations of place-names — *Ekarenniondi*, "The Standing Rock;" *Etharita*, "The ever principal drying or maturing place;" *Scanonaenrat*, "The one white sandy river bed;" *Gahoendoe* (or *Ahoendoe*), "At the river-island;" *Ondiatana*, "The island of the end of one point;" *Khinonascarrant*, "Beyond the troling grounds at the opening of the strait;" *Arontachn*, "Here there is a strait." The author believes that he has determined the position of the famous "Standing Rock" of the Petuns or Tobacco Nation. — In the same "Report" is published Mr. A. T. Cringan's study of "Iroquois Folk-Songs" (pp. 137-152). The musical notation, with comments and explanations, of 34 songs, is given, — of these, however, 7 are Tutelo and 5 Delaware, consequently not Iroquoian, but belonging to these Indians long associated with the Iroquois. Of the Iroquois songs there are "bean songs" (3) used in connection with the bean or peach game; women's songs (4), naked dance songs (3), medicine songs (3), bear dance song, snake song, green corn dance song, *ahdonwah* (song of joy), naming the boy, war-dance songs (2), buffalo-dance song and scalping song. The author concludes that "Iroquois song is based on something even simpler than the pentatonic scale." The rhythmical structure of the Iroquois songs "is strongly characteristic of the people themselves," and the "melodies" abound in subtle rhythmic combinations which would, in some instances, afford a severe test of the technical training of an average body of modern choristers." We learn, also, that "the modern hymn tune, although set to verses in the native language, has a decidedly insipid effect when sung by an Indian in comparison with his own vigorous native melodies."

PIMAN. In his paper on "Pima Annals" in the "American Anthropologist" (n. s. vol. v. pp. 76-80) for January-March, 1903, Dr. Frank Russell describes the "annals" kept by means of notched sticks discovered by him among the Pimas of southern Arizona. On these unornamented sticks transverse notches mark the years, while the events are marked by smaller notches or rude symbols. The "annals" for 1833-34, 1836-37, 1857-58, 1881-82 are recorded in this article, and a table of the events noted is given. In only one instance has a symbol come to have a conventional meaning. The oldest sticks date from 1833 — the meteoric shower of November 13. Dr. Russell has added the Pima to the small list of the Indian tribes known to have kept calendars or mnemonic records of this or related kinds.

**SIUAN.** *Tutelo.* Mr. Cringan's paper on "Iroquois Folk-Songs," cited above, contains the musical notation with brief explanatory comments of three adoption songs, three burial songs, and a morning song of the Tutelos, a Siuan people, whose few remaining survivors are still associated with the Iroquois. — *Sioux.* To the "Southern Workman" (vol. xxxii. pp. 79-84) for February, 1903, F. D. Gleason contributes a brief account of "Ration Day among the Sioux." The social functions of the day are touched upon. — In "Globus" (vol. lxxxiii. 1903, pp. 1-7) F. Weygold writes of "Das indianische Lederzelt im Königlichen Museum für Völkerkunde zu Berlin." A brief account, with two illustrations and a colored plate, is given of a leather "medicine tent," which, since 1846, has been in the possession of the Royal Ethnological Museum in Berlin. On the tent are painted some 100 figures of various sorts, the central one being the great sacred pipe. Others are snakes, buffaloes, horses, human beings, birds, etc.

**UTO-AZTECAN.** *Aztec.* In the "Verhandlungen der Berliner Gesellschaft für Anthropologie" (1902, pp. 445-467) K. T. Preuss discusses in detail (with 14 figures in the text) "Das Reliefbild einer mexikanischen Todes-Gottheit im Königl. Museum für Völkerkunde zu Berlin." The object in question belongs to the old Uhde collection (chiefly from the Mexican plateau), and does not appear to have been noticed hitherto by investigators. The author treats also the general subject of Aztec death-deities.

#### CENTRAL AMERICA.

**WEAPONS.** Dr. K. Sapper's article on "Mittelamerikanische Waffen im modernen Gebrauche," in "Globus" (vol. lxxxiii. 1903, pp. 53-63), treats of the bows and arrows, spears, etc., still in use among many Indian tribes of Central America, — Lenca, Paya, Bribri, Jicaque, Sumo, Lacandons, Gautuso, Mosquito, — with comparisons with the corresponding weapons of ancient and modern Mexico (Aztec, Seri, Yaqui, etc.). The paper is accompanied by these plates.

#### SOUTH AMERICA.

**ARAUCANIAN.** Gerard de Rialle, in his paper "De l'âge de la pierre au Chili," in the "Bulletins de la Société d'Anthropologie de Paris" (V<sup>e</sup> S., vol. iii. 1902, pp. 644-648), treats of *piedras horadadas* or pierced stones, called in Araucanian *catancura*, found in various parts of Chili, and the various theories as to their use. The conclusion reached is that they were weights for the sticks with which the natives dug potatoes, etc., an opinion first expressed by Darwin, when he visited this part of the world during the voyage of the *Beagle*.

GUAIKURÚ. In the "Mittheilungen der anthropologischen Gesellschaft in Wien" (vol. xxxiii. 1903, 1-128.) Theodor Koch publishes a valuable study chiefly linguistic, of "Die Guaikurú-Gruppe," which is accompanied by a reproduction of Father Lozano's map of 1733 and a map showing the present distribution of the Guaikurú stock. Pages 2, 3 are occupied by a bibliography, pages 3-40, by ethnographic notes on the Guaikurú, Mbayá, Cadivéo, Kinikinao, Toba, Pilagá, Aguilot, Mokovi, Abipones, Payaguá, Lengua, Guatchi, etc., and discussions of the signification of these and other ethnic names. The remainder of the paper is taken up with vocabularies, grammatical and phonetic discussions, etc., which add much to our knowledge of these languages. The vocabularies given are: Cadivéo, Guaikurú, Toba. The notes on some of the names of animals, etc., are very interesting. The discussion of the numerals occupies pages 112-125. —*Payagua*. In "Globus" (vol. lxxxiii. 1903, pp. 117-124) Dr. Theodor Koch writes at length of "Der Paradiesgarten als Schnitzmotiv der Payaguá-Indianer," discussing in some detail the eight specimens (chiefly "medicine pipes" now in European museums. The length and other characteristics of most of these lead the author to conclude that these tube-like pipes have been developed from the cigar. The "Garden of Eden" *motif*, which forms the ornament upon them, has, he thinks, been copied from real pictures in the houses or churches of the missionaries. This paper is a valuable addition to the literature of metamerindian art.

OMAGUACA. In the "Verhandlungen der Berliner Gesellschaft für Anthropologie" (1902, pp. 336-341), E. v. Nordenskiöld writes on "Präcolumbische Salzgewinnung in Puna de Jujuy." The exploitation of salt is still carried on by the Indians of this region. At Huancar large numbers of stone axes have been found, which, from their form, weight, and mode of occurrence, the author considers to have been employed by the pre-Columbian inhabitants to break up the salt-blocks of the Salina grande, etc.

PANO. The article of A. Reich and F. Stegelmann, "Bei den Indianer des Urubamba und des Envira," in "Globus" (vol. lxxxiii. 1903, pp. 133-137), which has a brief introduction by Karl von den Steinen, treats of the Kampa and Kunibo Indians of the Urubamba, and the Tuaré, Kashinaua, Jamináua, etc., of the Envira. Dress and ornament, houses, food, ceremonies, music, fire-making, weapons, etc., are briefly noted. On page 135 are short vocabularies of Kampa, Piro, and Kunibo; on page 137 longer vocabularies of Kashinaua and Jamináua. Exposure of the dead to be eaten by wild animals and vultures is practised by the Kampa. Head-deformation is known among the Kunibo. The circumcision of girls is attended

with ceremonials. A sort of mouth-bow musical instrument was made by a Kunibo youth. The Tauaré tattoo themselves about the corners of the mouth. They have large shields covered with tapir skin. The Jamináua cremate their dead. The author notes the increasing bitterness of feeling between the Indians and the whites on the upper Envira, etc. — The article of Professor W. Sievers on "Das Gebiet zwischen dem Ucayali und dem Pachitea-Pichis (Ost-Peru)" in the same periodical (vol. lxxxiii. 1903, 73-76) contains a few notes on the Kashibo, Konibo, Chipivo, and Kampa Indians.

PATAGONIAN. Dr. R. Lehmann-Nitsche's paper, "Weitere Angaben über die altpatagonischen Schädel aus dem Museum zu La Plata" (Verh. d. Berl. Ges. f. Anthr. 1902, pp. 243-350), contains some notes (pages 345, 346) on the burial customs of the Moluche, Puelche, and Tehuelche Indians, and a discussion (pages 347, 348) of the etymology of *Tehuelche*, the interpretation of which is still very doubtful.

PERU. To the "Verhandlungen der Berliner Gesellschaft für Anthropologie" (1902, 341-343) Dr. Lehmann-Nitsche contributes a brief paper, "Noch einiges zu den verstümmelten peruanischen Thonfiguren und ein Amputationsstumpf an einem Gefäße aus Alt-Peru." He concludes that the pre-Columbian clay-figure in question represents an amputation of the right leg, — the subject is a beggar. The vase belongs to the Méron collection.

TUPI. *Apiaká*. Dr. Koch's paper on "Die Apiaká-Indianer" of the Rio Tapajos (Matto Grosso), in the "Verhandlungen der Berliner Gesellschaft für Anthropologie" (1902, pp. 350-379) consists of a brief historical and ethnographic description (pages 350-360) and vocabularies (pages 360-379). The modern Apiaká is "a remarkable mixture of culture and primitivity." The men wear civilized clothes, but the women at home go naked. They are secretly polygamous, but credited with morality, and a spirit of labor, initiative, and progress.

#### GENERAL.

GAMES. In the "American Anthropologist" (n. s. vol. v. pp. 58-64) for January-March, 1903, Mr. Stewart Culin has an article on "American Indian Games (1902)," in which he summarizes the results of his investigations since his discussion of this subject in the "Journal of American Folk-Lore" (vol. xi. pp. 245-252), and proposes the following classification: 1. Games of chance (*a* throwing-games, *b* guessing games. 2. Games of dexterity (*a* archery and modifications, *b* moving-target shooting, *c* sliding-stick on ground or ice, *d* ball in several highly specialized forms, *e* racing games more or less combined with ball). These constitute, *par excellence*, the games of Indian men and women, and games of all these classes are



found among the Indian tribes of North America. The variations in general do not follow linguistic differences, and "precisely the same games are played by tribes belonging to unrelated linguistic stocks." The Aztec games "appear to be invariably higher developments of the games of the wilder tribes." Mr. Culin thinks that a central point from which progressive changes radiating north, northeast, east, and south probably existed in the southwestern United States. The games of the Eskimo "are all extensions of the same games we find among the Indians, but show always greater simplicity, lack of tradition, and a degradation of form which would preclude their being regarded as the source of the Indian games." These games appear to be "the direct and natural outgrowth of aboriginal institutions in America," and moreover, "there is no evidence that any of the games above described were imported into America at any time, either before or after the conquest." The ceremonial aspects of some games are considered. The ball-games seem to have been least fruitful for comparative study.

*A. F. C. and I. C. C.*

## NOTES AND QUERIES.

OBSTACLE MYTHS. — Quite by accident the Cheyenne "Obstacle Myth" recorded by Dr. Grinnell (pages 108-115) and the Dog-Rib legend of Ithenhiela (pages 80-84), really an obstacle myth, appear in the same number of the Journal. This indicates that the "obstacle myths" is by no means of isolated occurrence among the Indian tribes of America.

ALGONKIAN WORDS IN AMERICAN ENGLISH. — The article with this title has aroused considerable interest, and the following additions and corrections may be well inserted here : —

*Bogan* : A word very much used by guides and others who go into the New Brunswick woods is *bogan* — a still creek or bay branching from a stream — exactly the same thing the Indians call a *pokologan* — and I think the former is a corruption of the latter word. Now, curiously enough, exactly the same thing is generally called in Maine a *logan* — which must be another form of the same word. These words are in good local use, and occur in articles on sporting, etc. *Pimbina* : I have traced the New Brunswick place-name *Pabineau* (branch of the Nepisiguit) through Acadian French to the Indian ("Acadiensis," April, 1881). *Pung* is very much used now in the Province of New Brunswick, applied to box sleighs, especially of rather a good kind.

W. F. Ganong.

*Hickory*. In the county of Waterloo, Ontario, Canada, a "Pennsylvania Dutchman" is called a "Hickory" by German residents. I am informed that the name was first applied in Pennsylvania, and that it owes its origin to the fact that most of the Pennsylvania Dutch voted for Andrew Jackson ("Old Hickory") for president. . . . It is generally used as a derisive epithet, but is not so frequently heard now as it was thirty or forty years ago.

W. F. Wintemberg.

WASHINGTON, ONT.

*Tump*. One word of unquestionably Algonkian derivation seems to have been overlooked — the compound word "*tump*-line," a "pack-strap," or "portage strap." It is given in the "Century Dictionary" as probably derived from the French *tempe*, "temple," on account of the strap being worn across the forehead and temples when in use. The Abenaki word *máddûmbi'*, which might, I think, with equal accuracy be written *má-tû<sup>m</sup>pi'* (as the *d* partakes in a marked degree of the sound of *t*, and the *b* equally of the sound of *p*) is, I believe, its true source of derivation, and it has the same meaning, that is, a "pack strap" or "burden strap." My authority is an Abenaki Indian, Elijah Tahamont.

De Cost Smith.

NEW YORK, N. Y.

NOTE. — This seems to settle the question of the origin of this word — the French etymology is absurd. The word was on the doubtful list and not published. — EDITOR.

"13. *Chipmunk*." [My knowledge of Ojibway is only as spoken by the Nepigon Indians, and the value of some sounds written phonetically differs from that given by Baraga. *E. g.* He says that the *û* sound is not heard in Ojibway. To my ear the obscure *u* (as in *full*) is common.] The word *adjit'amö* (*ö* as in *möve*) means the *red* squirrel. The chipmunk is *ahkwn-gö's* (*agwingoss* of Baraga). Longfellow, for the sake of rhythm, I suppose, carries the accent of his "*adjidaumo*" from the second to the third syllable.

"29. *Mánanósay*." The local "*mullinose*" was (and perhaps still is) in use about Lewes, Del., if my ear caught it rightly.

"31. *Máskinóngé*." I never heard *kinoje* or *kinonje* (the second *n* being only a nasalizing of the *j*) used for a *fish*, but only for a *pike*. The first syllable is *mazh* (or *mash*, Baraga) meaning strong or big. It is applied to other fish, *e. g.* if I caught a particularly fine brook trout, it was praised as "*mazhnamáygäsh*," which really is applicable to our great lake trout. I have no doubt that *maskinongé* really means the *strong* or *great pike*.

"42. *Múmmychog* (*mummachog*)." On Martha's Vineyard in my boyhood the popular name for both *Fundulus heteroclitus* and *F. majalis* was "*mummychim*" or "*chimmy*." Around New Bedford they are "*mumpers*."

"45. *Námaycush*." Accent strongly on the second syllable. Nepigon Ojibways apply it not only to the *Cristinomer* (formerly *Salmo* and *Salvelinus*) *namaycush*, but to *Salvelinus fontinalis* (brook trout), and, I suspect, to all the trouts of Lake Superior.

"66. *Pókélókew*." In New Brunswick I have heard "*pokelogan*." "*Bogan*" is another name for the same thing, but I do not know if from the same root.

"68. *Póquaw*." "*Poquoy*" still exists as a place name on Martha's Vineyard.

"70. *Porgy*." For some reason two names easily confused are in use "*all alongshore*" for two very unlike fish.

*a* The "*Mishcuppauog*" = "*scuppaug*" = "*scup*" and about New York = the "*porgy*."

*b* The "*Menhaden*" = *pauhágen* = *pōgy*.

"73. *Pung*." "*Jumper*" was known to me on Martha's Vineyard in childhood. "*Pung*" only by reading, at that time.

"83. *Sagamore*." At the present time the Micmacs of central New Brunswick pronounce "*Sagamo*" with a very guttural *g* and the terminal syllable as "*mow*" in *hay mow*.

Leroy Milton Yale, M. D.

NEW YORK, N. Y.

## BIBLIOGRAPHICAL NOTES.

## BOOKS.

STREIFZÜGE IM REICHE DER FRAUENSCHÖNHEIT VON FRIEDRICH S. KRAUSS.

Mit gegen drei hundert Abbildungen nach Original-Photographien. Leipzig: A. Schumann's Verlag, 1903. Pp. xvii, 304.

There is no doubt about this being an interesting book. It has been reserved for an eminent Austrian folk-lorist to furnish appropriate setting and legend for the famous *mot* of the Yankee: "The proper study of mankind is *woman*." Picture and text match each other. No better portrayer of woman's somatic genius, her beauty that has so taken the world from cave-man to Kaiser, and her other innumerable accomplishments famous from time immemorial in myth, song, and proverb. Dr. Krauss has both knowledge and wit, the latter native, the former born of much ethnological investigation, particularly among the Southern Slavs among whom sexual relations of a very primitive sort continue to flourish. The author of *Die Zeugung in Sitte, Brauch und Glauben der Südslaven* (Paris, 1898-1901) and many other monographs of deep human interest, has here made "excursions into the realm of woman's beauty," which all but our own Mrs. Grundy will take some delight in following. The chapter-titles are: Of the manifold beauty of women. Of the fairest woman of Asia. Of the fairest woman of the Hellenes. Of the fairest woman of Italy. Of beauty and love. Of the beauty and crafty cunning of women. How and by what means the beauty of women came to honor again. Of the beautiful women of Italy who conquered France. Of the harems of Francis I. and Henry II. and of Queen Katharine's squadron of Amazons. Of the gauntlets run by fairest women for the mighty favor of love. Of the idea of the beautiful and of changes in the ideas of woman's beauty up to modern times. How our Goethe viewed and immortalized the beauty of women. Of Phryne's experiences in Paris. What women strive for.

All women are here considered from the prostitute to the divine mother. All races from the darkest African to the lightest European. All ages of the world, from the times when Thales, the philosopher, ran after the fleet-footed Diotima, daughter of Kleombrotos, the potter, to our own days with its Madison Square beauty-shows. The good and the bad of woman are here seen, sometimes at full length. The text furnishes abundant examples of her power for evil and for bliss. But, like Lynkens, the author does not tell us all about woman's beauty, for we are promised shortly Part II., which will treat of the beauties of woman's body, and woman's means of beautifying herself. The present work appears in 20 parts at 60 Pfe. each and is well worth the money. For a popular book it is good indeed.

Alexander F. Chamberlain.

DIE SPEISUNG DER TOTEN VON PROFESSOR PAUL SARTORI. Dortmund: C. L. Krüger, 1903. Pp. 70.

This valuable treatise on "Feeding the Dead" appears as part of the

Report for 1902-1903 of the Gymnasium of Dortmund, where the author is Oberlehrer, and is well provided with bibliographical references. The main subjects treated are: The care of the individual soul, all souls, mourning by fasting, how the dead eat, transition of gifts to the dead into sacrifices for the dead. Under these headings are discussed, with more or less detail, the following topics: Feeding the dead before burial, and feasts of the survivors before the burial; the placing of food for the dead inside and outside the grave; the "corpse feast" immediately after the burial at the grave or at the house; the final feast some time after the burial; the repetition of the "corpse feast;" continued feeding of the dead at the grave, in the house, or near by; occasional feeding of all souls and feeding of all souls at fixed times and days.

As for the living among primitive men fire, meat, and drink are the chief necessities of life, so are they for the dead in folk-thought. In the words of Professor Sartori, "Care of the dead begins with feeding and, in most cases, ends with it." Very interesting is the transition from the multiform feeding of the dead to sacrifices for them, often ending in offerings to the church and the clergy or legacies for priestly feasts, with the obligation of prayers for the departed. Thus the ancient offering *to* the dead has become a modern offering *for* them. In some parts of Germany in the sixteenth century the clergy were rudely dubbed "eaters of the dead." The payment of money for masses for the dead has a long history behind it.

*Alexander F. Chamberlain.*

ADAN QUIROGA. LA CRUZ EN AMERICA (ARQUEOLOGIA ARGENTINA). Con un Prólogo de SAMUEL A LAFONE QUEVEDO, M. A. Buenos Aires, MCMI. Pp. xxiv, 280.

This volume, provided with summaries of chapter-contents, indexes of authors and subjects (the last, pages 266-280, double columns), 97 text figures and numerous foot-notes, treats of the following topics: The cross in America, the cruciform sign and its distribution, the symbolic cross in Peruvian archæology, the cross and the gods of the air and the atmospheric myths, the cross and the number four, the cruciform symbol of Calchaquí, the cross in funerary pottery, the cross on idols, fetishes, amulets, etc., the cross in petroglyphs and pictographs, the combined symbols of the cross and the frog. The author's general conclusion is that "*rain* is the fundamental motif of religion and the *cross* its symbol." This central idea, in its relations to the atmospheric phenomena, the sacrosanct number four, the rain and water creatures, etc., and played upon by the fancies of the innumerable Indian tribes, has produced the symbolism discussed in these interesting pages. Dr. Quiroga's theory of the origin of the cross and its religious significance, born really from contemplating the culture and environment of ancient Calchaquí, maintains the indigenous origin of this symbol as found in America, and while one cannot agree with all his deductions, his work is indispensable to all students of the religion and symbolism of the ancient and the modern aborigines of the New World.

*Alexander F. Chamberlain.*



L'ANIMISME FÉTICHISTE DES NÈGRES DE BAHIA par le Dr. NINA-RODRIGUES.

Bahia (Brésil): Reis & Comp. 1900. Pp. vii, 162.

This little book, the result of personal observations, contains much interesting and valuable matter concerning the mythology and religion of the negroes of Bahia in Brazil. It is the redaction in French of a study published in 1896 in the *Revista Brasileira*. The five chapters treat of: fetishistic theology; fetishistic liturgy; withcraft, fortune-telling, possessions, oracles; ceremonies, *candomblés*, sacrifices, funeral rites; conversion to Catholicism. Although the Bahia negroes are of diverse origins the prevailing mythological and religious notions of African origin are Yoruban by reason of the large number of slaves of that people brought over and on account of the close commercial relations long continued between Bahia and Lagos. Only a small minority of the negroes, the *musulmis* or *malés*, profess Islamism, and they are said to be of Haussa origin. The *orisas*, or "saints," are a prominent feature of negro religion. Litholatry expresses itself in the *Sango* cult, hydrolatry in that of *yà-man-já* or "mother of waters." There is a god or saint of small-pox. Dendrolatry is typified by the cult of the *iroco* or *Ficus religiosa*. The fetishistic "temples" are called *terreiros*, the grand annual festivals are known as *candomblés*. The mixture of African fetishism and Catholicism has produced some curious results.

*Alexander F. Chamberlain.*

# THE JOURNAL OF AMERICAN FOLK-LORE.

VOL. XVI. — JULY-SEPTEMBER, 1903. — No. LXII.

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## NOTES OF SYRIAN FOLK-LORE COLLECTED IN BOSTON.

THE Syrian population of Boston is estimated at about one thousand, and inhabits a district of about half a square mile, popularly styled "Little Syria." The aim of a Syrian in coming to America is to be free from the tyranny of Turkish oppression, and after living here a few years he generally applies for naturalization and sends home for his family and friends. Ostensibly he is Americanized, but still deep down in his heart burns the love for his native land, with its simplicity and its sentiment. But he thinks of the dreaded Sultan, and stoutly maintains, "I am American."

Although the outer life of the people is so altered, still they retain many of their old ways. They have their own shops and restaurants and churches. They still sing their old songs, and play their old games, and, to a less degree, celebrate their old ceremonies, especially at weddings and funerals. But in the storm and stress of American business they are fast forgetting them, and in a generation or two their memory will have utterly failed. Even now the rising generation know little of the ways of their fathers, and still less of their folk-lore.

The task of collecting the material contained in this paper was considerable. At first I was looked upon with suspicion, they believing that I wished to make them appear ridiculous before the public, and I could get no information whatever. But as soon as I had become somewhat acquainted in the "quarter," this difficulty was greatly reduced. The most serious hindrance I experienced was in understanding my informants and in making myself understood. Many of them could not speak English, and I could neither speak Arabic nor find any one with time or inclination to act as interpreter. However, by occasionally resorting to Spanish or to French, and by my learning a few Arabic words, we succeeded, after a fashion, in understanding one another. But by far the greatest assistance I received, was from a recent graduate of Beirut College, who speaks

English fluently, and who on two different occasions was glad to give his time and knowledge, if by so doing he might assist the Americans in understanding better the character of a steadily increasing element in their population.

This collection is but a fragment of what might be obtained if a person had sufficient time and patience. But small as it is, it seems to me to reflect some aspects of the Syrian character, its almost childish simplicity, light-heartedness, hospitality, and sentiment.

#### DREAMS.

1. If a person dreams that a tooth is pulled without starting blood, it means that some member of his family is going to die. If it is a back tooth, the person will be an aged one ; if a middle tooth, the person will be of medium age ; if a front tooth, the person will be young.

2. If a person dreams that he is eating white grapes, it means that it will surely rain the next day.

3. To dream that a certain man, attired in his finest clothes, is in a company where the others are not so attired, means that the man is going to die.

4. To dream of blood, means that nothing will happen.

5. If a person dreams that he sees his deceased father or mother talking angrily to him, it means that he or she wishes him to pray or make some atonement for him, or her.

6. If a person dreams that a large sore breaks and the matter is discharged, it means that he will be able to settle up all his debts.

7. If a married man dreams that he is being married, and sees himself attired in his wedding garments, it means that he is going to die.

8. A man (A) has a certain number of troubles to pass through. If another man (B) dreams that he (A) is dead, he (A) has already passed the first trouble. If a second man (C) dreams that he (A) is dead, he (A) has passed the second trouble. This continues till all are passed.

9. To dream that the leaves fall to the ground yellow means that there will be an epidemic in the town.

10. If a person dreams that he sees a naked figure dancing in the air, it means that death will come and release a soul from its body.

11. If a person dreams that he sees a line of camels travelling single file, it means that angels from heaven are descending to inspire the little children.

12. If a person dreams of a river, it means that something stands between him and his wishes.

13. If a person dreams of a woman, it means that he will have happiness. If, however, her hair is dishevelled, it means that some member of his family will die soon.

14. To dream of seeing a cloud in the shape of a camel means there will be no rain and consequently a poor harvest.

15. To dream of snakes brings bad luck.

16. To dream of a leafless tree means it will rain the next day.

17. If a person dreams of an old woman carrying a baby in her arms, it means that some man of the town will die.

The reason being, according to my informant, that the earth is looked upon as the mother of mankind, who carries her children in her bosom when they are dead.

18. If a person dreams that there are many priests in his house, he may be sure that on that same day a year hence some member of his household will die.

In Lebanon when a man dies it is the custom for thirty or more priests to attend the funeral ceremony. My informant tells me that the number of priests in each town in Syria is very large in proportion to the population. In B'shory, a town of about seven thousand inhabitants, there are some forty priests.

19. If a person dreams of eating human flesh, his life will be short, and his children will perish from off the face of the earth.

#### RIDDLES.

1. He cooks his meals on his head for some one who sits near him to eat. *Ans.* Turkish pipe.

2. There are three persons. (a) One is sitting down, and will never get up. *Ans.* Stove. (b) The second eats as much as is given to him, and yet is always hungry. *Ans.* Fire. (c) The third goes away, and never returns. *Ans.* Smoke.

3. There are three men. (a) One likes to be in the shade all the time. *Ans.* Snow and ice. (b) The second is an old man, but just as soon as he reaches old age he becomes young again. *Ans.* The moon. (c) The third is a dead man, and yet he speaks to live men all the time. *Ans.* Writing in a book.

4. A person looks up at night and sees a kettle full of potatoes, but the next morning when he wakes up he does n't find any. *Ans.* Stars.

5. There is a man who passes you on the street, but you can't see him. *Ans.* The wind.

6. The Princess of Halef sends to the Princess of Lebanon a horse, which is harnessed in the hind quarters, but its head is free. *Ans.* A needle.

7. A little thing before your eyes all the time. *Ans.* Eyelash.

8. A child, though born to-night, is yet an old man and his white hair fills the whole room. *Ans.* Light of a lamp.

9. Not larger than an eye, and yet it has thousands of eyes. *Ans.* Thimble.

10. He is quite mute, blind, and deaf, yet he has seen and heard all that has occurred in the past, and he will see and hear all that is to come in the future: just now he tells us all. *Ans.* A book.

11. Like the brow of my beloved, or the half of her bracelet, or like a golden cup that is hers, and still a gold coin against a garment of blue velvet. *Ans.* The new moon.

Not called "riddle" ("häzzürä"), by the Syrians, but mōhāmā, which is something almost a riddle, but self-explanatory.

12. Something alive which, if taken to another land, will die. *Ans.* A fish.

#### SUPERSTITIONS.

1. If a person sees blackbirds in the morning, he will have bad luck.

2. If a man goes to look for a position, and when half way there remembers something he has forgotten and left at home, he will not go and try for the position that day.

3. If one person is relating something to another and a child sneezes, it shows that he is speaking the truth.

4. When the new moon appears, a Syrian takes a piece of silver money, and, holding it up before the moon, says, "May it be a happy moon."

5. A Syrian will not plant when the moon is full, and never under any circumstances when it begins to wane. He always plants when the moon is new.

6. If a person meets a blackbird as he starts off on a journey, he will have bad luck.

7. When one member of a family has started on a journey, the others will not dust a room in the house until he has crossed a river.

8. If two persons are spending the evening together, and one of them speaks of bad luck to come, it is *very* bad luck indeed.

The reason, it was explained, is because a Syrian abhors the darker side of life and tries to have his mind continually filled with glad and happy thoughts.

9. Twins always bring good luck, both to their parents and to themselves.

10. Never begin a journey on Tuesday or on Friday, for it will be a failure!

11. If a person breaks a piece of pottery on the departure of a visitor, it means he does not wish his return.

12. If a woman puts on a garment of her husband while he is away, she desires him to meet with bad luck.



The reason being that, when a man dies, it is customary for his wife to put on one of his garments and sing funeral songs. The Syrians have very many of these funeral songs.

13. To carry a small piece of bone which comes from Rome from the skeleton of St. Peter or of St. Paul, or a lock of hair, or a piece of the garment of any Saint brings good luck.

14. If a person carries "hăběk," he will have bad luck.

"Hăběk" is a plant native to Syria. My informant thought that it did not grow in America, and knew it only by its Arabic name.

The reason being that when a man dies considerable of it is placed about the corpse.

15. A cross-eyed person loves *two* persons *equally*.

16. If a company of people, while dining, speak of some one who is far away, and a spoon, or some other article from the table, happens to fall on the floor as his name is being mentioned, it means that he is dying of hunger.

17. A Syrian will not go near a graveyard at night, for he fears the spirits of the dead, which are thought to rise from the ground in the evening and linger about the village. If the ghost appears in a black garment, the man is in trouble ; but if the garment is white, the man is at rest.

18. Every Syrian fancies that he is under the thralldom of a certain witch, who appears to him in his dreams. She endeavors to separate him from his own mother. If the man finds, after waking, that his nose has been bleeding, or is still bleeding, it means that the bonds uniting him with his witch are broken, and that he is free. But if he finds the next morning that the tassels on the sash of his night-robe are cross tied into a knot, it means that he will be a slave of that witch, and can only with great difficulty extricate himself from her power.

19. When a newly married bride enters for the first time the door of her husband's house, she breaks a loaf of unleavened bread and sticks it upon the door for good luck.

20. If a person's left hand itches, he is to receive some money ; but if it is the right hand that itches, he is to pay some money.

21. If a person's left eye twitches, something unpleasant will happen to him ; but if it is the right eye that twitches, it will be something pleasant.

22. If a little baby always keeps his hands tightly clenched, he will live long ; but if he holds them loosely, his life will be short.

23. If a person cuts his finger-nails in the evening, he will have bad luck.

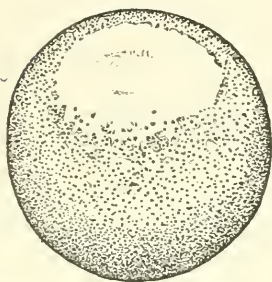
24. If a person, as he stands on the threshold of a room, curses another, he will meet with the evil he has wished the other man.

## CUSTOMS.

When a person falls ill, if the trouble is slight he may cure himself by carrying around a small, round, white stone tied to the end of a ribbon.

For many ailments branding is resorted to, a hot iron, or brick, or even a thick piece of cloth being used for the purpose. For rheumatism a person would be branded on the hand or arm; for trouble with the eyes, on the head, etc.

For snake bites a very rare and mysterious stone is used. The



priests keep these stones and are said to have always had them. The stone itself is thought to be artificial, and to have been made by the Greeks. In shape it is circular, about two inches in diameter, and half an inch or so thick.

The color is bright yellow on one side, and black on the other. The stone is applied directly to the wound, the black side down if the snake were black, and vice versa. Milk is put on the stone, and it bubbles as if the stone were hot. After a short time the stone has drawn out all the poison. My informant says he cannot explain this phenomenon, but that he himself has seen it operate, and that it is the only thing he knows of that is efficacious in bringing about a cure from snake bites.

Tattooing is very common, but it is practised for ornamentation only, no religious significance being attached to it. The designs represent nearly everything from fishes to patron saints, and are usually on the hand or arm. A Catholic generally has a cross on one hand or the other, to mark the fact. A young man of exceptional physique often has a round design about the size of a five-cent piece, on the right side of his head near the eye, to denote strength and prowess.

Among the Arabs when two tribes have had a fight and the members of a third tribe wish to make peace again between them, they ask either tribe to send a few men half-way. When they meet the members of the third tribe kill a black sheep, thus symbolizing that hatred is killed, and that the earth has drunk its blood, so that only love remains.

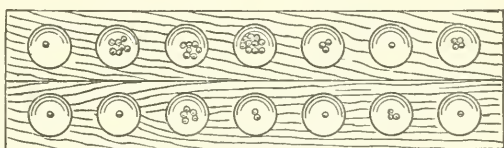
## GAMES, ETC.

During Lent, and especially on Easter Sunday, the Syrians have a custom of playing with eggs. The game is as follows: Two per-

sons take a number of eggs apiece, testing them upon their teeth to get as strong-shelled ones as possible. The sharper end is called the head, and the other the heel. Then A says, "With my head I will break your head," or, if he thinks he has a very hard-shelled egg, he may say, "With my head I will break your head and your heel too." B may then make the threat to take A's egg and with its heel break both ends of his own egg. But suppose he does not, and the game goes on with A's threat to B. B then wraps his hand tightly about the egg and, leaving only the very tip exposed, says, "Well, break it!" A says, "You are not showing very much of it." B then moves his hand down a trifle, and A, if he thinks he can break it, strikes. But if he thinks that he cannot break it, he says, "I will show you more than that," and takes B's egg and gives B his egg. B then does the striking, and if he succeeds in breaking A's egg he wins it. If, on the contrary, B's egg is broken by the blow, A wins it. The one who loses then produces a new egg, and the game continues until the supply of either one or the other is exhausted.<sup>1</sup>

A game called "mäukälēt" is very popular among the Syrians. I

was unable to get the details, but the main features of the game are as follows: A board divided into halves with seven cups in each half



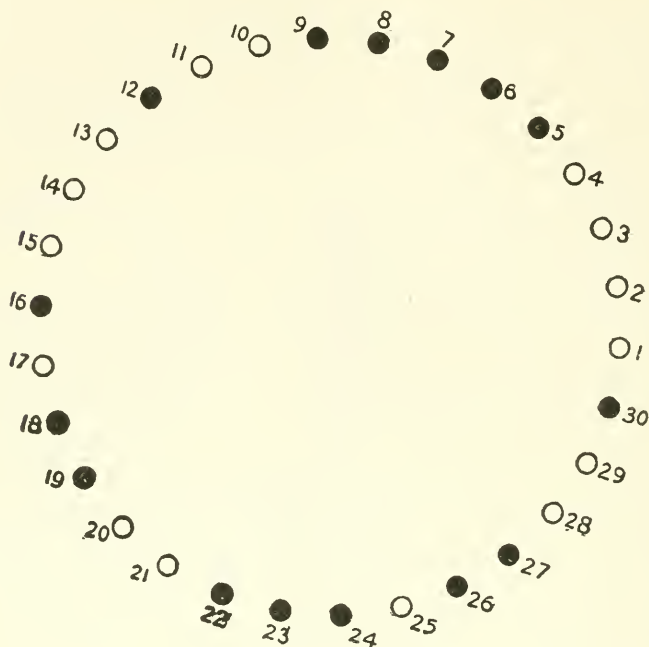
is used. Two play the game at a time, and each man has seven marbles in each pocket on his side. They take turns then at distributing the marbles in the cups, one marble being put in each cup. Whenever a man can make a "double," or a "double-two," he takes those marbles.

The Syrians have a trick the clue to which is given by a verse, the words of which in Arabic are split up into their component letters. The verse means, in English, "God will always take care of his own people."

The problem is stated as follows: There were thirty passengers, fifteen Christian and fifteen Mohammedan, sailing in a boat, but the seas were so high that the boat began to sink. The captain, to lighten her, determined to throw half his cargo overboard, and, because he was a Christian himself, he wished to throw the Mohammedans into the sea, and save those of his own religion. Therefore he said, "I will form you in a circle, and every ninth man that answers must be thrown overboard. How were the men arranged? A pack of cards is used in solving the problem, the Mohammedans

<sup>1</sup> The same custom has been recorded of the Armenians in the *Journal of American Folk-Lore*, vol. xii. 1899, No. xlv. p. 107.

being represented by a black suit, and the Christians by a red suit. Following the Arabic verse above, each letter represents a card, the dotted letters black cards, and the undotted ones red cards. This may be shown graphically as follows:—



#### MARRIAGE CUSTOMS.

Customs relating to marriage, from what I can learn, would seem to vary considerably in different parts of Syria, and in different classes of society. The following account is of a wedding I attended in Boston. On hearing that there was to be a wedding in "Little Syria," I hastened to call on the bishop (who, incidentally, is the head of all the Maronite churches in the United States) and to find out from him when it was to occur, and, also, some of their customs concerning marriage. He told me that in Syria a girl was marriageable as soon as she reached puberty (twelve to fourteen years of age); a boy after he was fourteen. The young people themselves have very little voice in the affair, their parents making the match with or without consulting the preferences of their children.

However, if two young people fall in love, and their parents will not sanction the affair, they may take matters into their own hands and elope. Then all of the bride's family turn out and search far and near, and, if they are able to find her, bring her back home. One

man told me that his sister eloped, and they brought her back three times. The fourth time, however, they were unable to find any trace of her. After a few months she returned with her husband, and her father gave him a job in his business.

A girl is never allowed to go to the house of her betrothed, and must never see him, unless it be a chance meeting on the street. He, also, is not supposed to go to her house, but if, for any reason, he finds it necessary to do so, he must not see her. In Syria the wedding ceremony is held in the bride's house.

The details of the wedding I attended are as follows: The ceremony took place in the Maronite chapel on Tyler Street. It was early New Year's morning, and high mass was just about over when I reached the church, which was packed to overflowing with devout worshippers. After the mass many left the church, but a few remained to see the ceremony. While the bishop was removing the robe he had worn during the mass, and putting on a special robe for the ceremony, candles were distributed to every one present, and lighted.

Lighted candles play a large rôle in the life of the Syrians, but their exact significance I have been unable to determine. In some localities of Syria, to quote Mr. Huxley ("Journal of the American Oriental Society," vol. xxiii. 1902, p. 193), "before leaving her father's house, the bride, holding a candle in each hand, and supported by old women, walks slowly back and forth three times through the length of the room." Also at funerals, I am told, every one holds a lighted candle, the number of candles used varying with the position of the man in the community. When a priest dies lighted candles are carried from his house to the church, where the ceremony occurs, and from the church to the grave. Nor is their use limited to affairs of a religious nature. One evening I was invited to dine at the home of one of the better-to-do Syrians, and the light in both the front room and in the dining-room was furnished by candles. The bishop, who was present, explained to me that "mine host" had used candles instead of lamps to do me honor. I noticed that when dinner was over and we had repaired to the front room the candlestick from the table was brought in, and that a lamp was lighted in the dining-room.

After repeating a number of prayers the bishop took two rings and blessed them. These rings do not necessarily belong to the bride and groom, but are often borrowed for the occasion, as they were in this instance. After having been blessed, they were put on the little finger of the left hand of the bride and groom respectively. Then both were crowned with rosaries. A widow or widower is crowned on the hand, as a person must not be crowned on the head



but once. A divorced person cannot be remarried. The customary questions were asked and the usual answers given. The two were uncrowned, the rings removed from their fingers, the candles blown out, and the ceremony was over. As the bride leaves the church, generally, flowers and small pieces of candy are thrown at her. They are also thrown at her when she leaves her father's house and starts for the church.

The bride and groom were driven back to the house of her father and, when the rest of us, who walked, arrived, were seated at the head of the long table, which was to hold the wedding breakfast. Every one went up and offered congratulations. The male relations kissed the groom four times alternately, first on the right cheek, then on the left.

When breakfast was ready all sat down, the bride and groom remaining at the head of the table. Dishes piled with food of every description were placed side by side along the edge of the table, which had been pieced with boards and boxes to reach the length of the two rooms. The centre of the table was filled with loaves, or discs, of bread. Each person then, without ceremony, helped himself from any dish within reach that happened to strike his fancy. Of course no knives or forks were used, but every one ate with his fingers, wiping them on the bread in true Syrian fashion. The women who were gathered at the rear of the room to replenish the dishes as soon as emptied, at short intervals set up a deafening yell, pronouncing lo! lo! lo! etc., in the shrillest tones they could command. This was a sign of welcome to all present. After the breakfast was over everything was cleared away, and dancing began, and was continued during the rest of the day and most of the night. Sometimes the dancing is kept up every night for a month. Very often special dancers are hired and come long distances to perform.

#### FOLK-TALES.

In the times of the Califate there lived in Bagdad a great poet, named Abu'n-Nuwás. One cold and stormy evening, as a body of friends were sitting about the king discussing matters, the king, desiring to make a little merriment, said, "I will give thousands of pounds to him who will sit naked on the roof of the palace all night." Abu'n-Nuwás said, "I'll do it," and straightway removed his clothes, and because he was poor and in need of the money, went up and sat on the roof all night. He suffered much. The wind the whole night long bit his flesh, but the remembrance of the promised gold encouraged him, so that he endured minute by minute. In the morning he was badly frozen and could not move. At last the king sent one of his body-guard to see what had happened to the poet. He brought

Abu'n-Nuwás down nearly dead, and they worked over him a long time before he opened his eyes. After he had clothed himself he waited impatiently for the reward, but the king, before giving him the gold, asked, "What did you see in the night, Abu'n-Nuwás?" Abu'n-Nuwás replied that he had seen nothing all night, and described to the king the bitter cold and the rain. He said, however, that in the early gray of the morning he had seen far, far away a tiny light, but that that was all he had seen. The king was angered and said, "Abu'n-Nuwás, I shall not give you anything, for you have warmed yourself by that light." Abu'n-Nuwás pleaded, but to no purpose, for the king wished to make fun of the poet. It was hard for Abu'n-Nuwás, after suffering such pain, to be deprived of the reward, and he determined that some day he would get revenge, and even perchance the reward too.

A whole year passed, and the king had forgotten all about the affair. One day Abu'n-Nuwás came, and invited the king to take dinner with him out in his country garden. The king accepted, for he thought it would be very pleasant to honor the poet, and also he was interested to hear his poetry. In the early morning of the appointed day the king and the queen, accompanied by their knights and pages, went to the garden of Abu'n-Nuwás, expecting to be feasted on the most delicious food and the choicest wine. They sat down under the trees, and Abu'n-Nuwás sang and played for them. There was an abundance of poetry and music there, but nothing to eat or drink. Yet no one ventured to mention refreshments, each thinking that the next moment they would be invited to the repast.

Nothing, however, was prepared. Again and again Abu'n-Nuwás sang and played, and all his maidens and slaves, also, danced and sang. Of that the king had enough, for it was growing late in the afternoon, and he could endure his hunger no longer. Accordingly he called Abu'n-Nuwás to him, and said, "O wicked one that brought us here, and filled us with music and poetry, but wished us to die of hunger!" Abu'n-Nuwás bowed humbly, and replied, "Your Majesty, the food is not cooked yet, but is on the fire." After an hour the king asked the same question with more bitterness, and Abu'n-Nuwás again replied, "Your Majesty, the food is still on the fire." Then the king, and all his retinue, was very angry, and was about to kill Abu'n-Nuwás. But Abu'n-Nuwás said, "Come, Most High King, and let me show thee that the pots are on the fire." He then led the way to another part of the garden, and there, indeed, were the pots hanging from the highest branches of a tree. On the ground beneath them there was a blazing fire, but no heat could reach the pots, only smoke. Then the king was very angry. "O wicked slave, most ignorant one," cried he, "do you suppose that the food will be

cooked when the fire is so very far from it?" "Your Majesty," replied Abu'n-Nuwās, "if pots cannot be boiled, nor even warmed by such a great fire as this, how could I, naked, on such a very cold night, be warmed by seeing a tiny light miles and miles away?" The king laughed, and laughed, and laughed. Then Abu'n-Nuwās immediately ordered tables to be made ready, and a fine feast was spread, for everything had been prepared beforehand, and hidden away. They all ate and drank in merriment, and the king gave the thousands of pounds he had formerly promised to the poet, and made no more fun of him, for Abu'n-Nuwās was too clever for the king.

Mr. H. M. Huxley has recorded a different version of this story in the "*Journal of the American Oriental Society*," vol. xxiii. 1902, pp. 235-237.

The Syrians relate two quite different classes of stories. One is the ordinary folk-tale, a good example of which has just been given in the story of the king and Abu'n-Nuwās. The second class comprises stories of quite a different type, which are, I think, although not quite identical with, nevertheless closely akin to what we term "allegory." That is to say, A makes a remark which seems preposterous to B, for, as A intended, B does not understand the figurative or allegorical use of A's words. The meaning will be brought out better by the story itself, which was related to my informant some thirty years ago when he was a small boy, by an old man in Damascus.

One day while the king and his premier were discussing matters, the king asked him what it was that the coffee-pot said as it simmers on the fire. This was the first time the premier had ever heard such a question as that, and he was unable to give an answer. It irritated him, for he had never thought that any one could answer such a question. But the king was determined to know, and insisted on his discovering what the real words which the simmering coffee-pot says are. But the premier was unable to find out what they are. Then the king grew angry, and threatened to kill the premier if, at the expiration of three days, he could not tell him the words of the simmering coffee-pot. The poor premier did his best to find out, and asked every one, but all was in vain, for no one could enlighten him. What was worse, some of those he asked laughed at him, and thought that he was crazy.

It was the afternoon of the second day, and still he had been unable to solve the mystery. In despair he gave up all hope of finding any one in the world who knew what the simmering coffee-pot says, and, to seek relief and change for his troubled mind, departed from the city he knew not whither. As he was walking along in the country he met a peasant who was returning home from the city,

and he asked him where he was going. The peasant told him that he was from a village which was located about an hour's walk from the city. So the premier thought that he would accompany him to that village, not knowing in his perplexity what else to do.

After they had walked together for a few minutes, the premier asked the peasant if he did not think that it would be a good plan for them to take turns, each letting the other ride on his shoulders for a short distance in order that they might neither become very tired on the way. The old peasant was amazed to hear such a question, and said, "My son, how do you expect me to let you ride on my shoulders while I am so feeble and advanced in years?" Of course the premier did not mean by his suggestion what the peasant understood, and consequently, discovering that the peasant did not understand what he meant, they walked on together in silence for nearly half the distance.

The premier really meant by his suggestion that they should take turns telling stories and that thus the way would not seem so long and tiresome as it would if they walked in silence.

After a short time they came across a cornfield, and again the premier initiated the conversation by asking if the owner of the field had already eaten the corn or not. The peasant was again amazed at the question of his companion, for it was evident to any one that the cornfield was at its best, and merely replied, "My son, I do not understand what you mean by a question like that, for it is not difficult for any one to see that this cornfield has not been harvested yet. Why, then, do you ask me if it has been eaten or not?" The premier did not allow himself to become angry at this reply, for he had perceived from the first that the peasant was not one of those who could understand his allegorical language.

The premier meant by his question whether the owner of the cornfield had borrowed the money for the seed, in which case, soon after the harvest was over, after paying off the debt he had contracted for the seed in the spring, he would have nothing left to eat; or whether he owned the crop without debt.

They walked on, and when very near the village a funeral passed them. Again the premier asked his companion whether the man was really dead. At this question the peasant was nearly beside himself he was so angry, and said, "How in the world can you doubt of the death of this man, for you see they are taking his body to the cemetery to bury, and therefore it is foolish to ask such a question as that."

The meaning of the premier was again mistaken. He meant that if the dead man had any sons, he was not really dead, for they would still keep his name alive.



By this time they had entered the village, where they were obliged to separate. The custom in those days was that a stranger who had no place to which he could go should go to the mosque, and spend his time there. But as the place was entirely unknown to the premier, he asked the peasant if he would not kindly show him the way thither. He accordingly went with the premier and showed him the way. Then he departed, and when he had reached his home he was so astounded, and his mind was so full of the incidents that had happened, that he told his family about the queer man he had met, and how strangely he had talked. In his family, however, there was a daughter and, fortunately for the premier, she could understand the true meaning of his words. So after her father had related what he had heard, she told him that it would be very kind of him if he would take some supper to the stranger. She took seven loaves of bread,<sup>1</sup> and a large bowl of mōdzūn,<sup>2</sup> and gave them to her father, telling him to give them to the stranger with her respects, and to say to him: "Our moon is full, and our week has seven days."

But the old man, being very hungry on account of his journey to the city, could not resist taking a few sips of the broth, and one of the loaves of bread, thinking that it would never be discovered that he had done so. When he handed the food to the stranger, he gave him his daughter's message as she had directed. But the stranger, immediately detecting the theft, said, "No. Give your daughter my respects and tell her that your moon is not quite full, and that your week has but six, instead of seven, days." The peasant took back the message of the stranger to his daughter, and she, at once understanding what had been done, was somewhat provoked at her father for having done so. He, in turn, was greatly amazed when she told him what he had done, and could not possibly conceive how she had found out that he had taken some of the stranger's supper, for he was quite certain that no one had seen him eat it.

The next morning the girl desired very much to see the stranger who had so aroused her curiosity by her father's report of him. So

<sup>1</sup> These were the leavened loaves of the Syrian peasants. They are very large (a foot and a half or more in diameter), round, and very thin (generally not over half an inch in thickness). This bread is not baked in ovens, but the great discs of dough are plastered on the outside of huge clay jars, which have a very hot fire burning inside them. The heat is kept in by a cover on the top of the jar. A special kind of fuel is used to make the fire in these jars, but I have been unable to find out what it was. This kind of bread is quite different from the bread which the roving Arabs make, they using no yeast or leaven of any kind, and baking their bread on a large, somewhat rounded shield-like slab of iron, beneath which is the fire.

<sup>2</sup> Mōdzūn seems to be a kind of "old-fashioned soup," made of thickened milk, rice, and meat. In summer it is often prepared without the rice and meat, and when iced is said to be a very refreshing beverage.



she sent her father to invite him home. On the previous evening the premier had perceived that this peasant girl was such a person as he wanted to find, and so he was very glad to accept her invitation, and went home with the old man. It was the custom in those times for such people (*i. e.* those who spoke in allegories) when they met, to use allegorical language, making their remarks as difficult of comprehension as possible. Accordingly the stranger and the girl competed with one another, each asking the other the most difficult questions imaginable. The premier could see, to his great surprise, that this peasant girl was one of the cleverest persons he had ever met.

After they had both enjoyed themselves in competition the premier was discovered to be no common person, but a nobleman disguised as a poor man so as to try to conceal his identity. He, on finding the girl so clever, had hoped for relief from his difficulty, and now that he perceived himself discovered by her, he told her the whole story of the sorry plight he was in on account of the king's anger because he could not tell what the simmering coffee-pot says. But she greatly soothed his troubled mind, and encouraged him by telling him that it is the easiest thing in the world to answer. The premier was very much surprised, for in all his life and in all his studying he had never heard of such a thing, and none of his companions had either. As he was so anxious to hear what the coffee-pot says as it simmers on the fire the girl told him, and this is what she said : —

My stream glides down the sunny glade  
Brings life to flower, and grass, and tree.  
But thus my kindness is repaid;  
They feed the blaze to torture me.

The Arabic verse is said to be extremely beautiful, and at best only the general idea can be translated.

The premier, rejoicing, went back to his city, and told the king that he had found out the words which the coffee-pot sings as it simmers on the fire.

*Howard Barrett Wilson.*

## NOTES ON NEGRO MUSIC.

DURING May and June of 1901 and 1902 I was engaged in excavating for the Peabody Museum of Harvard University a mound in Coahoma County, northern Mississippi. At these times we had some opportunity of observing the Negroes and their ways at close range, as we lived in tent or cabin very much as do the rest of the small farmers and laborers, white and black, of the district. Busy archæologically, we had not very much time left for folk-lore, in itself of not easy excavation, but willy-nilly our ears were beset with an abundance of ethnological material in song, — words and music. In spite of faulty memory and musical incompetency, what follows, collected by Mr. Farabee and myself, may perhaps be accepted as notes, suggestions for future study in classification, and incidents of interest in the recollecting, possibly in the telling.

The music of the Negroes which we listened to may be put under three heads: the songs sung by our men when at work digging or wheeling on the mound, unaccompanied; the songs of the same men at quarters or on the march, with guitar accompaniment; and the songs, unaccompanied, of the indigenous Negroes, — indigenous opposed to our men imported from Clarksdale, fifteen miles distant.

Most of the human noise of the township was caused by our men, nine to fifteen in number, at their work. On their beginning a trench at the surface the woods for a day would echo their yelling with faithfulness. The next day or two these artists being, like the Bayreuth orchestra, sunk out of sight, there would arise from behind the dump heap a not unwholesome *μυγμός* as of the quiescent Furies. Of course this singing assisted the physical labor in the same way as that of sailors tugging ropes or of soldiers invited to march by drum and band. They tell, in fact, of a famous singer besought by his co-workers not to sing a particular song, for it made them work too hard, and a singer of good voice and endurance is sometimes hired for the very purpose of arousing and keeping up the energy of labor.

This singing in the trenches may be subdivided into melodic and rhythmic; the melodic into sacred and profane, the rhythmic into general and apposite.

Our men had equal penchants for hymns and "ragtime." The Methodist hymns sung on Sundays were repeated in unhappy strains, often lead by one as choragus, with a refrain in "tutti," hymns of the most doleful import. Rapid changes were made from these to "ragtime" melodies of which "Molly Brown" and "Goo-goo Eyes" were great favorites. Undoubtedly picked up from pass-

ing theatrical troupes, the "ragtime" sung for us quite inverted the supposed theory of its origin. These syncopated melodies, sung or whistled, generally in strict tempo, kept up hour after hour a not ineffective rhythm, which we decidedly should have missed had it been absent.

More interesting humanly were the distichs and improvisations in rhythm more or less phrased sung to an intoning more or less approaching melody. These ditties and distichs were either of a general application referring to manners, customs, and events of Negro life or of special appositeness improvised on the spur of the moment on a topic then interesting. Improvising sometimes occurred in the general class, but it was more likely to be merely a variation of some one sentiment.

The burden of the songs of the former class were "hard luck" tales (very often), love themes, suggestions anticipative and reminiscent of favorite occupations and amusements. Some examples of the words and some of the music are:—

They had me arrested for murder  
And I never harmed a man.

(A Negro and the law courts are not for long parted.) Other songs had a refrain of "going down the river" (possibly a suggestion of the old slave market at New Orleans), or a continuous wail on "The time ain't long," or hopes for "next pay-day."

Referring to occupations or amusements:—

Some folks say preachers won't steal;  
But I found two in my cornfield.  
One with a shovel and t'other with a hoe,  
A-diggin' up my taters row by row.

Old Brudder Jones setten on de log,  
His hand on de trigger and his eyes on de hog.

Old Dan Tucker he got drunk,  
Fell in de fire and kicked up a chunk.

I don't gamble but I don't see  
How my money gets away from me.

When I look up over my head  
Makes me think of my corn and bread.  
(Possibly meteorological.)

If one would complain of the heat, another would sing out:—

Don't bother me.  
The hotter the sun shines the better I feel.

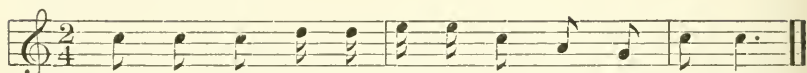
## Love ditties :—

The reason I loves my baby so,  
'Case when she gets five dollars she give me fo'.

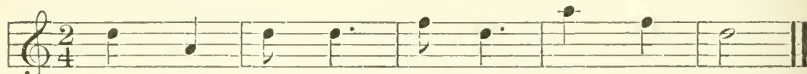
Say, Sal, don't you powder so  
We 'll be too late for de party, oh.

Oh we 'll live on pork and kisses  
If you 'll only be my missus.

## A few with the notes :—



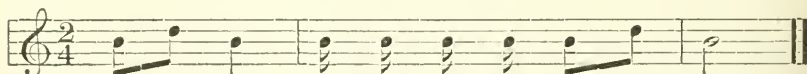
Went down town 'bout a quar-ter to eight this morn-ing.  
Met my hon-ey at the kit-chen gate this morn-ing.



O - h bé - bé, do yo' love me - ee?



Ba - by, take a look on me.



O - h let's get drunk and ga - am - ble.

Some pronunciations were noted. Murder came out plainly as "muddo" and baby as "bébé;" the latter may be from Creole influence, but I am at a loss to explain the former. No preference otherwise for "o" sounds was evinced.

Coming to more apposite ditties, the cover of this quasi-music was used to convey hints to us up above. One Saturday, a half-holiday, a sing-song came out of the trench,

Mighty long half day, Capta-i-n,

and one evening when my companion and I were playing a game of mumble-the-peg, our final occupation before closing work, our chora-gus shouted for us to hear,

I 'm so tired I 'm most dead,  
Sittin' up there playing mumblely-peg.

These are only a few. It is impossible to remember and it was impossible to put down all. The men were not good on parade. Asked to sing for my wife while she was with us on a visit, they suddenly

<sup>1</sup> This line with a slight difference of notation.

found it too hot, and as a whole a request performance got no further than very poor "ragtime," "Goo-goo Eyes" with any number of encores, and "Nigger Bully" and others quite as original probably with Miss May Irwin as with them. Their rhymes were not necessarily more than assonance. Consonants, as seen above, were of little importance.

There was some jealousy among them as to leadership. A handsome fellow named Ike Antoine had been undisputed leader for three months and enjoyed besides a county-wide reputation as a dancer; we imported a burley jail-bird for the last few weeks; he was a capital worker with a voice comparable to the Bashan Bull and Tamagno. He out-bawled Antoine, not altogether to the improvement of the music.

As regards execution, the men's voices, with the exception of Antoine's, were mediocre, but their tempo was singularly accurate. In their refrains ending on the tonic, they sometimes sang the last note somewhat sharp. So frequent was this that it seemed intentional or unavoidable, not merely a mistake in pitch. Otherwise their pitch was fairly true.

Their singing at quarters and on the march with the guitar accompaniment was naturally mostly "ragtime" with the instrument seldom venturing beyond the inversions of the three chords of a few major and minor keys. At their cabin the vocal exercise was of a Polyphemic nature, causing congratulations at its distance. Occasionally we would get them to sing to us with the guitar, but the spontaneity was lacking and the repertoire was limited. They have, however, the primitive characteristic of patience under repetition, and both in the trench and out of it kept up hours-long ululation of little variety.

As to the third division, the autochthonous music, unaccompanied, it is hard to give an exact account. Our best model for the study of this was a diligent Negro living near called by our men "Five Dollars" (suggestive of craps), and by us "Haman's Man," from his persistent following from sunrise to sunset of the mule of that name. These fifteen hours he filled with words and music. Hymns alternated with quite fearful oaths addressed to Haman. Other directions intoned to him melted into strains of apparently genuine African music, sometimes with words, sometimes without. Long phrases there were without apparent measured rhythm, singularly hard to copy in notes. When such sung by him and by others could be reduced to form, a few motives were made to appear, and these copied out were usually quite simple, based for the most part on the major or minor triad. Some of these, picked up from various sources, including one or two of similar nature from the trenches, are:—





The long, lonely sing-song of the fields was quite distinct from anything else, though the singer was skilful in gliding from hymn-motives to those of the native chant. The best single recollection I have of this music is one evening when a negress was singing her baby to sleep in her cabin just above our tents. She was of quite a notable Negro family and had a good voice. Her song was to me quite impossible to copy, weird in interval and strange in rhythm; peculiarly beautiful. It bore some likeness to the modern Greek native singing but was better done. I only heard her once in a lullaby, but she used sometimes to walk the fields at evening singing fortissimo, awakening the echoes with song extremely effective. I should not omit mention of a very old negro employed on the plantation of Mr. John Stovall of Stovall, Mississippi. He was asked to sing to us one very dark night as we sat on the gallery. His voice as he sang had a timbre resembling a bagpipe played pianissimo or a Jew's-harp played legato, and to some indistinguishable words he hummed a rhythm of no regularity and notes apparently not more than three or more in number at intervals within a semi-tone. The effect again was monotonous but weird, not far from Japanese. I have not heard that kind again nor of it.

The volume of song is seen to be large and its variety not spare; they are in sharp contrast to the lack of music among the white dwellers of the district; their life is as hard as the Negroes', with some added responsibility; they take it infinitely harder and for one thing seem not to be able to throw off their sorrows in song as are the true sons of the torrid zone, the Negroes.

*Charles Peabody.*

## THE LEGEND OF TAUQUITCH AND ALGOOT.

MOUNT SAN JACINTO is a most notable mountain in Southern California. On a clear day its bold nature-battlemented summit is clearly to be seen from the hills near Los Angeles, eighty miles away. It is a mountain around which science, romance, tradition, and history are equally located. Science sees in it one of the determining causes of the paradisaical climate of Southern California — a desert on one side, a garden of Eden on the other. It was the centre of the destructive earthquake of Christmas, 1899, and it has long been known as a breeder of seismic troubles.

H. H. in her "*Ramona*" has made its shoulders the home of her heroine, when she and Alessandro fled from the presuming brutality of the whites. There Alessandro was shot, and there he is buried. The Indians of the region invest the mountain with strange powers, and in its most secret recesses dwells Tauquitch, the evil being of whom I am about to write. Certain noises are heard at times on the mountain, and the superstitious Indians regard these as the groanings of the victims of Tauquitch, or the wild roars of anger of the god as he seeks to frighten the poor wretches he has inveigled into his lair. H. H. thus refers to the heights of San Jacinto, and the noises, and Alessandro's feelings, in "*Ramona*:" "Safe at last! Oh, yes, very safe; not only against whites, who, because the little valley was so small and bare, would not desire it, but against Indians also. For the Indians, silly things, had a terror of the upper heights of San Jacinto; they believed the devil lived there, and money would not hire one of the Saboba Indians to go so high as this valley which Alessandro had discovered. Fiercely he gloated over each one of these figures of safety in their hiding-place."

And here it was these two persecuted beings came to live, and here Alessandro was shot by Jim Farrar, just as recorded in the novel. This part of the "fictitious story" is literally true.

And the noises! Who can account for them? They exist, and there must be some reasonable scientific theory that explains their existence. Some think that there are internal changes going on within the bowels of the mountain, caused by the more rapid radiation of heat than is common elsewhere. If this be a volcanic centre, though there are no great outward manifestations, internal changes undoubtedly are occurring all the time, and these perhaps take the form of falling masses of rock, which, echoing in the hollow vaults beneath, produce the alarming and terrifying noises.

Others claim that there is a vast limestone cave in the heart of the mountain through which passes chemically charged water that

decomposes the limestone, and that the noises are caused by the falling of walls, the supporting bases of which have been thus decomposed.

In some way these noises have become associated (in the minds of the Indians) with Tauquitch. This evil power made his appearance soon after Uuyot brought the Saboba and kindred peoples to the American shores from across the Great Western Water—the Pacific Ocean—and took up his abode on Mount San Jacinto. Here he lived in a cave, and was guilty of many and great crimes against the people. He had the power of assuming all kinds of disguises, and would inveigle men; women, and children to his lair, where he fell upon them, and ate them.

These fearful practices continued for many years, long, long after Uuyot was dead, and until a new captain of great power was the leader of the Saboba peoples. His name was Algoot. He had a well-beloved son, a young man of fine presence, of frank and generous nature, a leader among the young men, and one upon whom Those Above had smiled. He was a favorite with everybody, and none had a word of unkindness to speak of him.

One day this young man and two of his adventurous companions started to climb up Mount San Jacinto, which, however, in those days, and ever since, to the Indians, has been known only as Tauquitch, the abode of the evil spirit. They were a brave and fearless trio, and laughed to scorn the idea that Tauquitch could do them any harm. They felt they were a match for Tauquitch, and were proof against all his arts of witchcraft, sorcery, and impersonation. With shouts of laughter they scaled the rugged peaks, stopping now and again to look down at the quiet and peaceful villages below, where their people were busily engaged in their regular avocations. Algoot had not been apprised of his son's intention to climb the mountain and brave the demon Tauquitch, and only learned of it accidentally some hours after the youths had departed. At first he felt no fear, but suddenly a deep dread fell upon his soul. What it was he feared he could not tell. It was as if the shadow of some great evil that had happened or was to happen had cast its black pall over his heart. Then fear for his son arose like a bodily presence before him. He reasoned with himself. What, have fear for his strong, brave, and manly son, — he, an athlete, the best runner, and climber, and wrestler, and boxer, and swimmer of the Land of the Sun Down Sea? It was foolish, weak-minded, womanish. Still, all the same, the fear grew instead of diminishing, and finally yielding to it, he determined to set forth, climb Tauquitch, and return only with his son.

His fear and dread grew greater as he climbed higher. Soon

came a blind, unreasonable terror, which lent him wings and superhuman strength. He fairly flew upwards until he reached a quiet little valley, a mile or so below where the noises were heard that were said to emanate from Tauquitch's hidden cave. Here, stretched out as if dead upon the greensward were the two companions of his son, but Algoot's heart grew heavier and heavier as he saw no signs of that beloved form. What could it mean?

Administering restoratives to the young men, he soon brought them back to life, and as they looked around in terror and amazement, Algoot saw that something dreadful had happened to them. They almost fainted again with dread when they saw the rugged spires of Tauquitch peak against the clear afternoon sky. Begging to be allowed to leave the accursed spot before they told what had happened, Algoot, in a frenzy of fear and dread, hurried them along, until he could wait no longer, and then pressed them to tell what had become of his son.

"Oh, Algoot, how shall we tell you, and we ourselves live? Better had it been that Tauquitch had taken all three than to have left two of us to tell you the dreadful news. Your son, ah, Algoot, your son, our friend and companion, never shall we see him again!"

"What!" exclaimed Algoot, in agony and despair, "never see my brave and manly son again? Never see him to whom the sun gave the brightness of his eyes; the giant trees of the northern mountains his straight and stalwart form; the grizzly bear the strength and power of his body; the dove the soft sweetness of his disposition; the fox his stealthiness in following his foes; the fire its scorching power to destroy them; the mockingbird the sweetness of his voice; oh, my boy, my boy, the beloved of my beloved and me, the only son of my loins, shall I never, never see thee again?"

And he listened in mute anguish while the two lads told how that everything had been happy and gay with them until they reached the Tauquitch Valley. Here, suddenly, loud roars and echoing noises were heard. They were affrighted and wished to return, but the son of Algoot declared he had not come so far to retreat at the first sound of danger. As he was speaking, the heavens were overcast, and suddenly a brilliant flash of lightning came, followed by greater darkness, denser clouds, loud thunders, and more lightnings. But undaunted the young man continued his journey, regardless of the appeals of his friends until, suddenly, in a loud clap of thunder and in the brilliancy of long-continued lightning, the monster appeared before them. Almost dead with the fear that seized them at the awful appearance of the frightful demon, they were just able to recognize what happened. With one fierce sweep of his hand, in which he held a rawhide-covered battle-axe, he smote down the brave and



fearless youth, who had thus laughingly rushed to his doom. With his skull crushed in he must have died instantly, but that was nothing to what followed. Picking the dead body up in his hands as if he were a merest nothing, he pulled an arm out of its socket, and slinging the body over his shoulder, marched back to his cave eating the still warm flesh of his victim, the blood covering his hands and jaws. As the two youths looked upon the horrid sight and heard the crunching of the bones between his teeth, they fainted, and knew nothing more until they came to consciousness with Algoot standing over them.

The anger of Algoot was now terrible to behold. Though silent, he seemed to fairly tower to the tops of the trees and swell into a monstrous giant. In those moments of silent anger he made a fearful resolution. He called upon the gods silently and in his heart, but seriously and earnestly, vowing to them that he would never rest until he had slain Tauquitch or been slain by him.

Silently he returned to his home in the valley, and silently he set to work to carry out his vow. He spake never a word to any one of it, but each day saw him energetically training his body for the great conflict ahead of him. He ate only good food that gave him strength and power. He drank no injurious liquors; he went to bed with the sun, and rose at earliest dawn. He took long walks; he climbed over steepest mountains; he wrestled with the wild bears and struggled until he slew them. He followed the trail of the mountain lion, and without weapons engaged in deadly battle with him and tore him limb from limb. He ran, day by day, long distances, until his lungs were twice the size they were before, and his muscles were tougher than the fibres of the hardest trees.

Many moons waxed and waned, and still he kept up his training. Then one day he called all his people together, and with a stern and forbidding countenance said: "I have not asked you to sorrow with me, to shed your tears with mine, to mingle your cries and groans with mine, at the fearful death of my noble son. I did not want to weep and sorrow and cry away the anger of my soul. I wanted my heart to keep burning hot with fury against his hated destroyer. As the sun reaches its height to-day, I leave my home and you my people never to return until Tauquitch is slain. He shall die or Algoot will die. Those Above cannot resist my plea for aid. Send up your prayers with mine that I may find this enemy of my people, and that I may have strength to slay him."

With loud shouts the people gave their approval to the brave words of Algoot, and when he started forth in search of Tauquitch they followed him, to cheer him not with words but by their silent presence and sympathy. Ascending Mount San Jacinto to the neigh-



borhood of Tauquitch cave and valley, Algoot called with a loud voice taunting and sneering words to the mountain giant.

Tauquitch did not reply.

Then Algoot came nearer still, and cried aloud: "Slayer of young children and women, coward, braggart, thou darest not to come forth and fight a man!"

Tauquitch came to the entrance of his cave, stretching and yawning, pretending he had been asleep. "What is it, funny creature, you have to say to me?"

"I say you are a braggart and coward, a slayer of women and children, that dare not meet a man in conflict. Come out and I will spit on you and cover you with ordure!" cried Algoot.

Then the people all shouted, "He is a coward! he dare not fight Algoot!"

At this Tauquitch glared with furious anger. He said, "Fight thee? Yes! and a dozen such!" Then, craftily laying a plot by which he thought he might be able to slay not only Algoot, but many of the people, he said, "Go you away to the valley where the river of my mountain flows into the lake, and there I will meet and fight you, and in less time than it takes for me to talk to you, I will crunch the bones of your arms and legs between my teeth."

He wanted to get the people down there to watch the conflict where they could not readily escape, so that when he had slain Algoot he might seize a lot of them and slay them for his horrid and cannibalistic feasts.

Though Algoot knew he must be ready for treachery from the wicked Tauquitch, he assented without a murmur, and went down into the valley, where Algooton, once called Lakeview, now is. In those days the San Jacinto River emptied into a large lake here, and there was no passageway cut through to make the lake at Elsinore as it now is.

Soon, with wild roars, Tauquitch was seen coming over the mountain. Instead of descending into the valley, he picked up huge granite boulders, and threw them with great force at Algoot. The poor people looked on with terror, feeling certain that their hero and champion would speedily be slain. But they little knew how Those Above had prepared Algoot for this tremendous conflict. His eyes were so keen, and his strength of limb so great that he could always see where the great boulder was likely to fall, and as it came he rapidly sprang aside, and the massive rock fell harmlessly into the ground. Scores of such rocks were thus thrown, and to the great amazement of the people Algoot himself began to pick up the rocks, and, as Tauquitch ventured nearer, threw them with accurate aim and awful force upon the monster. Not expecting such attacks as

this, Tauquitch was unable to get out of the way, and the rocks smote him so thick and so fast that he began to roar with rage and anger, as before he had roared to scare Algoot. But Algoot paid no attention to his roarings. He steadily fought on. Now and again he rushed upon Tauquitch, and grappled him, but just as he was getting the upper hand, the monster, who had all the powers of a wizard, changed his form, and disappeared from the hands of Algoot. This would disconcert Algoot, but he did not allow it to discourage him. He was determined to fight until one or the other of them fell dead. Again Tauquitch had recourse to the throwing of the rocks, and those who now wander about the San Jacinto and Moreno valleys will see the piled-up granite boulders there, all of which were thrown by the mountain monster during this terrific conflict.

But little by little Algoot began to get the better of his foe. Hour after hour they fought, and at length, in despair, Tauquitch turned himself into a great sea serpent, hoping thus to frighten Algoot and compel him to give up the battle. Instead of this the hero rushed upon the hideous monster, and grappled with his long and slimy body. He held it so tightly that Tauquitch writhed and wriggled and lashed the water and all the surrounding country with his tail, in his frantic endeavors to shake off his persistent enemy. In one of these lashings his tail cut through the rim that formed the shore of the lake, and made the deep cut through the hills through which the waters now flow to make Lake Elsinore. Speedily all the water was drained away, and thus Tauquitch gave help to Algoot to slay him. For, not having the water to swim in, and having assumed the form of a sea serpent, Tauquitch was helpless on the dry or muddy land. Fearlessly and relentlessly Algoot fell upon him, and soon with a great and mighty effort strangled the brutal murderer of his son.

Then the people rejoiced with such rejoicing as could not find expression in words.

But Algoot was not through with his dread foe. There the scaly serpent lay dead on the ground, and Algoot determined there would be no peace unless he were burned and utterly destroyed. Calling upon the people, therefore, they brought down great piles of wood from the mountain. He himself went up, and in a quiet spot of the San Bernardino Mountains, naked and tired as he was, sat down on the rocks to rest, while the people prepared the funeral pyre upon which he was to burn the body of his foe. And to this day the rock there bears the impress of his naked body. No one can mistake the marks, but the Indians do not care to show the place to the white man, for the white man has always used his knowledge to the injury of the Indian. After he had rested for a while, he returned with a great armful of green wood, and, adding together all the wood, some

green and some dry, that the people had brought, he soon had a large enough pile. Then he placed the long body of the sea serpent (Tauquitch) upon the pile, and set fire to it. In silence the people watched the fire reach the body, and in silence they waited until it should be consumed.

But, alas, the use of green wood was a great misfortune. For as the fire burned the body of the sea monster, those who were watching saw the spirit of Tauquitch ascend to the sky in a dim wreath of smoke. Had only dry wood been used he would have been entirely destroyed.

Hence, although Algoot slew Tauquitch, his spirit was not dead, and he soon returned to his cave in the San Jacinto Mountains. There he still makes the terrible noises, and never appears now except in disguise. He it is that makes the earthquakes, and he is bad and wicked in every conceivable way. Some years ago he appeared as an old man, well dressed and honest looking. He went to where some Sabobas were working and sat and watched them. When they went home, they all became sick and soon thereafter died. He was on the watch to seize their spirits, and that is why the Sabobas never leave a dead body before it is buried. For it is at this time, while the spirit is hovering near, looking at his own body, that Tauquitch has the power to seize it. He has no power after the body is burned or buried.

Another time he appeared as a "dude." He had gloves on his hands, and a cane in his fingers, and walked "all same swell white man." It is when he appears like this that the earthquakes come. So the Indians still hate and fear Tauquitch. They dread his cave in the mountains, and never go near it.

"Perhaps some day Those Above will kill the spirit of Tauquitch, and then we shall no longer be afraid." Thus exclaimed my Indian friend as he concluded his interesting story.

*George Wharton James.*

PASADENA, CAL.

## WICHITA TALES.

## 2. THE STORY OF WEKSALAHOS, OR THE SHOOTING STARS.

THERE was a time when some people lived in a village, and some out by themselves. There was a poor boy by the name of Weksalahos (The-Boy-who-Urinate-in-Bed), who lived in the village with his grandfather and grandmother, and they were poor. The village was headed by a chief, whose name was Young-Man-Chief.

It was the habit of Weksalahos to run about the village picking up things to eat that had been thrown away by the people. This is the way this poor boy got his food. At times he would go to some one who was pounding corn into meal, and sometimes, when people felt like it, they would give the poor boy some meal, hence he was often called "Boy-who-Ate-from-the-Corn-Mill." The boy's folks were of what we would call a low class of people. The poor boy had a buffalo robe which he wore while going around the village, so there were people, among whom was Kedox (Coyote) in particular, who disliked Weksalahos' folks, and abused them. Kedox would sometimes go to their home and urinate on their lodge. Because they were poor, this is the way they were treated by some people.

Young-Man-Chief had a father, mother, and four sisters in the village, and this chief was always out on the war-path. He had a good many followers who were always ready to go along with him whenever he felt like going out on the war-path.

It happened that Young-Man-Chief announced to the people that he wanted to send out a large war-party which he had formed, and that they would leave in a few days. It must be remembered that there was always a large body of men who would go out with such a war-party. So he set out with the war-party, went toward the south, and they travelled all that day; they stopped early in the evening.

Just as they were going out on the war-path, Weksalahos said to his grandmother, "Grandmother, I want to go with the war-party;" but the old man said, "Why do you want to go?" The old woman said, "I am afraid you would be a cause to hold the people back should you go, for I know they would have to wait for you or, if you should stay with the crowd, some of them might get tired of you and kill you." When the appointed time came for the war-party to set out, they left their wives at home, and were all equipped for war, and all started at the same time.

After all had started, Weksalahos, against his grandfather's and grandmother's wish, set out to go along with the party. When the people stopped for a night's rest, some of the men happened to look back whence they had come, and they saw some one coming. The



people began to ask one another who this man might be. But when he came nearer, he began to get smaller and smaller, and when he was close, they found that it was Weksalahos. Some of the men tried to coax him to go back, for the men would travel fast, and he might not stay with the crowd, and might delay them. Weksalahos turned back, but did not go far, and stayed all night somewhere else, instead of going clear back home. Next morning they started again, and Weksalahos got up and followed them. In the evening, when they stopped, they saw him coming again, and as he was now far from home, the chief warrior asked him to come to the camp; but some of them thought he had better go back, especially Kedox, who abused him in every way he could.

During this day the chief had already sent out spies to see if they could find the enemy. Late that evening, after they had camped, the spies came in and told the chief that they had found the enemy's village. The chief was then asked to announce whatever he thought best to be done. So in reply he said: "These surely must be the ones I am after; early in the morning everybody must be ready to make the attack." All then travelled the rest of the night, Weksalahos in the midst of them. About daylight they came to the enemy's village.

All the warriors now began to dress themselves in their war costumes, and the poor boy Weksalahos was asked to remain with the things that they left, such as buffalo robes and other things that they did not need while making their attack. As soon as all had left to go before the village, and while everybody at the village was asleep, Weksalahos made his way to the creek, and dived into the water; he changed himself to a man, and when he came out he had a war-bonnet on his head such as no one else had. When the war-party made their charge, there was seen going before them a man whom no one knew; but they noticed that he was a better runner and warrior too than the rest, and his war-bonnet was entirely different from any one's else; and the only war weapon he had was a war-club. Weksalahos was the first one to begin the fighting, and going through the village, he went around the other way, without meeting any one, to the creek, dived again, came out of the water the same as he always was, — a poor boy, — and went back where he had been told to remain.

Then the warriors returned, some having scalps and some having prisoners captive. Finally, the head warrior of the village was brought to the war-party, and delivered to the chief.

All then turned back toward home. While on the way the men cut sticks to hang their scalps on, and so Weksalahos had some one cut him a stick to hang the scalp on which the chief had given him,



to carry it, according to custom. He then had it painted with red paint which they called "dathqyets." Some painted theirs black, using the ashes of burnt grass. They travelled all that day, and finally darkness came, and all camped for a night's rest.

It was the custom, when stopping for a night's rest, to sit up a while, and have conversation among themselves, consulting about things they had seen. When they had done this, the chief warrior asked who the man was whom he had seen in the lead while making the attack, running faster than he himself, and whose war-bonnet was entirely different from any one's else. All said they did not know who the man was. When they had said this, Kedox spoke and said, "Who else could you have expected to have done the first of the fighting but me? It was I who did all that before any one could reach the village; I was there first." But it was known that Kedox would once in a while tell the truth, and at other times would lie; and in these times, of such people it was said that they had two tongues, one telling the truth, and the other telling the untrue. Every one knew that Kedox was in the midst of the crowd when they all ran towards the village and when they made the attack; so they did not believe him at all.

After these things, every one went to sleep with the expectation of getting home the next day. Every one's mind was excited by what had occurred during the attack — *i. e.* that some one had got ahead of others in the attack — and guessing who the man was that did the first fighting.

On the next morning all started for home, and late the following day, when they were near their homes, according to custom, they sent some one on ahead to show the people at home that their warriors would enter the village victorious. After the man had signalled, the people knew that their warriors were coming and got ready for them to come in. So the warriors entered the village in triumphant way.

They were met by a great multitude of their people, and dances were at once begun, lasting all night long, and this is the way the people spent their time when any of their warriors came home victorious. Weksalahos met his grandfather and grandmother, and delivered the scalp to them, which they thought to be the greatest thing that had ever occurred to them through their grandchild; so they danced like the other people.

Since Weksalahos went to war, every one of the people began to think lots of his folks, and would give them things to eat, and Weksalahos' grandmother could then dance in front of each of the greatest warriors, praising them as any other woman would. It was the custom for people to give away things, especially the young men

who had been with the war-party to give to their parents; so when the parents went around their places, they would get presents from them, such things as robes, meat and other food, such as corn.

After a while Young-Man-Chief announced to his warriors that he was going to send out another war-party, and told them that he wanted to appoint a certain day on which to start. So everybody was ready and looked for that day to come.

Weksalahos again asked his folks to allow him to go with the war-party; and this time they allowed him to go, for they knew that since he had been successful once, he would get along well again, and they knew that when he should come back from war, they would be very well treated.

When the time came to start on the war-path, they all started, and with this war-party Weksalahos volunteered to go along. They travelled all that day, and camped early, so they could send out spies. All day they had been headed toward the south. They sent out spies to see if there were any enemies near to them that they wanted to attack. When they camped, beside sending out spies, they also sent out hunters to hunt for some game, so they could have some meat for food. Late that day the hunters came with deer that they had killed and some turkeys. They cooked some meat for their supper, and after they had cooked it, they all ate their meal. Weksalahos always ate after all the rest had eaten and were through. According to custom, while out on the war-path, the men sat up late, waiting for the spies to come in. So that night all sat up talking about what to do when attacking their enemies.

About midnight the spies came. It was a rule that when spies came in, they should whoop, and say, "Sahgiwáris" ("I am sure of it"). When the spies came, the men formed in a circle, and the spies went around the circle once. Then the men asked them what they had seen. Some reported the enemy were Gusseyos. Others told the chief or head warrior that when they left the crowd they travelled to such and such a place, looking out for the enemy, and of course told all about how they travelled and what sort of places they had seen; they had seen a village, and the village was there if they wished to attack it. The chief was then asked what he wanted to do about what had been reported by his two men who were serving under him, so the rest of the men would know what they were to do. The chief then said to his warriors that when the war-party was formed, he had intended to attack the first enemies he should find. So when this news was brought to him, he informed his men that this was the enemy he was after, and that early next morning they would make an attack. He then asked his men to get ready to start that night.

They all started, heading toward the point where the enemies were seen by spies. Weksalahos was in the midst of the crowd, and had heard every word that was said regarding the attack they were to make. They travelled all that night, expecting to get to the enemy's village before the next morning. About daylight they entered the edge of the village.

The chief told his men to dress themselves, and get ready. When everybody was ready, the chief told Weksalahos to remain at the place where they had left all the robes. When all had started toward the village, Weksalahos went to the creek, dived in the water, and came out just as he had done on a similar occasion with the first war-party he had gone out with. As all were running toward the village, there was in the lead of all a man whom no one knew, and he was the one they had seen on making their attack in the previous war-party. This was Weksalahos again, but he would not show himself to the people, but went ahead of everybody, and did the first fighting. Before any one could reach the village, he went right through and came around the other way, without letting any one see him. He let the remainder of the warriors do the rest, and returned to the place where he had been stationed, first having gone to the creek again, the same as he had done on the previous occasion. Finally, the rest of the warriors came about the place where they had left their things for Weksalahos to look after while they went out to war. When the rest of the warriors came, the head warrior gave Weksalahos a scalp again. Of course the others had scalps, and some had people whom they had taken captive. So this was the second scalp Weksalahos got from the chief.

All then turned back, and Weksalahos, before starting, hired a man to cut him a stick for his scalp, to hang it on. He then had it painted red like the first stick he had ordered. They travelled all that day and at night camped, for it was a long way to their village. The following day the men went out to hunt for meat, and at night the party stopped for a night's rest. The men came in with deer meat and turkey. Whenever the men came in from a hunt, there were other men who did the cooking; so part of the men in the camp cooked for them.

After meals Weksalahos, being but a small boy, had to get into bed early; he was the first one to go to bed. The rest of the men stayed up until late at night, and commenced to talk about the unknown man whom they had seen go ahead of them when making an attack; then they asked one another if there was any one in the crowd that always went ahead of everybody else, and if there was, to speak out; and if there was anybody who knew who it was, he should tell; for the man who had done this would receive a big offer

to become a chief over every one of the existing chiefs. But there was no sign of any one who knew who this man was. Kedox was the only man who said it was he. But the people knew that while making the attack Kedox had been in the midst of the crowd, and had nothing to show that it was he ; but he would say, "Who else could you people suspect it to be ; you know that I am the only great warrior you have." But the other men would say, "I don't believe Kedox." They knew that he was always wanting to appear braver and better than every one else. So no one knew who this man was that went in the lead to the attack. Since no one could be found who could tell who the man was, they went to bed.

Early the next morning, after eating their meal, they all began to move out and travel on their way back to their homes, going faster than ever, by a straight trail, instead of going around by the way they had come. They all aimed to get home the following day, and continued to travel that day until late in the evening. They sent out a man ahead to give the home people a signal, so that they would know of their coming. The only man who could do this was Gusseyos, who was the fastest traveller. So while the rest of the men travelled slowly, Gusseyos went ahead to inform the village.

Late in the evening the people at home saw a man appearing at a place called "Naasaquadowini" ("Place-where-Warriors-give-Signals-on-their-Way-Home-from-War"). Now the people began to know of their warriors coming home victorious. Late in the evening the warriors all got home, Weksalahos being the last one to come. But the people and his folks received him in good manner.

In the evening the people who had been at home began to dance the scalp dances, continuing all night, in honor of their brave warriors. Weksalahos and his folks also had the same kind of a time as the rest of the people were having. The old woman would join in the dance, and early in the morning, it being the custom, the old women sang and went around to every tipi, singing about a certain person who had been in the battle and what heroic deeds he had done ; and at this time the women were given presents of all kinds. The songs they sang were called "Garhiikawilaeh," as they are also nowadays. The women were heard whenever any war-party returned from war.

It was then the custom that whenever any one sent out a war-party, the person who was sending it looked for the return of his victorious warriors. Then, as now, when any one wished to become a great warrior or a chief, he sought to perform brave deeds. This is how Weksalahos was planning to become a prominent man.

The dancers were still going on the same as usual, until everything quieted down, and the great fun was over.



Weksalahos, while at home, went around the village, picking up things to eat ; but there was a time when some boys of his age met him, and abused him, after which he cried all the way back to his home. The poor boy was kind-hearted ; he would never fight back, but would endure whatever the boys did to him.

Again Young-Man-Chief announced to his warriors that he was going to send out another war-party. Weksalahos was then going around the village, and when he heard of this, he turned back to his home, and told his folks about the war-party that was soon to be sent out. Weksalahos was glad to hear of this, because this is the way he got his fun. So he remained at home, waiting for the time to come. He asked his grandmother to make him a pair of moccasins. About the time these moccasins were finished, all got notice that the man was about to start out on the great war expedition. So this was to be the third time that Weksalahos was to go on the war-path.

When the appointed day came, all started at the same time, and the poor boy Weksalahos was again in the midst of the party. While on the road, Kedox saw him again, and tried to make him go back to the village, for he saw that Weksalahos was always treated well by the chief warrior, and because the chief always gave him a scalp. But the chief said that Weksalahos should be allowed to go with them, and at this time the chief began to suspect Weksalahos to be the unknown man they had always seen when making their attacks. So Kedox let him alone.

After travelling all that day, some men were sent out to hunt a little for something to eat ; the rest of the men went on until late that evening. They camped and waited for the other men to come in, and after dark the hunters came in with deer meat they had killed. Then war smoke ceremonies were performed. Part of the men were commanded to cook the meat, and after all had eaten their meal, they sat up for a while, telling about what they were to do when meeting their enemies ; then they went to bed.

On the next day, after eating their breakfast, they started on their way again, and travelled all day ; they sent out spies, and selected a certain place where they would meet them the following day on their return. So the main party went on, taking a straight road, and the spies went ahead of them. On the following day the main party camped at a certain place they had selected to meet the spies. About dark there came some hunters that they had sent out to hunt for food. When the fire was made, the smoke ceremony was performed, and after this was over, the men who are called "servants" commenced to do the cooking for the rest of the warriors. After the cooking was done, they all began to look for the return of the



spies, anxious to hear the news. Of course they had to sit up until their return. While the rest of the men were sitting up, the chief warrior sent out men to look for the spies. About midnight some of the spies returned, but they had failed to hear anything about their enemies' camp. Finally all returned except one. This man was still absent ; but finally, when everybody was in, he came. He was never known to fail to carry out whatever he undertook to do. On his arrival the men were as quiet as they could be, all expecting to hear about what he had seen. According to custom, he was well received. He of course had to go through the performance that a spy had to do on his return from spying.

The spy was now asked to tell the story of his trip. He informed the warriors of what he had seen. He said that when making that trip, he travelled around a large creek in search of the enemy's village, and while on the creek he came to a high point ; that he saw the village of the enemy. This was the end of his story. He then told them that the enemies were there, and that he supposed that this was their permanent home, leaving the consideration of the whole thing to the chief warrior and his men.

So the two men who were serving under the chief both asked their head warrior if these were the ones he wanted to go after. The chief then gave his orders to the two men who were serving under him to announce to the warriors that this was what he would do, — that on the same night he would start off, so he might attack the enemy early in the morning. The opinion of the chief regarding the returns was announced to the warriors. So the other warriors were then satisfied to learn what opinion the chief had about this. After this announcement the warriors were told to get ready to make the trip to the enemy's village. They all started on this trip that same night, and continued the rest of the night, and reached the village early in the morning.

The chief now told his men to get ready to make the attack ; and Weksalahos to remain where they left all their things. As soon as they had started, Weksalahos left the things that were under his care and went to the creek to change his form, and dived in the water as he had done before, so that he might not be recognized while making the attack. The chief was always known to be the fastest runner, so that he was always in the lead ; but when Weksalahos made his appearance, he always got ahead of the chief warrior, and was the first one to enter the village, dressed the same way as previously, wearing a war-bonnet that was not like that of any one else ; and when he entered the village, he went through, killing the enemies just as they were getting out of their lodges, and going through the village, he went around the other way to pre-

vent anybody seeing him, went to the creek, and dived in the water, and changed himself, the same as he had always done. Then he went to the place where he was told to remain until they all returned.

After the poor boy arrived at the place, he got his buffalo robe, and put it on; and when the warriors came to the place, he saw some with prisoners whom they had captured, and some with scalps to deliver to their wives and the old women who would come to meet them on their return. When the chief arrived, poor Weksalahos knew that he would get a scalp, for the chief was the man that always gave him a scalp. As soon as the chief arrived, he gave the boy a scalp, which was the third one given him.

As soon as all the warriors arrived, they turned back and travelled toward home, and took the straightest route in order to get home the next day. Weksalahos, while on the way, asked a certain man whom he knew would do whatever he asked him to do, to cut him a stick and paint it red, so he could hang his scalp on it. This was done for him while they were all travelling. At night they camped to rest. In the evening the men whose business it was to hunt came in with deer meat, and the men who cooked prepared the meat for all. When the meat was done, they ate, and when they were through eating, some of the men said among themselves that they were tired, and retired to sleep. Some of the other men sat up, and began to talk about the man who always appeared when making an attack, and told who they thought it was; but no one ever knew who this man was, for they never saw him after the battle. After failing to find out who he was, they all went to sleep.

The next morning, after they had eaten their breakfast, they began to travel home again. They travelled all that day, and in the afternoon they sent a man on ahead to give the signal of their coming, and to give the news of the victory, and about the man who had appeared in the lead and then left them. Then they travelled on until evening, when they entered their village, and were met by many of the older folks.

After they had entered the village, and darkness came, the big ceremony began. They danced all night, continuing till morning. Weksalahos delivered to his grandmother the scalp that was given him by the chief. She then participated in the dancing with the people in honor of the warriors.

Weksalahos then began his old ways, going around the village to the ash piles, and eating the waste parched corn that he found. It was his habit to go around the village for food.

Long after this the chief again announced that a war-party was going to go out. He appointed a certain time to start. Weksalahos

had a habit of being around about the village, and heard of this announcement, went straight on to his home, and told his folks what had been said. He said he wanted to go again. So day after day he looked for the appointed day. Some time afterward the chief announced that he wanted to start out the next day. Weksalahos retired to bed that night, and lay awake nearly all night, waiting for the next day to come.

When morning came, all started out at the same time, and there was Weksalahos in the midst of the warriors. They travelled all that day until late in the afternoon, and the hunters went out to hunt for food, and when they camped the hunters began to come in with the deer meat and some buffalo meat. When all these things were done, the smoke ceremony was performed under the directions of the head warrior by the two men who were serving under him as leading warriors. Then they cooked. When the cooking was all done, the food was first offered to the main warrior; then, after he had eaten, the food was eaten by all. After the eating was over, some went to sleep, and some of the men sat up part of the night.

Next morning, while the men were cooking their breakfast, the chief warrior announced to his warriors that on the following day, when travelling, spies should be sent out to spy, and that the following day he should select a certain place where they should meet the spies on their return. About this time the cooking was done, and it remained for them to eat their breakfast. After breakfast they started out to where they supposed they could find the enemy. In the afternoon of that day the spies were sent out to look for the enemy's village.

They continued their journey all that day until late in the evening, when they stopped to wait for the spies and hunters. About dark the hunters came, and the spies also, one after another. The spies had failed to locate the enemy, and the hunters returned, some with game and some without anything. After the return of the spies the smoke ceremony was performed, and they began to cook meat enough to go all around. They then ate, sat up and waited for the remaining spy, for there was still one out. Late that night he came in, having succeeded in locating the enemy. He reported to the head warrior what he had seen while out spying. After telling all about the location of the village, how fast he had to travel, and what a hard time he had had, having nothing to eat, and tired as he could be, he was given something to eat. While this spy was eating, the chief warrior announced to his warriors that early on the next morning he wanted to make the attack on the enemy; that they should get ready to start out that night in order to make the attack early next morning. While this spy was resting, the rest of the men were getting ready.

As soon as the man who was eating got through, they began to set out on the trip. They continued for the rest of the night, until next morning, when they reached the enemy's village. Weksalahos was of course in the midst of the party. When they were near to the village, the chief warrior ordered his men to get ready for the attack, and Weksalahos to remain with the things that they had left behind.

When these men started towards the village, Weksalahos left the things, and went straight to the creek in haste, dived in the water, changed himself, went on ahead of everybody, and made the attack first. So just when everybody made a run towards the village, the chief warrior being in the lead, because he was a faster runner than any of the other men, he saw the same man that they had always seen before making an attack, and who attracted everybody's attention, as they wondered who he was. This unknown man entered the village long before any of the rest of the men had reached it, and already excited the enemy, some leaving their lodges without their weapons, and killed those who thought to kill him. He went through the whole village, and came around the other way without letting any one see him or meet him. So while the rest of the warriors were fighting, Weksalahos turned back to the creek, dived, and turned himself into a small boy again; then he went back to the place he was told to remain at till the rest of the warriors came back from battle.

Later that morning the warriors came, as they had always done when going out on the war-path. Some of the men had captives along with them, and some had scalps, and had already cut sticks on which to hang the scalps. Finally there came the leading warrior, who gave a scalp to Weksalahos, this being the fourth one he had received from the same man, and this the fourth time he had been with the war-party. Weksalahos then had some one to cut him a stick like the rest of them had, to put the scalp on.

In the morning all turned back for their homes. They continued their journey all that day, taking a straight route. This was hard travelling. So Weksalahos had to fall behind the rest of the men; but since the chief warrior had made some kind of friendly terms with him, he stayed behind, in order to protect him from the enemy, as he was afraid they would pursue them. So some of the men who knew their business, while travelling, went one way to hunt for their food for the night, while the other men travelled on and on, until darkness overtook them, and they camped for the night, waiting for the other men to come in from the hunt. So the rest of the men, who had camped, built fires in order to be ready for the hunters coming in with their meat. Finally the hunters came with their deer,



turkeys, and buffalo meat, and men, being men ready for this, commenced to cook the meat for the whole party. When this was done, they commenced to eat their food. After the eating was done, the men set the prairie on fire, to show the people at home that they were victorious. At night the burning prairie could be seen a long way. As we now know, when we see a prairie fire a long way off, it looks like gold in the sky at night. After all this was done, they all retired to sleep a full night this time.

On the next morning a fog appeared at the village, this being weather for a warrior who has great powers in sending out war-parties. During each of the four times that Weksalahos had been with the war-party this fog had occurred at the home village.

In the morning, after they had eaten their breakfast, they started for their homes again, making their journey faster than ever. But Weksalahos would stay with the crowd. In the afternoon they sent Gusseyos on ahead to show some sign of their coming. The place he was sent to was called "Place-where-Warriors-give-Signals-on-their-Way-Home-from-War." This was a little high point where a person would be seen by everybody; and after this signal was given to the people, they would shout out. So on the following day the man they had sent out ahead reached the high point, going forward a short distance, then back again, and so on, about four times, so that when the people saw his movements, they knew that their warriors were coming home victorious.

In the evening the warriors entered the village with their captives and scalps. As we know that Weksalahos was in the midst of the party, he delivered his fourth scalp to his grandmother. After they had arrived, the dances at once began, continuing the whole night long. Early in the morning the old women went from one lodge to another, singing about the warriors who were in the war-party that was sent out and had returned. In the crowd of women was Weksalahos' grandmother, and when night came, the dances went on as usual. At this time, Weksalahos would visit the chief pretty often, and there he would get something to eat and take it home to his grandfather and grandmother.

Later on, while Weksalahos was home one night, he asked his grandmother to go to the chief and ask for his oldest sister, saying that Light-of-the-Prairie-Fire-Set-the-Evening-after-Battle-Signal-of-Victory-to-the-Home-People wanted to marry her. But the old woman refused, and said she did n't think the young woman would accept him. But he kept on coaxing the old woman to go and try. So she went on to the chief's lodge, and entered. She saw a great big crowd of men in the lodge, sitting up, and was asked by the chief to tell why she had come so late. She said Light-of-the-Prairie-Fire-



Set-the-Evening-after-Battle-Signal-of-Victory-to - the - Home - People sent her to ask if his oldest sister could be married to him. As soon as she said this, the chief's sister quickly replied, saying that it did n't make any difference who he was, she would not accept him, and the old woman was chased out by Kedox, who was then a servant for the chief. On her return to her own lodge, she told what the young woman had said. Again Weksalahos coaxed her to go back again and say that Fog-that-Comes-in-the-Village-Sign-of-Absent-War-party's-Victory-on-Way-Home wanted to marry his oldest sister. So the old woman returned to the chief's lodge, and when she had entered the chief asked her to tell why she had come. She again said that Fog-that-Comes-in-the-Village-Sign-of-Absent-War-party's-Victory-on-Way-Home was wanting to marry his oldest sister. As soon as she had said this, the chief's sister replied that she had told the old woman it did n't make any difference who he was, she would not accept him, and the old woman was again chased out of the lodge by Kedox, for he himself was always wanting that same chance, and he wished for the time to come when she would accept him instead of some one else.

The old woman returned to her lodge, and told Weksalahos that the girl had refused again, and said she did n't think any one would accept him, especially as he was so dirty and small. But again Weksalahos coaxed her to go back and tell the chief that Person-who-would-bring-Captives-Alive wanted to marry his oldest sister, and that she had been sent by the same man as before. So she turned back to the chief's lodge, and when she had entered the chief asked her why she had come. She said that Person-who-would-bring-Captives-Alive had sent her to ask if there could be any arrangement made for his oldest sister to marry him. As she said this, the young woman again quickly spoke, saying it did n't make any difference who he was, she would never accept him, and the old woman was again chased out by Kedox, who said, "Who could ever have that old stinking thing for a husband!"

When she returned, she told Weksalahos what the girl had said, and that she had refused him. But Weksalahos again coaxed his grandmother to try once more, and this time to say that Man-having-four-Buffalo sent her to ask if he could not marry the chief's oldest sister. So she again turned back to the chief's lodge, and on entering the chief asked her to tell why she had come. This time Kedox was very near chasing her out before she had a chance to say why she had come. So she told the chief that Man-having-four-Buffalo had told her to ask him if he could marry his oldest sister. Just then, when she had said this, the young woman again said that it did n't make any difference who he was, she would never accept him.

Then, before the old woman was chased out, the chief spoke to her, saying: "I regret that my sister has refused so many times, but if that fellow can accept my youngest sister for his wife, he may have her." The old woman returned to her lodge, and told about this young woman again refusing, and how the chief had offered his youngest sister to Weksalahos for a wife. So Weksalahos said to his grandmother that he knew he could get one of the chief's sisters any how, whether he got the oldest one or not. Then Weksalahos was satisfied.

As soon as he was told of this, he at once started for the chief's lodge to become the chief's brother-in-law. While everybody was sitting up, he entered the lodge, and was asked to pass on to his future wife's bed. Then, while these men were sitting up, Weksalahos and his wife went to bed, and those who sat up heard Weksalahos urinating on the bed.

Then all the men went out to their homes to sleep, and on the next morning the mother of Weksalahos' wife had to hang out the robes to dry. After eating his breakfast, he went to his home instead of staying at the chief's place; and from this time on, when night came, he would go to his wife's lodge. His wife was the ugliest one of the four sisters; she had great sores under her chin.

Some time afterwards the people heard that buffalo were seen near the village, and so the men all went down to drive them closer to the village, and after driving them closer, the men surrounded the buffalo and killed all of them. This was the way the people of those times killed buffalo. This was during the daytime, so Weksalahos was then at home.

Weksalahos at once asked his grandmother to go to the place where the men were butchering the buffalo and get him a tongue, but the old woman refused and said that some one might cut her hand, but he kept on asking her, and finally she got up and said, "I am sure that some one will hurt me." But Weksalahos said to her, "Grandmother, you go on and do as I tell you." She then went to the place where they were butchering, and when she arrived she tried to pull the head to one side and cut the tongue. Then came Kedox, and cut her on her face and wrist, and told her to go back home, and never do that again. So she cried and went home; and when she entered her lodge, there was Weksalahos. She said to him, "Now you see what Kedox did on your account!"

Now Weksalahos said to his grandmother that time after time they had been abused by many people, and that he had endured everything that anybody had done to them; that from time to time he had thought he would always live a poor boy, but that the time had come when he must make himself known to the people, so that

any one as poor as he was might in time become a man, and some time a chief. So at this very time, when his grandmother was bleeding, he stepped out to the creek, and did as he had done while on the war-path. He went to the creek, dived in the water, and came out with the appearance he had had in making attacks on the enemy, and from this time on he never changed his appearance again.

Weksalahos went straight to the place where the people were butchering, and when the people saw him they knew that it was the same man that they had seen when making attacks on the enemy; he had come again. He was dressed the same as when with the war-party. When the people saw him, they went toward him to meet him. He then asked who had cut his grandmother's face and wrist. The crowd then yelled and said it was Kedox that had done the cutting. Then everybody began to say to one another, "That's the man that we always saw in time of war." So Weksalahos told Kedox that he would not be killed; but if he wanted to pay him for so much injury as he had done his people, he could do so.

While the crowd was there, Weksalahos made a long talk to them regarding his boyhood, saying that never in his life as a boy had he done any harm to any one, nor had he ever got mad at any one; when they abused him, he endured it; but now he had decided to show himself out to the world just as he had done while on the war-path; that it was his business, when out with a war-party, to lead them from danger from time to time when a chief warrior would attack his enemies, and there were times when he would first enter the village, and draw the enemies out, so they would be without their weapons; that now the time had come when he had got tired of all the abuse offered himself and his folks.

So all the people who were butchering the buffalo came around the place where Weksalahos was to see him and to hear him. The rest of the chiefs at once had meat taken to Weksalahos' place, and Weksalahos ordered the people not to kill Kedox, but to pack some of the meat to his place. Weksalahos then had these men give Kedox a heavy load, while he took a bow-string for rope, and tied the meat together, then put the string into Kedox's mouth, and started him off at once to his lodge. Kedox was in front of Weksalahos, and when Kedox would stop to rest, Weksalahos would punch him with the flint point of an arrow. So he hurt Kedox so much that he had no chance to rest. Kedox was then about to split in two, for the box-string was small, and it cut his mouth farther back than the mouths of human beings; so the only thing to save him from being split in two was to hurry to Weksalahos' place.

Weksalahos went on ahead of everybody, for he knew that the men would do the rest of the work for him, and he went on to his

home. On entering the lodge, the old woman told him that there were better places where strangers were received, and she also told him that she was poor; for she did not know who he was. But finally he told his grandmother that he was Weksalahos, or Boy-who-ate-from-the-Corn-Mill. He told her how he had got tired of the way they had been treated by the people who were their enemies. After making himself known to his grandmother, he went on to his wife's place, and on entering, called her to go with him. The three sisters began to talk about him. They said among themselves, "I wonder if that is Weksalahos."

After Weksalahos and his wife left the lodge, they went straight on to the creek, and when they reached it, Weksalahos bade his wife get in the water and dive once. After she dived, she came out of the water, her features changed, and she was better looking. They then turned back to his wife's home, and on their entering the people saw how both of them had changed to be better looking. So it came to pass that the three sisters began to like Weksalahos.

The chief of the village now got several women to sew up several tanned buffalo hides for tipis for Weksalahos' use. This work was to be done immediately.

The following day Weksalahos went back to his grandmother's to heal up the wounds that she had received when going after the tongue for him. To heal her, he used his breath. He blew on the wounds, and they were healed. That night, after he had revealed himself, he and his wife lived with his wife's folks.

The next day the chief called forth his men, and when the people had come around the place, they asked why he had called them forth. Then he announced to his people that they knew about his brother-in-law, who, with his folks, was poor and was living with them; that he wanted the men to go after the boy's old folks, taking robes along, with four men to each robe, so that they could carry the old folks to their new home that had been built by the people; but the men were hired to go to this place. He then announced again the way Weksalahos had done things on the war-path; that he wanted him to be a great chief, over himself, for Weksalahos was a great warrior, having greater powers than any one else; that he was to be leader in everything, such as sending out hunting or war parties.

The old folks were brought to their new home, and everybody thought a great deal of them. Whenever any one returned from hunting, the meat was brought to Weksalahos' folks, and Weksalahos lived well, for he was over the chief in powers. When Weksalahos was living with his wife, her three sisters wished they had accepted him when he had asked to marry the oldest; and the oldest one was worse off than the next two, for she wished that she had Weksalahos for a husband.



The time came when Weksalahos decided to form a large party of men to go out on the war-path. As soon as he had told his brother-in-law that he wanted to send out this party, he had his servant announce it. This kind of an announcement was always made by a man who was selected, who would go through the village, talking and telling all about what had been said. So the man selected made it known to every one in the village that all who wished to go with the war-party should be ready in a certain length of time, which was two days. Weksalahos wanted to go out on this expedition. This news then spread out among the other warriors, for everybody was anxious to see the way Weksalahos would do; for at other times, when he had gone with the war-party, he had been seen as a poor boy, and had remained where they had left their things. So when the time came, early that morning, there was a fog; this was the kind of weather that happened for all great warriors who had great powers.

On the following day the warriors started out under the leadership of Weksalahos and his brother-in-law, Young-Man-Chief. There were a great many warriors who always followed Young-Man-Chief on any war-party, and since another great warrior had joined him, there were many more who followed them on this occasion. So they travelled all that day, and in the evening some of the men went away to hunt for game, for the warriors to eat to give them strength. The rest of the men went on until late that day, and camped. The men built their fires. They had to build two fires, one being for the smoke ceremony and the other for cooking. Here the men waited for the hunters to come in. Finally, late that night, the hunters came in, one after another, with meat of all kinds, some having turkeys, some deer meat, and some with buffalo meat.

It was a rule that before the smoke ceremony was performed every one should be present. So after the men were in, the smoke ceremony was performed. Before doing this, Weksalahos told his warriors to watch the place where the ashes from the pipe were emptied. So the men all had their eyes fixed on the man who was going through the smoke performance, and when he emptied the pipe during this performance, everybody had to be pretty silent, for this was the rule. So after this was done, some of the men spoke out and said that where the ashes were emptied they saw a scalp. Then Weksalahos told them this was to foretell what was to happen, and it indicated they were to defeat their enemies, causing them to lose a great many of their men; that when sending out war-parties, these things always happened when he who had great powers in sending out war-parties was to be successful.

After these performances were over, all the men went to bed on



the ground. The next morning all of the men woke up, and the smoke ceremony was repeated; then the cooking was begun, and when it was all ready, the main warrior was first offered food to eat, and then all the rest of the men commenced to eat.

When this was over, all again started on the journey. They were of course headed towards the south. They travelled all that day until late in the evening. Some hunters were sent out to hunt while the rest of the men took a straight course. Late in the evening they again camped, the men built fires again, and waited for the hunters to come, who finally came, one after another, with their game that they had killed, all excepting one man. They then of course did some things that were necessary, such as the smoke ceremony and the cooking. It was then a custom that after one day's travelling all the men who were out on the war-path hunting and spying were to be regarded in the same way. After all had eaten, they waited for the man who was still out. Finally, about midnight, he came, and reported that he had found the enemy's village. After he had told all, it was referred to Weksalahos as to what he thought about it, that he might tell what he thought was best to be done. So he announced to his men that that was all he could wish any man to report, and that it was all right to start off that same night, to be ready to attack the enemy at their homes early in the morning. While they were getting ready, the man who had brought the news was given something to eat. After he got through, all started on their way to the enemy's village, and so they travelled all the rest of the night, until early next morning, when they reached the enemy's village.

All stopped and got ready, and this time all the men knew who would be the first one to reach the village. This was before any of the enemies got out of their lodges. Then all were ready, and made the attack. Of course Weksalahos reached the village first; he was in the lead of all when they ran towards their sleeping enemies. After they had waked the enemies, and some of them had stepped out, Weksalahos and the chief warrior did the first fighting, and the remainder of the men did the rest. Then all turned back to the place where they had left their things.

After all the men had arrived at the place, they at once turned back to their homes. Now everybody had a scalp, and some had a prisoner. This time Weksalahos had a scalp of his own instead of some one having to give him one. They travelled the rest of the day, and took the straightest route. The men did not have to wait for Weksalahos any more, for he travelled faster than they. About evening some of the men went hunting, and before leaving, the crowd were notified where they were to meet the rest of the men when

they should come back. Late on that day all stopped to camp and waited for the men to come in from the hunt. It was Weksalahos' rule that whatever was done while on the way should be done the same as though they were at home, instead of carrying on smoke ceremonies. So the fires were built in the common way, and that night they set the prairie on fire, so the people at home would see that their warriors were coming home from war victorious. Finally the hunters came in, one after another, with meat. After their arrival the men who were at the camp did the cooking, then they ate their supper, and some of the men sat up part of the night, talking about what they had done during the entire battle. Finally they went to sleep, and on the next morning there was a thick fog, and on that day they started for their homes. Weksalahos did not have to be waited for this time.

In the afternoon they sent a man on ahead to spread the news to the people. So this man whom they had sent on ahead had to travel faster than the crowd, and the crowd kept on travelling until late that evening, when they reached their home village.

They were met by the people as victors. As soon as they arrived, when the people met them, it being the custom, the warriors presented their scalps to the women, and those who were married presented scalps to their wives. After these things were done, dances of all kinds began in honor of the warriors, the dancing continuing all night long. The women folks came every morning to sing for Weksalahos songs called "victories." These songs were heard when any warrior came home victorious.

Weksalahos was now coming to be a great chief among his people. So this first war-party he had sent out was the beginning of his life as a great warrior; instead of going to his brother-in-law, the men would come and visit Weksalahos at night and stay all day long. From this time on he sent out war-parties at all times, and always came home victorious. After he had showed all these things to these people, he made some of the warriors famous, giving his powers to some men whom he thought most of.

When the proper time came, Weksalahos called forth all the men whom he had led to war, and whom he had gained battles for. When all had come, they asked him to say to his people whatever he had to say. So these were his words: "I have long been with you people, and in the early part of my life I lived a poor boy; I went from one place to another, begging for food to eat, and in those times I had a hard time to get along with the people, but to show them how kind I was I endured all the troubles that they made for me and my folks; the time came when I made up my mind to be somebody; I showed myself by going to war, and made the war-

rriors famous through the influence of my powers ; I made myself known to the people, was made a great chief and warrior among you ; now I have left my powers to you ; I want now to leave you, and there will be times in the future that I will help the one who uses my powers the way I used them, in sending out war-parties." This he said, referring to some whom he had made to become great warriors, and to whom he had left his powers. All these things he left to the world for future generations.

So Weksalahos was going to leave his people, and be something else, and all those who wished to do so could. He then in the presence of everybody ascended into the sky, where he still exists as what we call "Hossilaariwa" ("Shooting Star").

In the early days this star was often seen in the early morning when men went out on the war-path ; and whenever the shooting star came to the earth, it would leave a great big hole in the ground, and there would grow from the stone brushes that pipe-stems are made from ; and when this occurred in connection with some of the warriors, it would indicate victory for him, and if the place was found, some of the leading warriors would cut the pipe-stem for their own use from the brush that grew there.

So the village remained under the lead of the former chief, but some became changed in form, though most remained human beings. War-parties were still carried on by the people, and sometimes, of course, the warriors would get aid from Weksalahos, the star shooting out in the direction the war-party was going ; then they would of course know they had received aid from him, and then at the same time some of the men had his powers. Weksalahos was also known by the name of "Sign-to-the-People-that-their-Warriors-were-about-to-Return."

*George A. Dorsey.*

ATHAPASCAN TRADITIONS FROM THE LOWER  
YUKON.

## I. THE CROW'S DISAPPOINTMENT.

ONCE upon a time, when the crow was a man, he was paddling along abreast of a mountain, with his stomach calling for dinner. As he paddled, suddenly he saw a stake set at the edge of the water. He paddled alongside to examine it. There was a fishnet tied to it. Surely enough it was full of fish, and he put them into his canoe. In front of him and at his back they lay. Those in front of him he eats raw, and fills himself.

"A-ha-ha," he thinks, "I am satisfied; thanks," thinks he, "I am satisfied;" and he took his paddle and went on. All day he paddled. All at once he saw another stake set. Surely enough, there was another net tied. Again he examined it, and was surprised to find it full of fish. Taking these he put them into his canoe, in front of him, and behind him, and part of those in front of him he ate raw. "A-ha-ha," thinks he; "thanks, I am satisfied." Then he looked around, and upward as well, and saw a house; a beautiful house. Outside the house were hanging dried whitefish. Then he went into the house and looked around, but saw nobody. Inside the house there were dried whitefish, too, and berries. But see! on this side is somebody's place; there are beautiful parkas too, and fine mats and workbags. "Where is she?" thought he, and crossed the room again to go out. From over at the door he took a look outside. He looked, and saw a path going up the mountain. He started off, and rushed eagerly upward. He reached the top and looked around. There beside the path were berries in plenty, and baskets with berries in them. He went here and there looking for the owner. All at once there was a beautiful woman picking berries. He went to her and caught her by the shoulder. "Come," said he, "come along; let's go to your house," said he. But she was not willing. "I don't want to," said she. "You see I'm picking berries. By and by I will do as you say," said she; but he held her shoulder fast. "Come along now," said he. Then she grew angry. "What a brute!" said she. "You better go down to my house by yourself," said she. Finally the woman said, angrily, "Very well, live with me down at my house." She tied up her berries, and they put them on their backs; the woman as well as the crow. "Come now," said the woman, "take off your load and put it down where you are, and I will dance for you." Then she sung:—



Ikna, ikna, akcaito  
Ikna, ikna, akcaito  
Akcai tcugun hugu  
Unu yavwugan he.  
m m m.

"Now it is your turn," said she. "I want to see you. You dance for me, too," said she. "Yes," said he. He hopped about, singing :—

Tlikin gaqahl, tlik, tlik ;  
Tlikin gaqahl, tlik, tlik.

"Your song does n't suit me," said she. "Shut your eyes ;" and with a "Ctiq" she dived down between his legs, having turned into a squirrel. She reached her house and slammed to the door, while he climbed upon the roof and peered down through the smoke-hole.

The woman angrily threw up a ladleful of hot ashes into his eyes, so that they were scalded and turned white.

## II. THE LITTLE HAWK.

Some little hawks sat under the shelter of a spruce. Five they were, that family, six with the mother. They were hungry. In the morning before sunrise she flew to get mice for them. Many mice she caught, and placed them beside her children and tore them in pieces for them. "Come now, rejoice," said she, and sang for them, "Aiyuwoma." A crow lit on the top of the spruce above her, and from there spoke to her. "Little you love them," said he. "Say, do you teach them well how to eat dog?" Angrily the lady answered him. "You good-for-nothing, your children eat only dog," said she ; "my children eat only animals." At this the crow flew off angry.

## III. HOW THE FOX BECAME RED.

A fox is going along, travelling upon an empty stomach. All at once, yonder he sees a brood of goslings, accompanied by their mother. He runs after them, and immediately begins to sing while he runs. Hungrily he sings :—

I shall have your tender breast bone before I go to sleep.

I shall have your tender breast bone before I go to sleep.

All at once they came to water, and the geese, reaching it first, plunged in. Close to the edge of the water he went slowly along after them, in such a rage that he turned red all over, except the very end of his tail.

## IV. ORIGIN OF AMPHIBIANS.

A young man was once paddling along and it seemed as though he were listening for something. He turned his head this way and that, and listened. "Surely, some one is singing ; I believe it is a woman

singing." "Y-xa-n-na," she said, as the story goes. He quickly went ashore. A beautiful woman, with long hair, stood upon the beach. She was washing her hair in the swift water and singing. Going up unperceived, he caught her by the waist. "I'm not human, I'm not human," she shrieked. The man shut his eyes as she struggled, and opened them only to find that he was holding a Birch which had fallen toward the water with its branches in the current.

In a passion he paddled off in his canoe. Again he paddles as though listening, and turns his head this way and that. "Surely," he thinks, "there is some one singing again. It sounds like a woman. The same thing over again. Good enough," he thinks. "I wonder whether it is a sure-enough woman this time, that's making this noise." Peeking under the bushes, again he saw some one who was singing. "A-ha-yu-ha-ha," she said, so they say. He went ashore. Such a beautiful woman, girded with a deer-tooth belt, stripping off willow bark. He caught her by the waist. "I'm not human, I'm not human," she screamed. He gave her a push. "You act as if you were human, making so much noise with your songs," said he, while she bounded away in the shape of a rabbit. Angrily he went off. Again he listened, and heard a sound of people shouting at play. Going toward them and getting out of his canoe, he went under the bushes. What a crowd of people playing ball upon the beach! What fine men and women both! He crouched down in the grass and looked out. Thinks he, "If they throw a woman upon me I will catch her." They pushed one upon him, and he quickly jumped up and caught her. "I'm not human, I'm not human," said the woman, struggling to get away. He pushed her away. It was only a Brant that ran off, screaming. The players, too, turned into geese, and off they flew. Angrily the man went off again in his canoe, and again he listened. He heard a chattering of men's voices, and went ashore. Keeping back from the open, he went toward the speakers, under the bushes. There was a pond, where there were many men in the water, one of whom was shamaning. The shaman was a huge old fellow, in a parka made of otter skin. He was saying: "It seems that this is the place where you will perish." But they replied, "We choose to live here in spite of what you tell us."

The young man leaped out, and leaving the shelter of the grass he rushed to the side of the shaman. The shaman became an otter and dived into the pond and swam away, and all the rest took to the water in the form of animals: mink, muskrat, divers, and loons, and swam to the bottom, where they remained, while the hero of the story became a hawk and flew away.

The one who tells the story concludes with "Ūtdûhóndlûón." One of his hearers answers, "Yuk!"

## V. THE SUN AND THE MOON.

There was once a large village, where there lived a family of four boys, with their younger sister, making five children. And, as the story goes, the girl refused to marry when she grew up, even though many suitors came from a distance as well as from her own village.

And, as she continued to refuse them, by and by the men and women of her set were all married off. At that time, I must tell you, there was no sun and moon, and the earth was in a kind of twilight.

So this woman lived on, though the strangers no longer came, and her own mates took no further notice of her, being married already.

At length, one night, some one came and scratched her head while she was asleep. "There are no strangers in the village," thought she. "Who can this be?" Nevertheless, she spoke with him. Every night this man who spoke with her did the same thing, and finally he became as her husband. "But who can it be," she thought. "Every one in the village is married, except my older brother, and there are no strangers here. I will tie a feather in his hair, and when they leave the kashime, I will go and see who it is that has his hair tied." "Come," said she, "leave me and go to the kashime. Come! You must have some sleep, and I am sleepy, too." So she spoke after she had tied the feather in his hair, and he left her and went to the kashime, while she lay awake, thinking.

When it began to grow light, she went out and stood at the door of their house, and saw the men coming out, according to their custom, but none of them had the feather in his hair. Suddenly her older brother rushed out. She looked, and there was the feather. The blood rushed to her face, and everything grew dark; then she was overcome with anger. At daylight she brought in (from her cache) her best parka, a beautiful one which had never been worn. Berries also, and deer-fat she brought, without a word, and did not even answer her mother when she spoke to her.

Then, when she had made the fire, she bathed herself, and attired herself in her beautiful parka and her moccasins (as for a journey). Then she took the frozen food (which she had prepared) and put it into her brother's bowl, and taking her housewife's knife, she reached down within her parka and cut off her breasts and put them upon the frozen food, and thrust an awl into each, and went with it to the kashime.

Inside the door, she straightened herself up. Yonder, on the opposite side of the room, sat her brother. She set the dish down by him. "There is no doubt that it was you who did it," she said; "I thought surely it must be some one else. A pestilence will break out upon all mankind for what you have done."

She left the kashime, and yonder, in the east, she went up in the sky as the sun. Then her brother drew on his parka and moccasins also, but in his haste he left off one of them. "My sister has escaped me," he thought; and he too, going after her, became the moon.

"And," adds the story-teller, "we do not look at the sun, because we sympathize with her shame."

#### VI. THE WOLVERINE.

There was once a couple who lived by themselves. They had a house and a cache and the man occupied himself in hunting.

He hunted martens both with traps and with the arrow.

One day he said, "I believe I will go to my marten traps;" but the woman did not want to let him go. "No," said she, "please don't. Stay here to-day; there may be strangers coming." But the man answered, "Who is there to come? There's nobody at all. There are no tracks but mine;" and he put on his gear and left the house. Meanwhile the woman wept as she sat sewing at home.

At noon, yonder, outside the door, she heard some one knocking the snow from his boots, and a man came in, but it was not her husband.

The woman drew her hair down over her face so as to cover it, then put food into a bowl, meat and fat, and handed it to him. "Have something to eat," she said. "I am not hungry," said he; "it is for you that I came here; go with me." And when she refused he gave her a beautiful necklace of seed beads, and hung them about her neck and went out.

Meanwhile she had made a fire and cooked food, expecting her husband; for she thought, "When he comes he will be hungry." At length he returned, and after they had eaten he fixed the curtain over the smoke-hole and they went to bed. When she undressed, her husband saw the great necklace of beads. He broke out in anger, "Who gave them to you, if no one has been here?" And taking a great maul, he broke them to pieces, and putting them upon a shovel he threw them out at the smoke-hole, and lay down again.

Thereupon the woman began to cry. "Come," said her husband, "go outside and cry; there is no sleep to be had here;" and she went out crying. The moon was shining, but she stood where no light fell upon her, and where the moon shone she looked for (him). See! There in the moonlight is that man. He laughs as he stands looking at her in the moonlight. Then he went to her and came close to her. "What say you?" said he. "Why," she said, "he pounded up the beads and threw them out at the smoke-hole."

So up to the top of the house went the man, and took up the beau-



tiful beads whole, as they were before, and put them upon the woman's neck, and took her and went out into the moonlight.

Meanwhile, her husband roused himself up, and went out to find that his wife was gone. All around the place he went, but found only his own tracks, for the stranger had left none. He kindled a fire, and burned his parka and his own hair and his back, and went away as a wolverine.

*J. W. Chapman.*

## RECORD OF PHILIPPINE FOLK-LORE.

**BIBLIOGRAPHY.** As a government publication (Washington, 1901, pp. 54) appears Mr. A. P. C. Griffin's "A List of Books (with References to Periodicals) on Samoa and Guam," of which pages 45-54 relate to Guam. The works of thirty-nine authors, besides government reports, etc., are listed, together with magazine literature 1862-1901. — As a reprint from the "Bulletin of Bibliography" (vol. ii. No. 1, Oct., 1899) was published Mr. A. G. Josephson's "Bibliographies of the Philippine Islands" (Boston, 1899, pp. 8).

**GUAM.** In the "American Anthropologist" (n. s. vol. iv. pp. 709-729) for October-December, 1902, Lieutenant W. E. Safford publishes an interesting and valuable article on "Guam and its People." Topography, natural history, discovery, aboriginal inhabitants, food, narcotics, cultivated plants, agriculture and other useful arts, Jesuit missionaries and their influence on agriculture, modern agriculture, present condition of inhabitants, etc., are discussed. The name of *Ladrones*, applied to these people by the Spaniards, is a misnomer considering their known habits of honesty. The foreigners are said to have introduced intoxicating beverages, rats, flies, mosquitoes, strange diseases, etc. The Jesuits accomplished much for the improvement of the natives, and they have become essentially an agricultural and pastoral people. One can sympathize with the author in his reflection: "It seemed to me that I had discovered Arcadia; and when I thought of a letter I had received from a friend asking whether I believed it would be possible to *civilize* the natives, I felt like exclaiming, 'God forbid!'" — In the same periodical (vol. v. pp. 289-311, 508-529) Lieutenant Safford publishes the first two parts of a comprehensive sketch of "The Chamorro Language of Guam." *Chamorro* is the vernacular of the Marianne Islands, and the word, applied also to the natives, is derived from *chamorra* or *chamoli*, the old name for "chief." The author ranks this tongue as "not a Micronesian dialect, but a distinct language." Although pure-blooded Chamorros no longer exist in Guam, "in every native family the Chamorro language is the medium of communication." The treatment of the Spanish element in Chamorro is very interesting.

**KATIPUNAN.** "The Katipunan, or the Rise and Fall of the Filipino Commune" (Boston, 1903, pp. 283), seems to have reached a third edition. It aims to be an account of "Filipino Freemasonry," as the Katipunan secret society is supposed to be.

**LANGUAGE.** In "Gunton's Magazine" (vol. xxiv. 1903, pp. 25-27), Mr. D. J. Doherty has an article, "Essential Unity of Filipino Dia-

lects," based on the recently published *El Archipielago Filipino*. The Filipinos, in the author's opinion, are "a people easily the foremost of the Malayan stock by virtue of their aspirations, if not of their achievements." — In the "Journal of the Anthropological Institute" (London), vol. xxxi. 1901, pp. 214-218, Mr. W. E. W. MacKinlay has a "Memorandum on the Languages of the Philippines." The author estimates that besides the eight "cultured and advanced languages," there are "about sixty dialects of the savage mountain tribes" — exclusive of the Negritos. The Batac in Palawan-Basilan is recently exotic (from Sumatran immigrants and their descendants). The languages of Joló and parts of Mindanao have alphabets of Arabic origin. To the paper is appended a list of numerals 1-10 in ten languages. — In the "American Anthropologist" (n. s. vol. iv. 1902, pp. 793, 794) Dr. F. R. Blake writes of "The Study of Philippine Languages at Johns Hopkins University."

MAGIC. In "Globus" (vol. lxxxii. 1902, p. 287) V. M. describes briefly (after the account of Allen in the "Army and Navy Journal" for 1901) an *anting-anting*, or "charmed shirt," from the Tagal country.

MOROS. In the "Southern Workman" (vol. xxxii. pp. 321-328) for July, 1903, Major R. S. Porter publishes an illustrated article on "Mindanao Moros." Ethnic divisions, government, slavery, disposition and character, religion, marriage, agriculture, warfare, etc., are briefly treated. Their language "shows the least departure from the Malay of any of the many dialects spoken in the archipelago." Each tribe "wears a distinctively tied turban and differently made trousers and coats." The author attributes to the Moros a high degree of intelligence ("greater than that of the Filipinos, considering their advantages").

PLACE-NAMES. In the "American Antiquarian" (vol. xxv. pp. 108-111) for March-April, 1903, Dr. Alexander F. Chamberlain publishes an article on "Place-names derived from Plant-names." Forty-five names of places from all over the archipelago are discussed, and their origin from names of trees, fruits, plants, etc., indicated. The "Indian almond," orange, sago-plant, in particular, have furnished many place-names.

TAGÁLOG. In the "Johns Hopkins University Circulars" (vol. xxii. pp. 79-81) for June, 1902, Mr. W. G. Seiple discusses "The Tagálog Numerals." In Tagálog there exist a native system of numerals, 1-20, and two systems for higher numerals, "an older native system, and a later system, strongly affected by Spanish influence." The Tagálog *labí* ("in excess, over"), corresponding to similar suffixes in Teutonic, Lithuanian, etc., is used for 11-19 — thus *labíng isá* = 11. — In the same periodical (pp. 78, 79), the same author

writes of "Tagalog Poetry." Modern Tagalog literature consists chiefly of the religious books (catechisms, manuals, etc.) of the monks, native newspapers, and poetry, — "songs of victory, house-songs, street-songs, songs of the rowers, lullabies, elegies, dirges, romantic poems, and the *kundiman*, or love-song." The rules of Tagalog poetry are briefly outlined, and specimen texts (with translation) in the various metres given. Assonance of final syllables is the essential thing in Tagalog poetry. — In the same periodical (pp. 63-65; 65, 66) Dr. Frank R. Blake publishes brief articles on "Sanskrit Loan-Words in Tagalog" and on "Analogies between Semitic and Tagalog." In the first article the author discusses the material in Kern and Pardo de Tavera, making a number of just reservations; perhaps a good many others will be made in the complete study Dr. Blake promises. The categories of loan-words from Sanskrit include: Words relating to the native pagan religion and superstitions, titles of nobility, names of plants and animals, words for large numbers, words denoting operations of the mind, words referring to the written language. The author observes, "It is rather a remarkable fact that the common words for 'face' and 'foot,' *mukhá* and *páa*, are borrowed from Sanskrit *mukha* and *pada*." Dr. Blake rightly doubts the Sanskrit origin of *anito*. — In the "Southern Workman" (vol. xxxii. pp. 462-464), for October, 1903, Paul L. Stengl writes briefly of "The Tagálo as an American." The author declares with unjustifiable exaggeration that the modern Tagálo is "a man as different from a Malay as a modern Englishman differs from a pre-Roman Pict." — In the "Educational Review" (N. Y., vol. xxiv. 1902, pp. 497-502) Mr. D. J. Doherty has an article on "The Tagalog Language," accompanied by a brief bibliography of works in and about that form of speech. The Tagálos are, the author thinks, "as a race superior to the Chinese." — Professor R. Brandstetter's "Tagalen und Madagassen" (Luzern, 1902, pp. 86), one of a number of studies in the philology of the Malayo-Polynesian stock, compares the chief Malayan tongue of the Philippines with the chief Malayan tongue of Madagascar, noting the principal differences in detail. The author considers the Tagalog to be older than the Malagasy as a type of Malayo-Polynesian speech.

A. F. C.



## NOTES AND QUERIES.

**TABOOS OF TALE-TELLING** (vol. xiii. p. 146). — In the "American Anthropologist" (vol. v. n. s. p. 332) Dr. John R. Swanton informs us that the children of the Skidegate Haida are not allowed to sing summer songs before the "sock-eye month," corresponding to our March, "lest a fall of snow be brought on."

**USE FOR LONG-BONES.** — In his paper on bone-skates, bone-sleigh-runners, etc. (Mith. d. anthr. Ges. in Wien, vol. xxxii. 1902, pp. 217-238), O. Herman suggests that the presence and condition of many of the long bones found in the "stations" of prehistoric man in western Europe may be accounted for by their having been employed in ways similar to those now in vogue in Germany, and especially Hungary, and here described.

**LITERATURE AND FOLK-SONG.** — In his interesting "Märkische Spinnstuben-Erinnerungen" (Z. d. Ver. f. Volksk., Berlin, 1903, vol. xii. pp. 73-80, 180-187), Dr. M. Bartels notes the presence among these "spinning room songs" of the peasantry of this part of Germany, of Schiller's *Sehnsucht*, a literary production now faring as a folk-song.

**ST. PETER'S MOTHER.** — In his paper on "Leggende popolari Sarde" (Arch. p. Trad. Pop., Palermo, 1902, vol. xxi. pp. 61-71), G. Calvia records a tale in which the mother of St. Peter figures as a magician plotting against Jesus.

**QUATRAINS.** — According to Dr. A. Strack, who discusses "Hessische Vierzeiler" (Hess. Bl. f. Volksk., Giessen, 1902, vol. i. pp. 30-60), these "four-liners" represent not *individual* but *mass* poetry, having grown out of the life and emotions of the folk. Meier entertains quite an opposite view.

**FOLK-LORE OF ANTHROPOLOGY** (vol. xv. p. 190). — In the course of his suggestive paper, "A Solution of the Gorgon Myth" (Folk-Lore, London, 1903, vol. xiv. pp. 212-242), Mr. F. T. Elworthy observes (p. 239): "In Patagonia, on the Rio Negro, are graves which can only be Polynesian," and cites approvingly the statement of Captain Barclay (Pall Mall Mag., October, 1902), that "Maori stone implements" have been discovered at Cuzco, in Peru, and even east of the Andes in Argentina. More proof of such things is needed before belief in them can come.

**HAIL-STONES.** — In his account of "Die Ngúmba in Süd-Kamerun" (Globus, vol. lxxxi. pp. 333-337, 350-354), L. Conradt states that the Ngúmba children "put hailstones on their heads to make themselves grow," just as our children go out into the rain for a similar purpose.

**DISEASES OF CHILDREN.** — Mr. H. B. Johnstone reports (Journal of Anthr.

Inst., London, 1902, vol. xxxii. pp. 89-95), in his "Notes on the Customs of the Tribes occupying Mombasa sub-district, British East-Africa," that, among the Wa-Rabai, the diseases affecting children are attributed to birds.

**SPEAKING ANIMALS.** — According to Annamese legend, as reported by E. Greeger (*Globus*, 1902, vol. lxxxi. pp. 301-304), the buffalo once had the power of human speech, now lost to him altogether.

**COLOR IN PERSONAL NAMES.** — According to Professor Lange, *vide* M. Roediger (*Z. d. Ver. f. Volksk.*, Berlin, 1902, vol. xii. pp. 226, 227), dark blue, purple, and green are used by the Japanese for women's names, but black and white for those of dogs only.

**MEALS.** — In his brief account of "Die Insel Nordstrand um 1600" (*Globus*, 1902, vol. lxxxii. pp. 31, 32) R. Hansen tells us of the reputation which the inhabitants had for eating, — five meals a day was the rule in harvest-time.

**AMULETS.** — According to Tomasi, *vide* F. Ratzel (*Globus*, 1902, vol. lxxxii. p. 162) the Corsican shepherds use as amulets the obsidian implements of prehistoric origin, common in the southwestern part of the island.

**SECRET LANGUAGE.** — In his paper on "Languages of Some Native Tribes of Queensland, New South Wales, and Victoria" (*J. & Proc. R. S. of N. S. W.*, Sydney, 1902, vol. xxxvi. pp. 159-190) Dr. R. H. Mathews gives a list of words in the Tyakā, a secret language used only by the men at the initiation ceremonies.

**SARACENS.** — E. Matthieu notes (*Wallonia*, Liège, 1901, vol. ix. pp. 230-232) that the people of Namur nickname those on the right bank of the Sambre *Sarrasins*, i. e., "Saracens," a survival of mediæval folk-thought.

**TEA-DRINKERS.** — The Russian Baschkirs, who are non-fanatical Mohammedans, are, according to P. von Stenin (*Globus*, 1901, vol. lxxx. pp. 150-157), great tea-drinkers, — "one of them will quite often empty 50 or 60 cups at a meal." This propensity aids the mollahs in their campaign against brandy and tobacco.

**A CURIOUS USE FOR SALT-CASKS.** — According to J. Szombathy (*Stzgb. d. anthr. Ges. in Wien*, 1900, pp. 203-205) the work-people of Hallstatt used to put their little children into salt-casks during their absence on the Salzberg. The abandonment of this primitive *crèche* has, it is said, led to a diminution in the cretinism of this part of Austria.

**DO IN ROME AS THE ROMANS DO.** — An interesting form of this proverb is cited by Miss E. C. Sykes, in her article on "Persian Folk-Lore" (*Folk-Lore*, London, 1901, vol. xii. pp. 261-280), viz.: "When you are in a room, be of the same color as the people in it."

PROVERB-SYNONYMS. — In his interesting article, "A pedagogia do povo Português" (Portugalia, Porto, 1901, vol. i. pp. 475-496), Professor F. A. Coelho cites some of the terms for "proverb" now or formerly in use in Portuguese: —

1. *Vervo*. Used by the cancioneros of the thirteenth and fourteenth centuries.

2. *Exemplo*. Common in the fifteenth and sixteenth centuries.

3. *Refrão*. Borrowed from France in the Middle Ages.

4. *Adagio*. A literary word.

5. *Ditado*. Popular, in the sense of "proverb."

6. *Proverbio*. A literary word, but becoming popular.

Of all these the author prefers the last.

LOSS OF ORNAMENTATION. — In his paper "Os palitos" (Portugalia, 1901, vol. i. pp. 627, 628), dealing with a fast disappearing folk-industry in Portugal, the making of toothpicks by hand, R. Monteiro notes that these little articles have now altogether lost the ornamentation they once had.

POINTS OF THE COMPASS. — In his paper on "Some Aboriginal Tribes of Western Australia" (J. & Proc. R. Soc. N. S. W., Sydney, 1901-2, vol. xxxv. pp. 217-222), Dr. R. H. Mathews informs us concerning some of them that "the eight points of the compass are so familiarly fixed in their minds that, in directing another person where to find anything, they call out the compass-point in the most natural manner."

PRIMITIVE PEACE-MAKERS. — Among the natives of Torres Straits, according to Dr. W. H. P. Rivers (Man, Lond., 1901, pp. 171, 172) the maternal uncle can stop a fight by a mere word, and the brother-in-law can do so also, though he seems to have less power in the matter.

"FUNNY MAN" OF TURKISH SHADOW-PLAY. — In his article on "Arabic Humor" (Princeton Univ. Bull., 1902, vol. xiii. pp. 91-99), Professor E. Littmann observes concerning *Karagöz* or *Karakôz*, the name of the "funny man" in Arabic and Turkish shadow-plays: "It is almost certain that this name is derived from that of the Egyptian statesman Bahâ ed-Dîn Qaraqûsh, who played a political rôle under Saladdin and his successors."

BIRDS AND MUSIC. — Darwin held that "the original music was the birds' love song," a theory rejected by Wallaschek, in his work on "Primitive Music." It is, however, interesting to note that not a few legends of savage and barbarous peoples ascribe to *birds* the origin of music, song, and even speech. Chinese traditions derive their musical scale from a miraculous bird, while the Abyssinians think that, "St. Yared was the author of music, inspired as he was by the Holy Spirit, which appeared to him in the form of a pigeon, teaching him at the same time reading, writing, and music" (Wallaschek, p. 262). Wallaschek (p. 123) observes further: —

"The Ostiaks have two stringed instruments (inventions of their own): one with strings, called 'dombra' (the name is said to be akin to the 'tom-bora' of the Magyars); another, with eight strings, called 'naruista juch chotuing' ('chotuing' = 'swan'). In Russian folk-songs the comparison of instruments with aquatic birds frequently occurs, particularly in the bride-songs. The swan especially is considered to have the most silvery voice of all animals; even the Chinese goose, 'ritais roi gus,' is called 'swonrci,' *i. e.* possessing a beautiful voice. Mr. Erman supposes that the Russian harp, 'gusli,' has its name from 'gus' ('goose'), like the 'chotuing' of the Ostiaks, from swan. I may mention that in the Slavonian, too, 'husa' means 'goose,' and 'husle,' a 'violin.'" In the Nipissing dialect of Algonkian the word *nikam*, "to sing," literally means "to talk goose," from *nika*, "wild goose." Hence, *nikamowin*, "song," signifies literally "wild goose language." We ourselves call a celebrated singer a "nightingale" or a "mockingbird," a poet, a "swan," etc.

SUBSIDY TO "WALLONIA." — The provincial council of Liège voted in 1901 and 1902 a subsidy of 300 francs a year to "Wallonia," the Belgian journal of folk-lore and folk-literature, published at Liège under the editorship of M. Oscar Colson.

LUCKY AND UNLUCKY DAYS. — From church documents of 1590–1591 A. D., in the State Archives at Mons, Belgium, "Wallonia" (vol. xi. 1903, pp. 129, 130) cites the following list of "les jours heureux et perilleux de l'année revelez par l'ange de Dieu au bon Job": Lucky days — January 3, 13; February 5, 25; March 1, 8, 30; April 5, 22, 29; May 7, 15, 17; June 6; July 2, 13, 14; August 12; September 7, 23, (and another day, — the MSS. has only xx — the rest being torn off); October 4, 15 (torn page here also); November 13, 19; December 18, 26. Unlucky days: January 1, 2, 4, 6, 8, 15; February 6, 17, 18; March 6, 16, 17, 18; April 7, 15, 17; May 6, 17; June 6; July 15, 18; August 19, 20; September 16, 18; October 6; November 15, 16; December 6, 7, 11. These "revelations" are said to have been the guide in life of Job. On the lucky days it is well to buy, sell, plant, build; to travel as a pilgrim or as a merchant; children born on such days will never be poor or incur danger, and children sent to school will reach their vocation; merchants beginning their business on such days will not suffer loss, but profit much. The lucky days are said to number 28; the unlucky are 30. The 6th of June is, apparently, both lucky and unlucky.

WALLOON DICTIONARY. — The first volume (A — L) of the "Dictionnaire Wallon-Français" (Dialecte Namurois) by Léon Pirsoul, appeared at Malines in 1902, forming a book of 392 pages. The dictionary is not altogether exhaustive, as M. A. Maréchal points out in "Wallonia" (vol. xi. p. 133).

FOLK-LORE EXPOSITION. — From "Wallonia" (vol. xi. p. 170) we learn



that the recent Exposition of Flemish and Walloon Folk-Lore, organized at Brussels by the "Conservatoire de la Tradition Populaire," was a great success. MM. Elskamp and De Bruyn had their interesting collections there. Dolls and playthings of fifty years ago, puppets, local sweets and candies for children, comic and naïve signs, kermess-advertisements, folk-pottery, etc., were exhibited. There was a species division for folk-medicine, where were to be found eelskin to cure rheumatism, ashes of St. John's fire, coffin nails for toothache, deer horn for heart burn, and many other rustic remedies. Other corners were reserved for religious images, local cults, folk-religion, etc.

DOLL EXHIBITION. — In June, 1903, there was held at Liège an "international Exhibition of Dolls," organized to celebrate the tenth anniversary of the foundation of "Les Amis du Vieux Liège" Club.

COUNTING-OUT RHYMES. — From the South Russian Jews Dr. S. Weissenberg records (*Globus*, vol. lxxxiii. 1903, p. 318) the following : —

1. Une bene ress  
Quinter quinter shess  
Une bene rabe  
Quinter quinter shabe.
2. Eins zwei drai  
Ruscher ruscher rai  
Ruscher ruscher  
Platzer tuscher  
Eins zwei drai
3. Eins zwei drai  
Oder lider lai  
Oken boken  
Zwei die loken  
Zirl Perl  
Duks avois.

These rhymes are used to arrange for place in games, etc.

*A. F. C.*

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## BOOKS.

DAS SEXUELLE LEBEN DER NATURVÖLKER verfasst von Dr. JOSEF MÜLLER. 2te stark vermehrte Auflage. Leipzig: Fernau. 1902. Pp. viii, 73. Price, M. 1.50; bound, M. 2.20.

In the introduction the author answers the criticisms of Peiser and Negelein made when the first edition appeared. The topics discussed in the main part are marriage (theory of promiscuity, polyandry, polygamy, monogamy), sexual discipline before and after marriage (chastity in youth, tests of manhood, asceticism in marriage, consideration of the sexual functions as unclean, celibacy), etc. Dr. Müller finds ample justification for the saying of Dobrizhoffer, the missionary to the Indians of Paraguay in Jesuit days, "With the savage not everything is savage." Nowhere in the world can we quite discover the bestial man revelling in unbridled promiscuity at the beginnings of human culture. There is much reason for belief in a primitive monogamy with limited sexual indulgence. The history of mankind is in nowise a continual, uninterrupted rise from savagery to perfection. Every race and every civilization has its "ups and downs" as it were, and only in the mass and ideally, not with respect to the individual, does the culture of our own time and people outweigh that of the heathen and the barbarian. The savage may sometimes be a better *man*, even if our *race* is better than his. This little book is interestingly written and puts most of the arguments in the case in good form. The perusal, however, of McGee's account of the Seri Indians (17th Rep. Bur. Amer. Ethnol., 1898) would add to the author's store of facts concerning sexual continence, and wider reading of the best recent authorities will enable him to modify in later editions the statement on page 54 that "love-songs are unknown among the Indians, also kissing and other marks of affection."

A. F. C.

UNTER DEM DIREKTORIUM. Drei Novellen von LEO NORBERG. Mit Illustrationen von Rud. Jettmar. Zürich: Schmidt. 1903. Pp. 248. Price, M. 2.80.

KÜNSTLERBLUT. Ein Schauspiel in vier Aufzügen von FRIEDRICH S. KRAUSS und LEO NORBERG. Leipzig: Schumann. 1903. Pp. 152. Price, M. 1.60.

EIN GENIESTREICH. Volkstück in fünf Aufzügen oder neun Bildern von MILOVAN GJ. GLIŠIĆ. Deutsch von Dr. Friedrich S. Krauss. Mit echten serbischen Sang- und zigeunerischen Spielweisen von VLADIMIR R. GJORGJEVIĆ. Leipzig: Schumann. 1903. Pp. xxi, 192.

Leo Norberg's interesting tales of the epoch of the French Revolution are dedicated to Dr. F. S. Krauss, the ethnologist. They treat of "Sport," "Das erste Heiratsbureau," "Das Urbild der Mme. Angot." In the drama "Artist-blood" the two have coöperated with excellent results.

Besides the good German version of Glišić's work Dr. Krauss furnishes an account of the author's life and literary activities. Glišić is rather a

relater of folk-lore than a folklorist, a truthful portrayer of the folk on the stage, not a scientific student of them,—it is the fresh, pulsing life of the people he reproduces. His circle is, naturally enough, narrow. The drama here published in German has in Servian the title “Podvala” (*i. e.* “a sly trick or subterfuge”), which Krauss renders neatly by “Geniestreich.” The music to the song in Act III. was composed by V. R. Gjorgjević, who also adapted that to the song in Act IV. from the one used in the Royal Theatre at Belgrade. The melody on page 135 is gypsy and the solo-melodies on pages 136, 138 are folk-melodies. The play gives a good picture of Servian folk-life in the little towns. It has been presented 32 times in Belgrade and 320 times in Vienna, Berlin, and Paris. Dr. Krauss reproduces the portrait of Socrates and two excellent likenesses of Glišić to show that they both belong to the same type,—a type still common in Macedonia, Bulgaria, and Servia, rarer in the towns than in the out-of-the-way country and mountain districts. Glišić is one of the most eminent of all the literary men of Servia, and he is at the same time deep and folk-minded.

A. F. C.

PALAESTRA. Untersuchungen und Texte aus der deutschen und englischen Philologie. Herausgegeben von Alois Brandl und Erich Schmidt. XXIV. BLUT UND WUNDSEGEN IN IHRER ENTWICKELUNG DARGESTELLT VON OSKAR EBERMANN. Berlin: Mayer & Müller. 1903. Pp. x, 147. Price, M. 4.80.

This monograph continues worthily the Palaestra series begun with Professor Schleich's “The Gast of Gy.” A bibliography occupies pages vii–x, and the topics treated are: The second Merseburg charm, Jordan charms, “Three good brothers,” Longinus charm, “They flow not,” Blood and water, Blissful wound, *Sanguis mane in te*, Adam's blood, The blood-charm of the three women, Three flowers, A tree, The unjust man, Jestings wound-charms, etc.

The jesting or humorous charms consist chiefly of those used to children, many of which seem to have been adopted by the latter and given a place in their songs. Stöber, in 1859, called them “innocent, humorous echoes of old charm-formulæ.” The baptism of Jesus in the Jordan and the action of the soldier Longinus in pushing the spear into the side of the Martyr when on the cross gave rise to a considerable number of formulæ for stopping the bleeding of wounds, etc. The “three good brothers” appear sometimes as “three good women” in the charms. The “blood and water” formulæ of Christian origin go back also to the incident of Longinus, but hardly the old Teutonic charms of mingling blood and water. Adam's blood is death, Christ's blood life, in many of these old rhymes. The blood-charm of the three women, widespread in the modern folk-literature, does not seem to be so old as its content would indicate. Closely related to it in form and contents is the “three flowers” charm. No direct influence of Greek charms upon Teutonic formulæ for stopping bleeding can be traced, but the late Latin and the German have some close relationships, and

Hebrew-Greek relics of cabalistic formulæ have made their way into German charms. These magic formulæ are known for England in the eighth and for Germany in the tenth century. Three epochs can be distinguished in the development of the Teutonic formulæ: Pre-Christian Teutonic, learned Christian, and popular. In the most of the pre-Christian magic formulæ the real charm is preceded by an epic introduction (this appears in the second Merseburg formula). The Christian epoch gave rise to a new set of charms,—the monks made over or metamorphosed the old formulæ to suit the new religion. But not alone the monks “charmed” wounds and stopped bleeding. Knights were not unfrequently skilled in the care of wounds and employed these formulæ also. These learned formulæ did not make their way at once in the homes of the mass, for there the old heathen charms in mutilated form still lingered (the core of the saying was better preserved than the epic introduction). In the third, or folk-epoch, “charms” appear (a branch of folk-poetry) related to the folk-song, the riddle and the children’s song. In their various travels the “charms” suffer many alterations. Ebermann cites the charm given in this Journal (vol. vii. p. 112) by J. H. Porter from the “mountain whites” of the Alleghanies, used against rifle-bullets:—

Jacob wunt whole gemut,  
Shees du vas du wilt,  
Shees nur wahr feltern,  
Nicht wun vas du den lieben leiden gibst.

Kuhn, in 1859, cites from Westphalia this form of the same charm:—

Jacob wolgemut  
Schiess, was du wilt,  
Schiess nur Haar und Federn mit,  
Und was du den armen Leuten giebst.

The end-rhymes of these formulæ often undergo great change. Variants are sometimes due to localization of the formulæ. The extent of territory in which these charms occur varies from over almost all Europe (like the Merseburg, Latin and Christian charms), to very limited (dialectic) areas,—the tree formulæ and some of the humorous ones are practically Low German. Folk-lorists will be grateful to the author for this very useful and valuable study of “charms” for curing wounds and stopping the flow of blood. It is certainly a welcome addition to the literature of a difficult subject.

*Alexander F. Chamberlain.*

ANALECTA BOLLANDIANA. Tomus XX. Ediderunt CAROLUS DE SMEDT, IOSEPHUS DE BACKER, FRANCISCUS VAN ORTROY, IOSEPHUS VAN DEN GHEYN, HIPPOLYTUS DELEHAYE et ALBERTUS PONCELET, Presbyteri Societatis Iesu. Bruxellis. 1901. Pp. 496; 161-304.

Id. Tomus XXI. Bruxellis. 1902. Pp. 463; 305-480.

These well-filled volumes testify to the learning and wide reading of the Jesuit editors of the Bollandist Analects. Of particular interest to the folk-lorist are: Catalogus codicum hagiographicorum græcorum bibliothecæ monasterii Deiparæ in Chalce insula (vol. i. pp. 45-70) in which some 110



saints are represented; *Catalogus codicum hagiographicum latinorum bibliothecæ publicæ Duacensis* (pp. 361-470) referring to some 300 saints; *Ad catalogum codicum hagiographicorum græcorum bibliothecæ Vaticanæ supplementum* (vol. xxi. pp. 5-22); *Notes sur la légende des apôtres S. Pierre et S. Paul dans la littérature Syrienne* (pp. 121-140), — a critical review by Father Peeters of the recent work of Baumstark; *Miraculorum B. V. Mariæ quæ sæc. VI.-XV. latine conscriptæ sunt Index postea perficiendus* (pp. 241-360); *De vita et scriptis B. Alberti Magni. Pars Altera de rebus a Beato Alberto Magno gestis* (vol. xx. pp. 273-316), *Pars Tertia de operibus a Beato Alberto Magno scriptis* (vol. xxi. pp. 361-371), — second and third parts of a bibliography of the famous Albert Magnus; *Catalogum codicum hagiographicorum græcorum bibliothecæ nationalis Neapolitanæ* (pp. 381-400) referring to some 95 saints. Very useful is the extended and discriminating "*Bulletin des publications hagiographiques*" (vol. xx. pp. 81-120, 209-240, 317-360, 471-495; vol. xxi. 81-120, 203-240, 416-458), — with indexes of saints and authors, — in which 361 works are critically reviewed. There was published for the Fathers a "*Bibliotheca hagiographica latina antiquæ et mediæ ætatis* (Bruxellis, 1898-1901. Pp. xxxv, 1387). The student of popular religion will find a mine of information here.

*Alexander F. Chamberlain.*

THE INDIANS OF THE PAINTED DESERT REGION. Hopis, Navahoes, Wallapais, Havasupais. By GEORGE WHARTON JAMES. With Numerous Illustrations from Photographs. Boston: Little, Brown & Company. 1903. Pp. xi, 268. Price, \$2 net.

The sixteen chapters of this interesting and well-illustrated volume treat of the following topics: The painted desert region, desert recollections, first glimpses of the Hopi, the Hopi villages and their history, a few Hopi customs, the religious life of the Hopi, the Hopi snake dance, the Navaho and his history, the Navaho at home, the Navaho as a blanket weaver, the Wallapais, the people of the blue water and their home, the Havasupai and their legends, the social and domestic life of the Havasupai, the Havasupais' religious dances and beliefs. A bibliography is given on pages 265-268, but no index has been thought necessary. The author has drawn upon the best literature of the subject as well as utilizing his own extended personal observations and intimate personal acquaintance with many of the Indians concerned. The standpoint from which the book is written is thoroughly sympathetic without being too partisan or inaccurate. The style is discursive rather than rigid, — intentionally so, and the book is intended, not as a complete study of the subject, but "to place in compact form for the general reader reliable accounts of places and peoples in the United States hitherto known only to the explorer and the scientist." The data concerning the Wallapais and the Havasupais are particularly timely, since so little has been written about these interesting tribes. "The Indians of the Painted Desert Region" deserves recognition as a popular book on the Indians of part of the great southwest of the United States. Women,

especially, will find much that is attractive and instructive in the sections treating of the domestic life of such Indians as the Hopi, with whom "women's rights" are so fundamentally recognized. The folk-lore contents of the volume are considered elsewhere in this Journal.

*A. F. C.*

INDIANS OF THE SOUTHWEST. By GEORGE A. DORSEY, PH. D., Curator of Anthropology Field Columbian Museum. Designs by A. S. Covey. Passenger Department, Atchison, Topeka and Santa Fé Railway System. Fifteenth thousand. 1903. Pp. 223.

This is an excellent popular account of the Indians of the Southwest of the United States, by a well-equipped man of science, and the railroad authorities are to be congratulated upon having put the work into such able hands. The numerous illustrations are good, and the text covers the following topics: Introduction to the Southwest; Southwest peoples, tribes, and linguistic stocks; three Southwestern industries (basketry, pottery, weaving); Upper Rio Grande Pueblos; Homes of the ancients; Lower Rio Grande Pueblos; the Western Keresan Pueblos; Zuñi and the Seven Cities of Cibola; To Hopiland, Province of Tusayan; Domestic life of the Hopi; the Hopi at worship; Hopi ceremonies; Flute, antelope, and snake ceremonies; Ancient home of the Hopi; the Navaho; the Apache: Tribes of the Yuman and Piman stocks; Tribes of Southeastern California. Pages 217-223 contain well-chosen bibliographies (with critical notes) for each of the eighteen chapters of the book. The mass of information compressed within these pages will certainly enable us "to better understand civilized man of to-day by a knowledge of man in more primitive conditions." Others than tourists will make good use of Dr. Dorsey's volume.

*A. F. C.*

BRITISH FAMILY NAMES, THEIR ORIGIN AND MEANING, with Lists of Scandinavian, Frisian, Anglo-Saxon, and Norman Names. By Rev. HENRY BARBER, M. D., F. S. A., etc. Second edition, enlarged. London: Eliot Stock, 1903. Pp. 286. Price 10/6 net to subscribers.

To the 8500 names considered in the first edition the author has added some 2500, making 10,000 recorded here of the British surnames which has arisen since about the year 1000 A. D., when they began first to be used in the land, according to Dr. Barber. In the introductory sections nicknames (the oldest of all), clan or tribal names, place names, official names, trade names, Christian names, foreign names, and foundling names are briefly discussed. Lists of Old Norse personal names (also pet names for girls and boys), Frisian personal and family names, names of persons entered in Domesday Book as holding lands, *temp.* King Ed. Confr., names of tenants in chief in Domesday Book, names of under-tenants of lands at the time of the Domesday survey, and of Norman names, are given, while pages 77-283 contain an "Alphabetical List of British Surnames"—Abbiss-Zouch. An appendix (pp. 285, 286) gives a list of "names under consideration, many of which are reported as not to be found in any existing gazetteer or

county directory." Of these last a number figure in the latest edition of "Who's Who in America": Cruickshank (Cruikshank), Fessenden, Foxcroft, Gorham, Metcalf, Norcross, Preble, Winship, Yarnall. The perusal of the same American book reveals many British family names not in Barber's list, which have either survived in the New World from early colonial days or have been resurrected or new-invented there. Dr. Barber has given us a very useful hand-book, but the etymological data need strengthening. Frisian, Dutch, etc., origins are suggested with too little reason sometimes. But this is natural when so many terms have to be accounted for. All works on names suffer in the same way.

*A. F. C.*

Handbooks on the History of Religions. THE RELIGION OF THE TEUTONS.

By P. D. CHANTEPIE DE LA SAUSSAYE, D. D., Professor in the University of Leiden. Translated from the Dutch by BERT J. VOS, Ph. D. (Johns Hopkins), Associate Professor of German in the Johns Hopkins University. Boston and London: Ginn & Co. 1902. Pp. viii, 504.

At last we have a book on Teutonic religion somewhat worthy the great subject with which it deals. Not only does this volume adorn the series in which it appears, but it will meet in English no serious competitor as a résumé, penetrated with the author's true critical spirit and desire for truth rather than speculation, of the chief facts concerning the religious ideas and actions of our Teutonic forefathers. Moreover, the book has a good index (pages 465-504, two columns to the page), and an excellent bibliography (pages 417-463), arranged mainly according to the sequence of the chapters and giving the chief works dealing with each topic. Notes, for the use of students, on the value, etc., of the books and articles cited, are added. Besides Introduction and Conclusion, the chapter titles are: History of Teutonic Mythology; The Prehistoric Period; Tribes and Peoples; Teutons and Romans; Paganism and Christianity; The German Heroic Saga; The Anglo-Saxons; The North before the Age of the Vikings; Norway and Iceland: History and Literature; Folk-Lore; The Pantheon; Gods and Divine Nature; Animism, Souls, Worship of the Dead; Walkyries, Swan-Maidens, Norns; Elves and Dwarfs; Giants; The World: Cosmogony, Cosmology, and Eschatology; Worship and Rites; Calendar and Festivals; Magic and Divination.

The author, it seems to the reviewer, goes too far in not admitting some direct connection between Teutonic paganism and subsequent Christian civilization. He rightly emphasizes, however, the appearance in heathen times of "that strength of character and serious cast of mind through which the Teutonic nations have won and maintained their paramount place in history." In folk-lore he recognizes "a form of historical continuity, the bond of union between the life of the people in pagan and in Christian times." One point brought out by the author is that a great many things in Teutonic religion, mythology, and folk-lore, which have about them quite a heathen look, do not go back so far as heathen times, but are rather comparatively modern creations. The position of Tiu, as the chief god of the

Teutons, cannot now be maintained. Another interesting fact is the diversity of the primitive Teutons within a certain sort of unity. The author considers that the relations of the northern Teutons with the Finns are of far greater significance than the parallels between the Teutons and Balto-Slavs, which are "doubtful in character and unimportant." Norsemen and Finns, *e. g.* found a common ground in magic and "witchcraft." The idea of a feeling of national unity among the Teutons having been created by the Roman contest with some of the tribes and peoples does not commend itself to the author. The propagandism of the new faith went on in Teutonic lands without strenuous resistance on the part of the pagans, — there was "little of heathen fanaticism or of true Christian heroism." The historical and mythical elements of the heroic saga are Teutonic. The theology involved in their rites and ceremonies was the only one the Teutonic peoples had, — according to the author, they "evolved no theories concerning the nature of their gods." As compared with elves, "the giants maintain a less constant intercourse with mankind, and are to a lesser extent objects of worship." In Norse mythology alone are "cosmogonical and eschatological views systematically developed." The ancient Teutons "had no religious calendar, any more than they had an organized priesthood or a fixed ritual," though they did certainly have "stated times for coming together and for sacrificing." The heathen gods are, however, remembered in the names of the days of the week, in spite of efforts, in Christian times, to dislodge them. The distinction between *wundern* and *zaubern*, which Grimm maintained, is not to be attributed to Teutonic paganism, as he thought. Nor did the Teutons ever possess "systematized oneiromancy." Altogether the primitive Teutons were neither savages nor civilized peoples, but rather "barbarians," and their gifts of kings, priests, prophets, and poets, who have been dominant influences in the religious thought of the world, came after the influence of Christianity has made itself felt among them. Such are some of the leading ideas of a really valuable book, which is, however, itself a little too modernly Teutonic.

*Alexander F. Chamberlain.*

SKILDRINGAR UR PUEBLOFOLKENS KONSTLIF AF YRJO HIRN. Med 6 Planscher och 4 Illustrationer i Texten. Helsingfors, 1901. Pp. 124.

The five chapters of this general discussion of the art life of the Pueblos Indians treat of architecture, ceramics, religion and philosophy, religious arts, Moki snake dance, etc. A list of works referred to occupies pages 117-122, the perusal of which shows that the author has acquainted himself with the best literature of the subject, which he uses to good advantage. Professor Hirn's later views on art has been noticed in this Journal (vol. xiv. p. 143).

*A. F. C.*



NOTES ON RECENT ARTICLES OF A COMPARATIVE NATURE  
IN FOLK-LORE AND OTHER PERIODICALS.

AMULETS. Chervin A.: Amulettes pour femmes enceintes et ex-voto. (*Bull. Soc. d'Anthr. de Paris*, 1902, V<sup>e</sup> s., iii. 806-809.) Treats of amulets for women with child, from various parts of the Mediterranean region.

ANCESTOR-WORSHIP. Lejeune, C.: Le culte des morts au XX<sup>e</sup> siècle. (*Bull. Soc. d'Anthr. de Paris*, 1902, V<sup>e</sup> s., iii. 97-111.) Treats of the survivals (hereditary and instinctive) in civilized society to-day of acts and practices related to the cult of the dead, which the author declares to be "the best of religions and the only one I wish to exist," for we have been made what we are by those who have gone before. See *Individualism*.

ANIMAL-SACRIFICE. Reinach S.: Les sacrifices d'animaux dans l'église chrétienne. (*L'Anthropologie* (Paris), 1903, xiv. 59-62.) Résumés Coneybeare's article on the survival of animal sacrifices inside the Christian Church (*Amer. J. of Theol.*, 1903, 67-90).

AUGURY. Hartland, E. S.: The voice of the stone of destiny: an inquiry into the choice of kings by augury. (*Folk-Lore* (Lond.), 1903, xiv. 28-60.) Treats of both the literary and the folk-lore aspects of this method all over the Old World.

BALLADS. Lang, A.: Notes on ballad origin. (*Ibid.*, 147-161.) General discussion and reply to T. F. Henderson. Author holds that many ballads are rather the work of popular rhymes than "mere degraded versions of literary mediæval romances." — Lang, A.: The sources of some ballads in the "Border Minstrelsy." (*Ibid.*, 191-197.) Notes that in 1801 the *Southron* (Englishman) was confused with the *Soudan* (Turk). "Editing" and "forging" are discussed.

CARNIVAL. La fine del Carnavale in Italia e fuori. (*Arch. p. Trad. Pop.* (Palermo), 1902, xxi. 72-74.) Notes the "passing" of the carnival in several parts of Europe, its "reduction" in Italy, etc.

CUP-STONES. Capitan, L.: Pierres et haches à cupules. (*Rev. de l'Ec. d'Anthr. de Paris*, 1903, xiii. 88-93.) Suggests that the "pits" in these stones may represent the funerary rite of "killing" them.

CUSTOM AND LAW. Usener, H.: Ueber vergleichende Sitten- und Rechtsgeschichte. (*Hess. Bl. f. Volksk.* (Leipzig), 1902, i. 195-235.) Argues for the comparative study of moral regulations, codes of life, institutions, etc. References chiefly to classical antiquity; also the *amecht* of Luxemburg.

DELUGE. Lasch, R.: Nachtrag zur Liste der Flutsagen. (*Mitt. d. Anthr. Ges. in Wien*, 1902, 26-27.) Adds a few deluge-myths to the list of Winternitz.

DOLLS. von Gabnay, F.: Ungarische Puppen. (*Globus* (Brnschw.), 1902, lxxx. 205-208.) Describes the dolls of the various peoples of Hungary — Magyars, Wallachians, etc.

EARTHQUAKES. Lasch, R.: Die Ursache und Bedeutung der Erdbeben im Volksglauben und Volksbrauch. (*Arch. f. Religw.* (Leipzig), 1902, 236-257, 369-383.) Résumés beliefs and customs of primitive peoples all over the globe concerning the origin and significance of earthquakes. Notes the Hindu origin of many of the myths of "world-shaking" animals.

EXOTERICISM. Boas, F.: The ethnological significance of esoteric doctrines. (*Science* (N. Y.), 1902, n. s. xvi. 872-874.) Argues for the study of the exoteric phenomena of primitive social and religious life, as expressing the more general ethnic facts.

FOLK-EPIC. Pech, T.: Die epische Volkspoesie an der Petschora. (*Globus* (Brnschw.), 1903, lxxxiii. 156.) Résumés Ontshukof's recent address treating of the *bylins*, etc., of the Russians, Syrjanians and Samoyeds of the Petchora. Ontshukof collected 148 songs and 50 märchen, besides 50 MSS.



FOLK-MEDICINE. Gomme, A. B.: Boer folk-medicine and some parallels. (*Folk-Lore* (London), 1902, xiii. 181-183.) Cites Boer remedies for rheumatism, jaundice, bronchitis, toothache, earache, etc., with English analogues.

IMAGINATION. Brabrook, E. W.: Presidential Address. (*Folk-Lore* (Lond.), 1903, xiv. 13-27.) Deals with "the light thrown by the study of folk-lore on the origin and development of the faculty of imagination in mankind." The author hopes for much from "the products of that more untutored imagination from which the primitive peoples have derived their incantations and their customs."

INDIVIDUALISM. von Negelein, J.: Der Individualismus in Ahnencult. (*Ztschr. f. Ethn.* (Berlin), 1902, xxxiv. 49-94.) Detailed and valuable study of the development of individualism in relation to ancestor-worship, — with numerous bibliographical references.

IRON. Ferraro, G.: Toccaferro. (*Arch. p. Trad. Pop.* (Palermo), 1901, xx. 446-456.) Concluding section of article, treating of the folk-lore of iron implements, arms, etc.

"LETTER OF TOLEDO." Gaster, M.: The letter of Toledo. (*Folk-Lore* (Lond.), 1902, xiii. 115-134.) Discusses the "letter of Toledo" sent to Pope Clement III. in 1184, prophesying the destruction of the world two years later. Points out its importance in European folk-thought.

"LETTERS FROM HEAVEN." Dieterich, A.: Himmelsbriefe. (*Hess. Bl. f. Volksk.* (Giessen), 1902, i. 19-27.) Additional data. Notes their appearance in Talmudic literature, etc. In the Middle Ages they were used as amulets. — Köhler, W.: Zu den Himmels- und Höllenbriefen. (*Ibid.*, 143-149.) Notes resemblance between a letter of Luther and a sixteenth century "letter from heaven." Describes the "letter from hell" of 1351.

MARRIAGE CUSTOMS. Thurston, E. T.: Some marriage customs in southern India. (*Madras Gov. Bull.*, 1903, iv. 129-179.) Comprehensive résumé of data concerning the marriage customs of the numerous aboriginal peoples of southern India. — Crooke, W.: The lifting of the bride. (*Folk-Lore* (Lond.), 1902, xiii. 226-251.) General discussion, with numerous bibliographical references, of "lifting the bride" (some varieties are related to the Saturnalia), the "petting stone" rites (probably "fertility charms"), etc.

MITHRAISM. Cumont, F.: The mysteries of Mithra. (*Open Court* (Chicago), 1902, xvi. 65-68, 167-174, 200-208, 340-355, 449-458, 522-535. Treats of the origin, dissemination, and influence of Mithraism in the Occident. These interesting articles appeared in book-form — *The Mysteries of Mithra* (Chicago, 1903).

"MOCK KING." Reinach, S.: Le roi supplicié. (*L'Anthropologie* (Paris), 1902, xiii. 621-627.) Compares the Roman Saturnalia, the Babylonian Sacæa, the "King-making" of Jesus, etc.

MONSTERS. Borgese, G. A.: Giganti e serpenti. (*Arch. p. Trad. Pop.* (Palermo), 1901, xx. 506-520; 1902, xxi. 90-103.) First part of a detailed study of giants and serpents from the Chaldean Tiamat and classic Cerberus to the Sicilian dragon and "white women."

MOURNING. d'Enjoy, P.: Les signes extérieurs du deuil. (*Rev. Sci.* (Paris), 1903, 4<sup>e</sup> s., xix. 496-498.) Treats generally of outward signs of mourning, with particular reference to the Annamese. Published also in *Bull. Soc. d'Anthr. de Paris*, 1903, V<sup>e</sup> s., iv. 112 ff.

MUTILATION. Thurston, E. T.: Deformity and mutilation. (*Madras Gov. Bull.*, 1903, iv. 180-201.) Treats of various mutilations of the body and its members among the aboriginal tribes of southern India.

NATURE AND LOVE. Arnold, R. F.: Die Natur verrät heimliche Liebe. (*Ztschr. d. Ver. f. Volksk.* (Berlin), 1902, xii. 155-167.) First part of a study of "the

betrayal of secret love by nature" in the folk-poetry of the Balkan peoples, Slavs, etc.

OCCULTISM. Regnault, J.: Magie et occultisme à l'Extrême-Orient. (*Rev. Sci.* (Paris), 1903, 4<sup>e</sup> s., xix. 560-562.) Treats of "phantoms" inimical to children, witch-dolls, philtres, etc., among the Annamese, Chinese, etc.

ONOLATRY. Reinach, S.: Le culte de l'âne. (*L'Anthropologie* (Paris), 1903, xiv. 183-186.) Treats of the charge of worshipping a donkey made by the pagans against the Jews and early Christians.

PERSONAL NAMES. R., E.: Vornamen in deutschen Städten. (*Globus* (Brnschw.), 1902, lxxxii. 131.) Résumés the data concerning the Christian names of 53,775 school children in the city of Berlin and the Duchy of Coburg, contained in Pulvermacher's *Berliner Vornamen* (Berlin, 1902) and Wilhelm's *Tauf- und Rufnamen im Herzogtum Koburg* (Koburg, 1902).

PLEIADES. Hamilton, J. C.: The Pleiades in legends, Greek drama, and orientation. (*Proc. Canad. Inst.* (Toronto), 1902, ii. 121-122.) Résumé of paper on the Pleiades in legend and folk-lore.

PSEUDO-RELICS. Lovett, E.: The modern commercial aspect of an ancient superstition. (*Folk-Lore* (Lond.), 1902, xiii. 340-347.) Treats of the influence of European manufacture on aboriginal charms, etc., and the repression of native art by "made-in-Germany" objects.

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# THE JOURNAL OF AMERICAN FOLK-LORE.

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## PRIMITIVE WOMAN AS POET.

IN his very interesting essay, "Woman's Share in Primitive Culture," Prof. O. T. Mason tells us how much the world is indebted to woman in the arts, in language, in sociology, in religion. In all ages woman has been, as she still is, "the conservator and teacher of religion." Prof. Mason's words are significant: —

"The idea of a *maker* or creator-of-all-things found no congenial soil in the minds of savage men, who manufactured nothing. But, as the first potters, weavers, house-builders were women, the idea of a divine creator as a moulder, designer, and architect originated with her, or was suggested by her. The three fates, Clotho, who spins the thread of life; Lachesis, who fixes its prolongation; and Atropos, who cuts this thread with remorseless shears, are necessarily derived from woman's work. The mother goddess of all peoples, culminating in the apotheosis of the Virgin Mary, is an idea, either originated by women or devised to satisfy their spiritual cravings." And we have, besides, the goddesses of all mythologies, emblematic of woman's beauty, her love, her devotion.

What shall we say of that art, highest of all human accomplishments, by which men have become almost as gods? The old Greeks called the singer *ποιητής*, "maker," and perhaps from woman the first poets learned how to worship in noblest fashion that great *maker* of all whose poem is the universe.<sup>1</sup> Religion and poetry have ever gone hand in hand; Plato was right when he said: "I am persuaded, somehow, that good poets are the inspired interpreters of the gods." So, with the art of song, as with religion, it may be, *Dux fœmina facti*.

To the mother beside the cradle, where lies her tender offspring, song comes as natural as speech itself to man. Fischer, a quaint German poet of the sixteenth century, beautifully expresses this idea: —

Wo honig ist, da samlen sich die fliegen,  
Wo kinder sind, da singt man um die wiegen.

<sup>1</sup> *American Antiquarian and Oriental Journal*, vol. xi. (1889), pp. 1-3. See, also, *Woman's Share in Primitive Culture* (New York, 1894).

Lullabies are known in every land ; the mother's soul is everywhere poured forth in song. Ploss, whose books "Das Weib" and "Das Kind" are a perfect mine of information, well says :—

"The popular poetry (Volks poesie) of all peoples is rich in songs whose texts and melodies the tender mother herself imagined and composed."<sup>1</sup>

But it is not in the nursery alone that woman appears as a poet. Of the Indians of Guiana, Schomburgk remarks :—

"Among almost all the known races of Guiana the old women take the place of the ancient bards and hand down the traditions, mythological and others, from one generation to another."<sup>2</sup> And this statement may stand for many other primitive peoples the world over. With the Eskimo, women have something to do with poetry, for among these song-loving natives they are permitted to be sorcerers.<sup>3</sup> Of the Kareya, an Indian tribe of California, Stephen Powers tells us :—

"Sometimes in a wild dithyrambic frenzy, men and women mingling together, they wildly leap and dance ; now each one chanting a different story, extemporized on the spot in the manner of the Italian *improvvisatore*, and yet keeping perfect time and now all uniting in a chorus."<sup>4</sup>

The aborigines (now extinct) of Haiti, were noted for the *areitos* or legendary ballads, which were chanted to their national dances. Women composed these, as well as men, and the fame of one in particular has been preserved by the Spanish historians of the Indies. This was Anacoana, "The Flower of Gold" (so the name is said to signify), sister of Behecho, cacique or chief of Xaragua, and wife of Caonabo, chief of Maquana. This beautiful and accomplished woman, whose reputation as a poet was great amongst her own people, was inclined at first to favor the invaders, but, after succeeding her brother on his death, she appears to have turned against them. Anacoana, like many another aborigine whose virtues seemed to excel those of the conquerors, fell a victim to Spanish treachery. In 1503, together with other persons of importance, she was invited to an entertainment or festival by Don Nicolas de Orando, who hanged her and burned the house with her companions in it. Doubtless, if any of her sister-bards survived, the story of her untimely and cruel death would be told in song, long as the race lived.

To make even a brief study of the incantations, love-songs, and

<sup>1</sup> *Das Kind*, ii. 128.

<sup>2</sup> Schomburgk, ii. 320.

<sup>3</sup> Reclus, *Primitive Folk*, p. 39 ; Boas, *Sixth Ann. Rep. Bur. of Ethnol.* p. 573.

<sup>4</sup> *Contrib. to N. Amer. Ethnol.* vol. iii., Washington, 1877, p. 29. See, also, p. 35.



ballads of the American Indians, and to indicate the share taken by woman in their composition and preservation, would be a long task. Dr. A. S. Gatschet, in his elaborate study of the language and ethnology of the Klamath Indians of southwestern Oregon,<sup>1</sup> states that they have male and female conjurers, who in their incantations sing of the animals which they use as servants in the exercise of their profession, these being supposed to be sent out by them on various errands. The erotic songs of these Indians "include lines on signs of womanhood, courting, love sentiments, disappointments in love, marriage fees paid to parents, on marrying, and on conjugal life. Some love-songs have quite pretty melodies." Many of these seem to belong to women alone, and not a few are satiric, as with the Eskimo. One of these little poems, with a pretty tune, addressed by a young woman to her lover is (but the melody is lost in the English rendering) : —

Why did you become estranged, estranged,  
By running in neighbor's houses, estranged, estranged?

Another, still more melodious in its native garb, is the reproach of a newly married wife, whose husband has not even spread a skin on the damp ground, where she may rest : —

You say you are rich ! and you don't even spread a wild-cat's skin !

A third is a girl's song. The Indians think that the haze or fog sometimes seen at sunrise is a sign that the earth is angry with men.

In the morning the Earth resounded,  
Incensed at us was the Earth,  
For, to kill us wanted the Earth.

These, and a large number like them, may be examined in detail in Dr. Gatschet's volumes, where Indian text and full explanations are given. Suffice it to say that under the rubric of "cooing and wooing" no fewer than fifty-eight of these very brief and primitive poems are there given, of which a third belong to girls and women.

Among the Lkungen or Songish Indians of the southeastern part of Vancouver Island, there are women conjurers, inferior in power to the male shamans.<sup>2</sup> These *sīōua*, as they are called, have a secret sacred language, handed down from one to another, besides dances and songs peculiar to themselves. At the festival held by the Nootka Indians, when a young girl has arrived at the age of puberty both men and women are hired to sing and dance. Dr. Boas records one of these songs :<sup>3</sup>

<sup>1</sup> *Contrib. to N. Amer. Ethnol.* vol. ii. pt. i., Washington, 1890, pp. 159, 175.

<sup>2</sup> Dr. F. Boas, *Sixth Report (Brit. Assoc.) on the Northwestern Tribes of Canada*, pp. 28, 29.

<sup>3</sup> *Loc. cit.* p. 41.

I had a bad dream last night. I dreamt my husband took a second wife. Then I packed my little basket and I said before I left: There are plenty of men. Thus I dreamt.

Among the Kwakiutl tribe, girls, young women, and old women have separate secret societies from those of the men, and these, no doubt, have their own peculiar songs.<sup>1</sup>

Among the Ojibwas or Chippewas there is the Midéwiwin, or grand society of shamans, to which women as well as men are permitted to belong. Dr. W. J. Hoffman has made a thorough study of this great secret association, and states that "as each Midé priest usually invents and prepares his own songs, whether for ceremonial purposes, medicine, hunting, exorcism, or any other use, he may frequently be unable to sing them twice in exactly the same manner."<sup>2</sup> The girls and women of the various Algonkian Indian tribes had their love-songs as well as their neighbors of Iroquois stock. Schoolcraft (for the western peoples) and Leland (for the eastern) have recorded many of these. We have, too, the songs of witches and unearthly maidens, who are well known to Indian mythology.

In an interesting article on "Native American Poetry," Dr. D. G. Brinton gives literal translations of two songs of Indian women.<sup>3</sup> The first is sung by a Kioway mother, whose son had gone to war:

Young men there are in plenty,  
But I love only one;  
Him I've not seen for long,  
Though he is my only son.  
When he comes, I'll haste to meet him,  
I think of him all night;  
He too will be glad to see me,  
His eyes will gleam with delight.

The other is an Aztec song, taken down from the lips of a girl in the Sierras of Tamaulipas:—

I know not whether thou hast been absent:  
I lie down with thee, I rise up with thee,  
In my dreams thou art with me.  
If my eardrops tremble in my ears  
I know it is thou moving within my heart.

These poems have often pretty conceits that even the bards of our own day would have no reason to be ashamed of.

Schoolcraft has published some attempts at verse by an educated Chippeway young woman in her native tongue, but most remarkable of all descendants of civilized Indians is Miss E. Pauline Johnson, whose poetic gifts are well known to literary circles in Canada and

<sup>1</sup> *Loc. cit.* p. 64.

<sup>2</sup> *Seventh Ann. Rep. Bur. of Ethnol.* pp. 143-300; p. 289.

<sup>3</sup> *Essays of an Americanist*, pp. 284-304. See p. 293.

the United States. It is probable, however, that her talent comes more from her mother's English ancestry than from her Mohawk lineage.

But to pass on. Among the natives of the innumerable islands of the Pacific woman appears often as a singer. The Maoris of New Zealand had many poetesses. In his "Te Ika a Maui. New Zealand and its Inhabitants,"<sup>1</sup> Rev. Richard Taylor gives two specimens of their composition, but the sonorous yet soft Maori rhythm loses something in the translation. The first is a love-song by a young woman of the Nga-ti-kahununui tribe:—

The tears gush from my eyes,  
My eyelashes are wet with tears;  
But stay my tears within,  
Lest you should be called mine.  
Alas! I am betrothed (literally "my hands are bound"),  
It is for Te Maunu,  
That my love devours me.  
But I may weep indeed,  
Beloved one for thee.  
Like Tinirau's lament  
For his favorite pet,  
Tutunui,  
Which was slain by Ngae.  
Alas!

These poems are often filled with mythological or historical allusion, like the one with which the verses just quoted close.

The second is the "Lament" of Uira, mother of a renowned Maori chief. She is dying, while her son is in the mountains, whither he has gone to seek red ochre. The mountain hides him from her.

The bright sunbeams  
Shoot down upon  
Tauwara, whose  
Lofty ridge veils  
Thee from  
My sight. O Amo, my beloved,  
Leave me, that my eyes  
May grieve, and that  
They may unceasingly mourn;  
For soon must I descend  
To the dark shore—  
To my beloved who has gone before.

And soon the singer followed her husband, who had preceded her to the grave.

When Darwin reached Tahiti his arrival was sung by a young girl in four improvised strophes, which her fellow-maidens accompanied

<sup>1</sup> London, 1855. See pp. 138–145. Also, Waitz, *Anthropologie der Naturvoelker*, vi. 85. Hochstetter, p. 508.

in a pretty chorus.<sup>1</sup> Of the maiden of Paumotu (Low Archipelago) we are told that "in a dance, which she accompanies with a beautiful song of the same import, she can picture her longing for the absent lover, her resolve to follow him, and her joy at seeing him again." Among the natives of the Fiji Islands — cannibals though they were — women have been renowned as poets as well as men. Rowe mentions a noted one belonging to Thikombia-i-ra. In Hawaii they are also known, and Cheever in 1771 cites a Christian poem by a princess of the Sandwich Islands. In the Marianne Archipelago the women had a special song, which they accompanied with lively gestures and the music of little mussel-shells. On the islands of Uolea and Lukanor there were songs sung by women only, and some of the bathing songs are quite unknown to men. On another island the girls sang songs like these : —

The light of the moon,  
The light, I like it.

Perhaps this moon befriended Banks,  
Who came here to his friends.<sup>2</sup>

Among the aborigines of Peake River, Australia, when the youth — at puberty — has undergone the ceremony of tattooing and, his wounds having healed, is about to return to his fellows, a young girl selected for the purpose sings in her own way a song which she has composed, and amid dancing, merriment, and feasting the young man is welcomed back to his family and kin.<sup>3</sup>

We have further recorded the song of a woman of an Australian tribe, who has been abandoned by her husband for another, and the reply of the latter, the new wife : —

I.

Wherefore came you, Weerang,  
In my beauty's pride,  
Stealing cautiously,  
Like the tawny boreang [native dog]  
On an unwilling bride.  
'T was thus you stole me  
From one who woo'd me tenderly,  
A better man he was than thee  
Who having forced me thus to wed  
Now so oft desert my bed.  
Yang, yang, yang, yoh.

Oh where is he who won  
My youthful heart,

<sup>1</sup> Waitz, vi. 180 ; Darwin, *Journ. Res.* (New York, 1846), ii. 180.

<sup>2</sup> Waitz, vi. 82, 180, 606 ; v. 90, 96, 108 ; vi. 90.

<sup>3</sup> Ploss, *Das Kind*, ii. 421.



Who often used to bless  
And call me loved one?  
You, Weerang, tore apart  
From his fond caress  
Her whom you now desert and shun;  
Out upon thee, faithless one!  
Oh may the Boyl-las bite and tear  
Her whom you take your bed to share.  
Yang, yang, yang, yoh.

II.

O, you lying, artful one,  
Wag away your dirty tongue!  
I have watched your tell-tale eyes,  
I've seen young — nod and wink  
Oftener perhaps than you may think.<sup>1</sup>

These are something like the nith-songs of the Eskimo, but after them a general row sometimes follows. The gestures accompanying the words are very significant and the effect upon the audience is exciting.

Crossing to Madagascar, we find Rochon<sup>2</sup> speaking of the Malagasy women thus:—

“While the Malegaches are at war their women sing and dance incessantly, throughout the whole day, and even during a part of the night. They imagine that these continual dances animate their husbands and increase their vigor and courage. They scarcely allow themselves to enjoy their meals. When the war is ended, they assemble at sunset and renew their singing and dancing, which always begin with much noise, and the sound of various instruments. Their songs are either panegyrics or satires, and appear to me to interest the spectators very much.”

Proyart<sup>3</sup> says of the natives of Loango, Western Africa:—

“They have no songs composed, they make them off-hand; and take their subject from existing circumstances. The missionaries one day heard of a woman, who dancing on the occasion of her husband's death, deplored her lot and that of her children; she compared the defunct to the roof of a house the fall of which soon involves that of the whole edifice. ‘Alas!’ cried she, in her language, ‘the ridge has fallen; there lies the building, exposed to the weather; all is over; the ruin is unavoidable.’”

He also mentions another song of a grief-stricken woman:—

“One day when the missionaries were passing through a village, they heard of a mother whose son some robbers had stolen and sold

<sup>1</sup> Waitz, *op. cit.* vi. 758.

<sup>2</sup> *Visit to Madascar* (London, 1792), cited in Pinkerton, xvi. 747.

<sup>3</sup> *History of Loango* (Paris, 1776), cited in Pinkerton, xvi. 575, 576.

as a slave to the Europeans. The woman, in the first transport of woe, sallies from her house dissolved in tears, holding her daughter by the hand ; she immediately fell to dancing with her, chanting her misfortune with most piteous and touching tone. Now she cursed the day when she became a mother ; she called her son, making imprecation against the wretches who had borne him away ; at other times she reproached for their most cruel avarice those European merchants who buy from all hands those who are offered to them as slaves."

The missionaries spoke of the effect which the poor woman's song had upon them.

Mungo Park,<sup>1</sup> the African explorer, tells how, when worn and weary, not knowing where to rest his head, he was guided by a Bambarra woman to her hut, — she happened to be returning from her labors in the field, — fed and lodged. Far into the night the female portion of the household busied themselves with the spinning of cotton, and —

"They lightened their labor by songs, one of which was composed extempore ; for I was myself the subject of it. It was sung by one of the young women, the rest joining in a sort of chorus. The air was sweet and plaintive and the words, literally translated, were these : —

The winds roared, and the rains fell. — The poor white man came and sat under our tree — he has no mother to bring him milk ; no wife to grind his corn.

*Chorus.* Let us pity the white man ; no mother has he, etc., etc."

The traveller adds that the good-souled woman was quite content with the two or three old brass buttons he was able to give her in return for her hospitality. Somewhat of the song-talent of the African negro lives in his kindred in America,<sup>2</sup> as many can tell who have had a colored nurse in the days gone by or have been present at the numerous festivals and religious exercises of these people. But few of them have approached this nursery-song of a woman of Balengi in Central Africa, regarding which it may be repeated *traduttore traditore* : —

Why dost thou weep, my child ?

The sky is bright ; the sun is shining ; why dost thou weep ?

Go to thy father : he loves thee ; go, tell him why thou weepest.

What ! thou weepest still ! Thy father loves thee ; I caress thee :

Yet still thou art sad.

Tell me then, my child, why dost thou weep ?

Still we must not forget Phillis Wheatley, "the African Sappho," as some of her admirers have called her. Brought from Africa when

<sup>1</sup> *Travels* (London, 1810), cited in Pinkerton, xvi. 844.

<sup>2</sup> Williams, *History of the Negro Race in America*, i. 83.

but a child, — indeed her only clear remembrance of home was “that every morning early her mother poured out water before the rising sun,” — she was sold as a slave in Boston in 1761. The girl fortunately passed into the hands of a benevolent lady, Mrs. John Wheatley, under whose daughter’s instruction she made great advances in education. Having acquired a good knowledge of English, she turned her attention to Latin, afterwards translating one of Ovid’s tales. This translation was published in Boston and afterwards republished in England and favorably commented upon by not a few critics. Her master emancipated her when she was twenty years of age, and soon after, her health necessitating a sea-voyage, she went to England and was welcomed and fêted to her heart’s content. Society received her with open arms, the press praised her, she took London by storm. In 1773 her poems (120 pp., sm. octavo) were published in England, with a dedication to the Countess of Huntingdon, who together with Whitefield and the Earl of Dartmouth had been amongst her correspondents while in America. Accompanying the little volume, which contained thirty-nine pieces, was also a strong recommendation signed by the governor and lieutenant-governor of Massachusetts, as well as by prominent clergymen and citizens of Boston. Phillis returned to America just in time to be present at the deathbed of her benefactor, whose husband and daughter quickly followed her to the grave. After the marriage of their son, the talented negress was left to her own resources, and in an evil hour accepted the hand of a negro of Boston named Peters. The marriage was unfortunate, her husband was jealous and harsh, and in 1784, Phillis Wheatley, whose health seems never to have been very good, died, mourned by all who knew her.<sup>1</sup>

Others of her race have sought the muses since, but none has ever been so widely recognized and esteemed. Of her successors, we can only mention Charlotte L. Fortune (afterwards Mrs. Dr. Grimke), who coming to Salem, Mass., in 1854, was valedictorian (in verse) of her class at school, though she had to compete with white male students, and who contributed to the columns of the “Atlantic Monthly,” no mean honor for a woman of African race.

But let us consider now for a short time some races that have generally attained a much higher civilization than those we have been latterly discussing.<sup>2</sup> In Japan there were poetesses, and the Princess Irge, born about 858 A. D., produced works of great repute. China, too, had her women of letters and, indeed, an old legend as-

<sup>1</sup> Williams, *op. cit.* i. 197-202.

<sup>2</sup> For information more detailed than that given here of many poetesses of various peoples, see Adam’s *Cyclopædia of Female Biography*, London, 1869, which the writer has found useful in preparing this article.

cribes to a woman the invention of the poetic art. From India come the bayadères and nautch-girls, whose dancing and singing talents are well known. From India came originally also, some authorities hold, the Gypsies, whose women throughout Europe are known for their love-songs and fortune-telling rhymes. The market-women and boat-women of Hither and Farther India have their peculiar songs. Indeed, throughout the Orient woman is a dancer and a singer. Song belongs to her, whether she be patiently toiling at her domestic labors, busy in the field, or striving to soothe and caress her lord and master in the harem. Among the Semitic races woman has taken no small share in song. In the Bible we have preserved, or referred to, several compositions of women. There is the song of rejoicing of Miriam:—

Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea. (Exod. xv. 21, 22.)

Simple and spontaneous, those pæans of victory, had we them all, would rise above even Moore's immortal lines in imitation and expansion of the Hebrew original.

In the Book of Judges we are told how Deborah, the wife of Lapidoth, judged Israel under a palm-tree on Mount Ephraim for many years. How, after the Canaanitish yoke had been cast off, this "mother in Israel," together with Barak, the son of Abinoam, took up a song of rejoicing, which has caused Coleridge to become most eloquent in praise of "the Hebrew Boadicea." There is, too, the song of Hannah (1 Sam. ii. 1). And last, but not least, we have the divine song of the Virgin, the mother of Jesus (Luke i. 46 ff.). Besides these and others hinted at, we know that warlike songs and hymns of sacred rejoicing were not the only ones which the voices of Palestinian women raised to heaven. Jesus himself, with that felicity of illustration which marks his recorded words, taking his beautiful figure from an humble source, once said: "Two [women shall be] grinding at the mill; the one shall be taken and the other left," and we may be sure that then, as now, the villages of the Holy Land were vocal with the songs of working-women.

So also with the Arabs;<sup>1</sup> even the Bedouin of the desert have their poetesses. The women of the mountain-region of Sinai were wont to sing their own praises in strains like these:—

O women of the tribe of Aleygat, there is nothing like unto us  
Except heaven; but the men are the earth upon which we tread.

Of the love-songs of the Bedouin maidens the traveller Burckhardt could obtain no specimen, since they were known to the women alone.

<sup>1</sup> Klemm, *Kulturgeschichte*, iv. 147, 167; Burckhardt, p. 68.



The songs sung by women on festive occasions, especially in the evening, are called Osamer or Asamer, and are usually rendered by choruses of from six to ten. Some of the women's songs are not accompanied by dances. Of the Asamer Featherman says: "The words [are] appreciative of acts of generosity and deeds of valor. The inspiring effect which they produce is so powerful that the warriors will impetuously rush forward to meet the enemy, fearless of death; and when returning from the field of battle the maidens' asamer of welcome will prove an ample reward for the dangers they have encountered and the hardships they have endured."<sup>1</sup> A celebrated poet of this people was "the Sappho of the Desert," Szarda, who belonged to the great tribe of Schararat.<sup>2</sup>

Much valuable information regarding Arabian women is to be found in the interesting volume of Rev. Dr. Jessup.<sup>3</sup> He tells us: "The poetesses of the Arabs are numerous and some of them hold a high rank. Their poetry was impromptu, impassioned, and chiefly of the elegiac and erotic type" (p. 4). The author also states that in a book written by an Arabian are "the names of twenty Arab women who improvised poetry, the chief ones being Leila, Leila el Aḫhyaliyeh, Lubna, Zernab, Afra, Hind, May, Jenūb, Hubaish, Zarifeh, Jernileh, Remleh, Lotifeh. Their poetry has more than once been compared to the "Song of Solomon" for passionate eloquence, as Dr. Jessup remarks; and if it be true, as some critics hold, that this "Song of Songs" is really an anthology, we may believe some parts of it at least were the product of female genius.

One of the oldest Arabian poetesses was Zarifeh, who flourished in the second century, A. D. Another was Rakâsh sister of the king of Hira. The most celebrated is El Khunsa, a contemporary of Mohammed, to whom she recited her verses. She composed elegies upon her two brothers who were warriors, and these are among the choicest pieces of Arabian verse. Dr. Jessup gives the following "quite literal" translation of lines which are among those which have given her the title of "princess of Arabian poetesses: "

Ah, time has its wonders; its changes amaze;  
It leaves us the tail while the head it slays;  
It leaves us the low while the highest decays;  
It leaves the obscure, the despised, and the slave  
But of honored and loved ones, the true and the brave,  
It leaves us to mourn o'er the untimely grave.  
The two new creations, the day and the night,  
Though ceaselessly changing, are pure as the light;  
But men change to error, corruption, and blight.

<sup>1</sup> *Social Hist. of Mankind, Aramæans*, i. 378, 379.

<sup>2</sup> Klemm, *op. cit.* p. 169.

<sup>3</sup> *The Women of the Arabs*, New York, 1873.



It is said that "the poet Nabzhal erected for her a red leather tent at the fair of Okaz, in token of honor, and in the contest of poetry gave her the highest place above all but Maymûn, saying to her: 'If I had not heard him, I would say that thou didst surpass every one in poetry. I confess that you surpass all women.' To which she haughtily replied: 'Not the less do I surpass all men.'"

El Khunsa seems to have been rather masculine in temper and none too delicate.

Another poetess was Abbassah, sister of the famed Haroun al Raschid, whose treatment of her lover, his vizir Giafar, is one of the blackest spots upon his escutcheon. After the execution of her husband she was banished from court and wandered about in poverty and want, telling in song the story of her misfortunes. Some of her verses are preserved.

Before treating of the Moors in Spain, mention must be made of the songs of the shepherdesses of the Guanches, the aboriginal inhabitants of the Canary Islands.<sup>1</sup> Chief of the poetesses who were of Moorish birth in Spain, is Alphaizuli of Seville, called "The Arabian Sappho." She lived in the eighth century and some of her works are to be found in the library of the Escorial. Another Spanish poetess, of the twelfth century, was Aisha, "whose poems and orations were frequently read with applause in the Royal Academy at Cordova." Many Spanish women, also, who were not of Moorish extraction, have cultivated the muses. They had their share in the popular ballads for which Spain was celebrated, and in the early chronicles we find mention of "joglaressas," or female ballad singers. Women of letters flourished at the court of Ferdinand and Isabella, and Santa Teresa de Jesus (d. 1582) made her mark in sacred poetry. The Spanish colonies in America had also their poetesses, and in our own century in Cuba Gertrudis de Avellaneda is well known.

It would indeed have been strange if the classic lands of southern Europe, with their goddesses and muses, their sirens, vestal virgins, priestesses and oracles, their dancers and Bacchantes, had had no women poets.

The isles of Greece, the isles of Greece !

Where burning Sappho lived and sung,

had poetesses beside her. Phantasia, daughter of Nicanchus, of Memphis (Egypt), in the twelfth century B. C., is said by Chiron to have written "a poem on the Trojan war and another on the return of Ulysses to Ithaca." These poems were deposited in Memphis, where, according to the same authority, Homer saw them and copied most of the Iliad and the Odyssey. But this story is most likely mythical.

<sup>1</sup> Featherman, *op. cit.* p. 33.

Other Grecian poetesses were : Megalostrata (*circa* 668 B. C.), the friend of Alcman, of whose existence we are aware through the satires directed against her by envious rivals ; Damophila (*circa* 610 B. C.), wife of Damophilus the philosopher and related to Sappho, whose rival she was, wrote a poem on Diana and many love-songs ; Telesilla of Argos, whom the oracle advised to study the muses, and who by her song encouraged the Argive women at the siege of Pamphiliacum ; Cleobule, daughter of Cleobulus, prince of Lindos (*circa* 594 B. C.), who achieved considerable reputation for her riddles and enigmatic verses.

But the greatest of all were Sappho (end of seventh century B. C.), Erinna, and Corinna (*circa* 500 B. C.). Sappho, the most celebrated of the poetesses of antiquity, was born either at Mitylene or at Eresos in the island of Lesbos. About her little can be said with certainty. While her immorality has doubtless been exaggerated by hostile critics, her life must have been loose and passion-driven. The beautiful story of her leap from the Leucadian rock, when she failed to induce Phaon to return her love, is now shown to rest upon no good authority. She appears to have been the head and front of a *côterie* of poetesses at Mitylene. Of her poems, which were divided into nine books, but two odes, one of which is to Aphrodite, and a few short fragments, are preserved. The sapphic strophe, which Horace often employed, is named from her.

Erinna, friend of Sappho, a native of Telos (or, as some say, of Rhodes), died at the early age of nineteen, notwithstanding which her verses are said to have challenged comparison with those of Homer. Of her chief poem but four lines are extant, besides which she is represented by but a single epigram. Corinna, of whose works but a few fragments remain, a lyric poetess, native of Tanagra in Bœotia, was the instructor of Pindar and is said to have been victorious over him in a contest of song.

Coming down to the days of the Eastern Empire, we find the poetess Eudocia. Daughter of an Athenian sophist, this talented woman married the Emperor Theodosius II., and exercised a great influence at his court. Shortly before his death, however, she lost favor and was forced to retire to Jerusalem, where she lived a life of charity, dying in 460 A. D. She wrote a panegyric of the victories of Theodosius over the Persians, a poem on St. Cyprian, and some paraphrases of Scripture. A poem on the life of Christ has been doubtfully attributed to her also. In the present century the folk-songs of the shepherdesses and market-women of Greece and Calabria show that the old spirit is living yet, while, like other modern European nations, Greece has her share of literary women.

An Italian legend attributes to Carmenta or Nicostrata, an ancient

poetess of Latium, the introduction of religion, poetry, and agriculture. She seems to have been prophetess, bard, and culture-heroine. Cicero speaks of a *Flamen Carmentalis*, whose charge was the rites instituted by her, while Vergil, in the eighth book of the *Æneid*, tells how she was remembered by an altar and other honors. Popular etymology would have it that the Latins called verses *carmina* (as we now call some of them *charms*) from her name, but the appellation *Carmenta* is better said to have been given her on account of the oracular power with which she was credited.

Critics reckon that in the ancient world there were ten sibyls or inspired prophetesses of the gods — the Babylonian, Libyan, Delphian, Cimmerian, Eyrthrean, Samian, Cumæan, Trojan, Phrygian, and Tiburtine. Italy possessed the most renowned of these, that of Cumæ in Campania, who dwelt in a cave. She is described by Vergil in the *Æneid*, and the story of the sale of the Sibylline books of verses to Tarquin is well known. Three of them, only, came into the hands of the Romans, but these were said to be filled with oracular words and prophecies. Altogether very little is known of these wonderful women who spoke as mouthpieces of the divine powers. They had many names; the sibyl of Cumæ is best known. Italian poetesses of later ages were: Perilla, the daughter of Ovid, and Sulpitia, in the first century A. D., who has been termed "the Roman Sappho." In the Middle Ages and during the Renaissance Italy was celebrated for her literary women, many of whom were poets — and some of them poets of merit. The land of Dante is far famed for its *improvvisatori*, but there were *improvvisatrici* as well, for her daughters as well as her sons have been renowned for their ability to compose impromptu verses. The most gifted of these in recent years was Signora Mazza. Others were Maddalena Morelli Fernandez, the original of Madame de Stæel's "Corinne," Teresa Bandellini (d. 1837), Rosa Taddei, and Giovannina Milli. In the songs of sunny Italy — judged by this showing — woman has no mean share, to say nothing of the hundreds of humble ones whose names even are not recorded.

Schafarik, the great Slavic scholar, has said that "wherever there is a Slavonic woman there also is a song;" Morfill states that "in the old-fashioned days the ladies were lulled to sleep by their female serfs, who narrated to them these quaint legends;" and Pushkin, the chief of Russian poets, caught not a little of his inspiration from the tales told by his nurse. Of the songs in Verkovich's "National Songs of the Macedonian Bulgarians," the author tells us that "270 were written down from the recitation of a woman, named Dafina, at Seres, in Macedonia." Where women take so large a share in the

preservation of poetry, we might expect them to have something to do with its making.<sup>1</sup>

Among the Finns, who have given to the world, in the Kalevala, an epic worthy to rank with the Iliad, the Nibelungenlied, and the Chanson de Roland, woman is bard as well as wife and mother. Crawford, whose translation of the Kalevala is the first complete one we have in English, says: "The natural speech of this people is poetry. The young men and maidens, the old men and matrons, in their interchange of ideas unwittingly fall into verse."<sup>2</sup>

Bücher<sup>3</sup> devotes a special section of his study of "Work and Rhythm" to "The Work and Poetry of Women." He points out that there early fell to the lot of women such laborious and monotonous toil as the grinding of cereals, baking bread, preparation of meats and drinks, pottery, spinning, etc., the result of which, in view of the relationship of work and rhythm, was to make women "song-creative" to a larger extent than men, and earlier, perhaps, in time. All over the world primitive women sing at their work, and in the early stages of human culture the singer is composer and poet as well. Out of the work-song grows later the deed-song. The examples of Miriam and Deborah are not isolated. Large as is primitive woman's share in the songs of victory and heroism, it is even larger in songs of death, lamentations over the departed and eulogies of those who have left this world.

The *nænia* of the old Romans and the death-laments of the modern Corsicans are alike woman's work. Her share in the poetry of festal occasions among the Balkan peoples to-day is large, and it is from women that the collectors of folk-poetry obtain the most of their records. Verkovich, as noted, obtained from a single old woman 270 out of the 335 numbers of his collection of Bulgarian folk-songs, and the brothers Miladinov obtained 150 songs from one young girl. The female character of a very large portion of the folk-poetry of the Finns, Esths Letts, Lithuanians, South Slavs, etc., is noteworthy. According to Bücher, of the 1202 numbers in the collections of Esthonian, Lettic, and Lithuanian songs by Neus, Ulmann, and Nesselmann, 678, or more than one half, are woman's songs.

To the ancient Celtic races bards who were women and prophetesses were not unknown. In Ireland, as in Israel, they were "judges and expounders of the law" not infrequently, and St. Brigit, abbess of Kildare in the time of St. Patrick, had her heathen predecessors, druidesses, and "learned women."<sup>4</sup> In France, among her *Trouvères*

<sup>1</sup> Morfill, *Slavonic Literature* (London, 1883), pp. 68, 69, 127.

<sup>2</sup> *The Kalevala* (New York, 1888), vol. i. p. xxvi.

<sup>3</sup> *Arbeit und Rhythmus* (Leipzig 1899).

<sup>4</sup> Bryant, *Celtic Ireland* (London, 1889), p. 86.



and Troubadours, descendants of these women bards, by lineage of song if not of birth, are found, and she owes, perhaps, not a little of the literary culture of many of her women of the present day to the same source. Among the earlier of these were Laura of Avignon and her aunt, of whom a critic says that they were renowned "par leur habilité à romancer en toute sorte de rythme Provençale;" Clara d'Anduse, Queen Eleanor of Guienne, the Countess of Champagne, and the Countess of Flanders. We have also Marie de France and the Comtesse de Die. Love-songs and choral songs innumerable the ancient peasantry of Gaul had as their descendants have to-day. Indeed, the Council of Châlons, in 650 A. D., endeavored to suppress them, as that of Agdi more than a century before had tried to do with those of the men. The good Bishop of Arles called the songs of the men and women, sung together in the fields, "diabolical," yet they were such as probably our British ancestors sang with glee in Cæsar's time.<sup>1</sup>

To Wyrd (the Urdr of Scandinavian mythology) our Anglo-Saxon forefathers gave the attribute of vaticination, and the mothers of the Teutonic race, who preserved for us the charming wealth of tales revealed by the brothers Grimm and Hans Christian Andersen, must have had some poets amongst them. Like the Celts they inherited from their Aryan ancestors choral-dance, love-song, and ballad. But records of them are few and far between. Scherer<sup>2</sup> tells us that the maiden greeted her lover in words like these: "I wish thee as much joy as there is foliage in spring; I wish thee as much love as the birds find delight and food; I wish thee as much honor as the earth bears grass and flowers." The full share of woman in the development of the poetic literature of England and Germany may never be known, but in the love-songs and riddles of the earliest ages her invention bore its due part among a people whose laws even were alliterative and poetical. Of early German poetesses two are especially noteworthy: Roswitha, the nun of Gandersheim (*circa* 965) is accounted the first German woman to write verse and the first dramatist since the Roman epoch. Her compositions were in Latin. The first woman to write German verse was the nun Ava (died in Austria, 1127 A. D.), who wrote three religious poems. Worthy descendants were Elizabeth Cruciger, a writer of stirring Lutheran hymns in the later days of the Reformation, and Anna Louisa Karschin, a poetess of the eighteenth century, styled by some of her admiring contemporaries the "Prussian Sappho."

Of the women poets of England and of modern Europe and Amer-

<sup>1</sup> Tiersot, *Histoire de la Chanson populaire en France* (Paris, 1889), p. 41.

<sup>2</sup> *Hist. Germ. Lit.* vol. i. p. 12.



ica, it is not intended to speak in this essay, devoted almost entirely to the consideration of primitive and ancient peoples. Suffice it to say that the old bards of centuries ago have in some of them noble and worthy peers.

*Alexander F. Chamberlain.*

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## A PIMA CONSTITUTION.

THE Piman stock occupies the southwestern part of Arizona and adjoining portions of Sonora. The Pima tribe lives upon two reservations in the Gila and Salt River valleys. They are famous for their skill in basket-making, and produce a fair grade of pottery, but they depend principally upon agriculture for a livelihood. In recent years those living about the agency on the Gila have been deprived of water for irrigating their farms by the white settlers who have taken out ditches from the river above them. The stream which formerly furnished far more water than they could use is now a white stretch of blistering sand the greater part of the year. This has resulted in the impoverishment of the Indians; a few have died of starvation, and many others, owing to lessened powers of resistance, have succumbed to disease.

In addition to the discontent arising from the hard conditions of existence, the Santan community had become displeased with the miserly character of its old chief. Several of the younger men who had been away at Eastern schools had begun to wield an influence. Finally, a more extensive system of canals than had heretofore been used was completed in the autumn, so that in October, 1901, the time seemed ripe for the election of a new chief and the adoption of rules that would insure the maximum benefits from the inadequate water supply. Accordingly, an attempt was made by some of the English-speaking young Pimas to formulate a constitution which was to be submitted to the agent and their elders for approval. The first suggestion of such an instrument came from Solon Jones, the Pima interpreter at Sacaton. Earl A. Whitman, disciplinarian at the boarding-school, undertook the task of writing it. The subjoined constitution was "modelled after that of the United States." It was submitted to the inspection of one of the employees of the school at the last moment before the meeting called for its adoption, and condensed to about one half its original length; but the arrangement of sections or the language was not improved.

## CONSTITUTION.

We the Indians of the Santan Reservation, in order to promote the general welfare of our Indians do ordain and establish this Constitution and By-laws for the Government of the Santan Reservation:

1. The executive power of the Reservation shall be vested in a Chief who shall be elected by the people; such election shall be subject to approval by the U. S. Indian Agent at Sacaton, Arizona.

He shall serve four years, unless he for misbehavior be impeached by the Council and removed from office, the same to be approved by the U. S. Indian Agent.

2. The legislative power of the said Reservation shall be vested in the Chief and the Council, the latter to consist of eight Councilmen, two Assistant Chiefs, and the Head Chief.

The said Officers shall be of good repute and have the qualification of voters. One fourth of the said Council shall be elected every year by the people

HEAD CHIEF.

1. The Head Chief shall have power to enforce the Constitution and By-laws.

2. All requests for improvement on the said Reservation shall be served by the Undermen, who shall submit the same in writing to the Chief.

3. He shall have power to call the Council together any time and put all questions before them for discussion and decision.

4. He shall see that the following rules are enforced.

ASSISTANT CHIEFS.

1. The said Assistant Chiefs shall be elected by the people of the Santan Reservation for the term of two years.

2. It shall be the duty of the Assistant Chiefs to receive all orders from the Head Chief and communicate the same to their respective people.

3. They are to receive and issue the annual ration from the U. S. Indian Agent. After receiving the articles they shall appoint one or more helpers who shall go from house to house and investigate the needs of the people.

4. They shall see to it that the Minute Men attend to their duties.

DUTIES OF MINUTE MEN.

1. It shall be the duty of the Minute Men to superintend and direct the Canal or Dam work of those who have farms on the said Reservation.

2. They shall report to the President of the Canal all absentees from work.

COUNCIL.

1. It shall be the duty of the Council of the Santan Reservation to discuss and decide all general questions relating to the Reservation.

2. They shall try all cases or suits referred to them from the Head Chief.

## PRESIDENT OF THE CANAL.

1. The President of the Canal of the Santan Reservation shall be elected by the people of the said Reservation for the term of four years.
2. It shall be his duty to have the entire control of the Canal, the same to include Dam water distribution and all general contracts thereof.
3. It shall be his duty to see that his Undermen distribute the water fairly and in proportion to the needs of those cultivating the lands. In cases where the land is uncultivated the same shall not be irrigated.

## THE WATER DIRECTORS.

1. The Directors shall be appointed by the Chiefs of the different villages of the Santan Reservation.

## ROAD MASTER OR OVERSEER.

1. The Road Master or Overseer shall be appointed by the Head Chief. This Overseer shall report to the Chief and Council; the same shall act upon and decide all matters pertaining to the same. This Officer shall superintend all contracts thereof.
2. It shall be the duty of the Road Master or Overseer to cause all the public roads within the Reservation to be kept in good repair and clear of all obstructions including the two public roads leading to and from the Agency.
3. Every male resident on or off the Santan Reservation who is subject to the use of the road shall perform either in person or by substitute two days' labor on the roads, which labor shall be performed at any time during the year subject to the orders of the Road Master. In default of performing such labor he shall pay to the Road Master the sum of one dollar, the same to be expended upon the road.
4. Any person or persons constructing a ditch across the public road shall see that the crossing is kept in good condition, and the same shall be inspected by the Road Master or Overseer. If it is improperly constructed, the Road Master shall notify him or them of the same, and upon neglect or refusal to comply with the requirements at the expiration of ten (10) days, the same shall be reported to the Chief and Council who shall impose a fine of not less than \$3.00 and not any more than \$5.00, the same to be applied to the public funds.
5. If the Road Master or Overseer shall neglect or wilfully refuse to fulfil the duties of his office, he shall be subject to a fine of not less than \$4.00 or more than \$6.00, the same to be applied to the pub-

lic funds. Upon the second offence he shall be removed from office and the Chief may appoint a man to fill the vacancy of the unexpired term.

6. Any person or persons who shall have been prevented by sickness from performing his duty shall notify the Road Master, certifying to his disability to perform the required labor and shall not be liable as a delinquent.

#### LIVE STOCK AND OWNERS.

1. Live stock running at large shall not be allowed to trespass.

2. Any animal found trespassing may be taken up by the owner of the field to the nearest corral and shut up. He shall then notify the owner to keep the same away. In case damage is done to the field, the owners of the stock shall be fined in a sum not to exceed \$1.00 nor less than 50 cents per head.

3. In case of excessive damage, the owner of the field shall notify the head Councilman of the said damage and the Councilman shall then appoint two disinterested men who shall investigate and appraise the value of the same, the same to be reported and acted upon by the Council who shall then require the said amount paid by the trespasser.

#### THE FIELD AND OWNERS.

1. The field must be inclosed by substantial fences and have gates for their roadways, the same to be kept closed.

2. Any person or persons travelling through said fields must close the gates.

3. Any person or persons using their stubble fields for pasturage must keep their fences in repair, but if the said fences are not in repair it will be considered the same as public domain and no damages can be collected for trespassing.

4. Any person or persons tearing down fences to enter or pass through the inclosure of another's property without consent of said owner shall be guilty of misdemeanor and shall be fined 50 cents for the first offence and \$1.00 for the second.

#### LABOR ON DITCH OR DAM.

1. It shall be the duty of the Minute Man to notify all land owners on the Santan Reservation the day previous to the beginning of work on the Ditch or Dam.

2. Any person or persons failing to appear either in person or by a substitute, the Council shall impose a fine of \$1.00 upon said individual.

3. Any person has a right if he so desires to have a substitute in his place. No individual subject to these rules and regulations has any right to leave their work without the consent of the Council.



## VIOLATING CONSTITUTION.

1. Any person or persons who shall in any way prevent the free enactment of these rules and regulations shall be fined the sum of \$1.00 each, the leader \$2.50 for the first offence and \$5.00 for the second offence.

2. Any person or persons found guilty and refusing to pay the required fine imposed upon them by the Council shall be remanded to the U. S. Indian Agent for trial.

## CONSTITUTION.

1. The Head Chief shall be empowered to enforce this Constitution and By-laws, and he in turn shall be subject to the Council.

2. It shall be the duty of the Head Chief to take all cases unable to be settled by the Council before the U. S. Indian Agent at Sacaton, Arizona.

3. He shall try all cases with the exception of liquor and murder, said cases to be tried by the U. S. Court.

4. Every bill shall before it becomes a law be presented to the U. S. Indian Agent, who, if approving it, shall attach thereto his signature. If the same does not meet with his approval he shall return it to the Chief stating objections to same.

We the members of said committee respectfully submit this Constitution and By-laws for the careful consideration of the U. S. Indian Agent at Sacaton and trust the same will meet with his approval.

Committee on Constitution and By-laws.

[EARL A. WHITMAN, Carlisle, Pa.]

[ANTOINE B. JUAN, Albuquerque, N. M.]

[EDWARD JACKSON, Tucson.]

[JOHN K. OWENS, Santa Fé, N. M.]

[KISTO JACKSON, Hampton, Va.]

OLIVER WILLINGTON (assisted but did not sign.)

This document was submitted to the agent, who expressed his approval; then a meeting of the Pimas interested was called. They gathered to the number of nearly fifty and adopted the constitution with scarcely a dissenting voice. According to its provisions John Lewis was elected chief, and to one unacquainted with the Indian mind the subject would have seemed to have been settled amicably. But jealousy among the ex-Carlislians sent one sore head to the agent with complaints; the ex-chief had a great many cattle and horses running at large, so that he would be subject to fines, and ostensibly

for the sake of his people he objected to the penalties imposed for trespass. Two or three followers of the old chief added their protest, so that the agent reconsidered his decision and vetoed the whole proposition.

Then the newly elected chief resigned, saying that he wished to have the constitution adopted but would not hold the position of chief if he was not the unanimous choice of the people. The constitutional party continues to hold meetings, but the pride of the writer of the document prevents him, also, from attending them. The opposition maintains a lobby at the agency, and the end is not yet.

Turning to the subject-matter of the constitution itself, we observe that the arrangement is not good, the phraseology is bad, in places condensation would improve, and in others there are omissions. The tenure of the Head Chief corresponds both with the agent's term of office and the magic number — four — of the Pimas.

Article 2 provides for the election each year of one fourth of a body of eleven persons, and it is not clear that eight of them serve for one year only.

The first article under the heading of Head Chief calls attention to the fact that there is no distinction made between constitution and by-laws.

The next article introduces a new term, "Undermen," which is not defined and not needed; it is not a translation from the Pima.

No provision is made for regular meetings of the council; this is probably due to the customs of the Pimas, which do not include regularly recurring festivals and other gatherings.

Mention is not made of the manner of electing nor of the tenure of office of the "Minute Men." This, also, is an English term.

The manner of election of the Canal President is not indicated.

Provision is not made for the election of the "Chiefs of the different villages," nor is it evident that the "Water Directors" appointed by them are needed.

Road improvement upon this reservation dates back but a year or two, so that it is not surprising that the article devoted to the duties of the road master is sufficiently ambiguous to cause endless litigation were it adopted by a Caucasian community. "Every male resident on or off the Santan Reservation" includes such a large body of citizens that I fear the road master will have difficulty in enforcing the regulation.

The articles imposing penalties call attention to the fact that no provision is made for a treasurer; such an officer would have been superfluous heretofore in the Pima body politic.

The closing articles relating to the duties of the chief should have been included in the second section.

All is crude and incomplete, and yet the effort of these young men is worthy of our respect ; for at the time of their birth their people had not a single house more pretentious than the willow ki, shaped like a beehive and scarcely high enough to enable its occupants to stand upright. They have grown up with almost purely aboriginal surroundings, their homes separated by several miles of absolutely uninhabitable desert from the nearest white habitations.

*Frank Russell.*

CAMBRIDGE, MASS.

NOTE. This paper is a contribution to the not very extensive literature of White-Indian contact, and so deserves to be placed upon record here. The author, during his latter years an active member of the American Folk-Lore Society, and its president in 1901, died at Sacaton, Arizona, Nov. 15, 1903, in the prime of life. — *Editor.*

## THE ALGONQUIN MANABOZHO AND HIAWATHA.

WE find in the "Travels and Adventures" of the old fur trader, Alexander Henry, an important reference to the national hero, or demi-god, Manabozho. In the year 1760 Henry joined the expedition under General Amherst and remained with it until Montreal was surrendered by the French. He then laid in a stock of goods, purchased mostly at Albany, returned to Montreal, and set out for the western Indian country.

The intrepid trader's adventures are related in his book printed and published by I. Riley, New York, in 1809.

He made his way to Michilimackinac in time to be a witness of the taking of that fort, then a Canadian outpost, by the Chippewas and Sacs on the 3d June, 1763, and from his story Mr. Parkman gathers the most of his narrative of that famous game of Bag-gat-iway, or Lacrosse, and of the massacre of the Canadian garrison of which it was the prelude.

Henry, having escaped, went up the lakes to Sault de Sainte Marie and thence passing easterly stopped at Michipocoton Bay on the north shore of Lake Superior, fifty leagues from the "Soo." Here he found several small islands, "under one of which, according to Indian tradition," he states, "is buried Nanibojou, a person of the most sacred memory." Nanibojou is, he remarks, also called Manibojou, Michabou, Messou, Shectac, and a variety of other names, but of all which the interpretation generally given appears to be, The Great Hare. "The traditions related are as varied as his name." "He was represented to me as the founder and indeed creator of the Indian nations of America." "He lived originally toward the going down of the Sun, where being warned in a dream that the inhabitants would be drowned by a general flood, produced by heavy rains, he built a raft on which he afterwards preserved his own family and all the animal world without exception." For many moons the raft drifted without finding land. The animals, who had been given the use of speech, like the crew of Columbus, murmured against him. At length he produced a new earth, placed his family and the animals upon it, and created a new race of men.

The use of speech was afterwards taken from the animals because of their entering into a conspiracy against the human race. Henry states that he had heard many other stories concerning Nanibojou and found that sacrifices were offered on the island, which is called his grave, by all who pass it. He landed and found on the rocks a quantity of tobacco rotting in the rain, together with kettles, broken guns, and other articles. "His spirit is," he says, "supposed to

make this his constant residence ; and here to preside over the lake, and over the Indians in their navigation and fishing.”<sup>1</sup>

Mr. Henry R. Schoolcraft's volumes of “*Algic Researches*” were published in 1839, Mr. Longfellow's “*Hiawatha*” in 1855, and Schoolcraft's book, “*The Myth of Hiawatha*,” in 1856. Referring to the above legend in the introduction to the last work, the author states : “The myth is noticed by the earliest explorers of this continent, under the various names of Inigorio, Yoskiha, Taren-Yowagon, Athentsic, Manabozho, and Micabo.”

Manabozho is the great Indian conscience, and appears as the embodiment of all manly virtues and graces, the instructor and savior of his race. Like Hercules, he performed miracles of daring. He was the messenger of the Great Spirit. His grandmother was daughter of the moon and his father was the West Wind.

Mr. Schoolcraft first heard of him from Chippewas of Lake Superior in 1822. In 1837 Mr. Schoolcraft was Indian agent for the United States government at Mackinac and had become connected with the Chippewas through his wife, who was daughter of the fair Oshah-gush-ko-da-na-qua, daughter of the renowned chief and bard Waub-Ojeeg. Here he was visited by the talented authoress Mrs. Jameson, wife of Vice-chancellor Jameson of Toronto. She then passed up the lakes, as had Henry, to Sault de Sainte Marie, where Mrs. Schoolcraft's sister was living as the wife of a missionary—the late Rev. Archdeacon McMurray, rector of Niagara. With the McMurrays she sailed in an open boat, worked by four voyageurs, through the beautiful North Channel to the island of Manitoulin, in time to meet a great gathering of the Indian tribes. Three thousand seven hundred had come in canoes. It was an important, and is even yet regarded as an historical, event. The tribes represented had gathered in from all the surrounding region and as far south as Mackinac. They were Algonquins, mainly Chippewas, Ottawas, Potawatomies, Winnebagoes, and Menomonies. The meeting was to be presided over by Sir F. B. Head, governor of Canada, but news of the death of King William IV. reached him on his way, so he returned to Toronto and the chief superintendent and agent, Messrs. Jarvis and Anderson, presided and distributed the presents. Of the great chiefs present we will mention only two as having to do with the special subject of this paper, the Christian Chippewa of St. Mary's River, Shin-gua-cosé (the Small Pine) and Interpreter As-si-ki-nack (the Blackbird), an Ottawa. A rich flag presented by the crown on which were embroidered the lion and the beaver was, with the approval of the Indians, assigned to the custody of the Ottawas

<sup>1</sup> Part ii. cap. iv., edition of G. N. Morang & Co., Toronto, Dr. J. Bain, editor, p. 263; *The Georgian Bay*, Hamilton, Toronto, cap. v.



of Manitoulin Island. Assikinack was the most famous Ottawa orator of his day. He had when a boy been at the taking of Michilimackinac. He distinguished himself in the war of 1812 when still a heathen, but became a devout Christian and total abstainer and was till his death in 1866 the leading man of his tribe.

Mr. Paul Kane, the eminent artist, was at a similar gathering at Manitowaning in the summer of 1845, and then found the old interpreter "exercising great influence over his tribe."<sup>1</sup>

Five years before this, Francis, son of Interpreter Assikinack, had been selected for his intelligence by the superintendent and placed in school at Toronto. Here he developed his powers as a linguist and took high place in his classes in Upper Canada College, was afterwards appointed interpreter to the Indian Department, which he served until his untimely death. During this period and styling himself "a warrior of the Odahwabs," he read four able and critical papers before the Canadian Institute at Toronto, which were produced in the "Proceedings" of 1858 and 1860, under the direction of the editor, the late lamented Sir Daniel Wilson.

Young Francis explained that he had learned of the legends related by him from his father and other old men of the Ottawa nation. Among the myths related by him was one of the transformation of men from mere brute animals walking on four feet, until, from constant fighting and exercise, they learned to stand erect and walk upon their feet. The flood, with Nanahboozho for Noah, is a longer story. This demi-god made of a piece of mud a large island which he placed in the agitated waters, where it continued to increase until it formed the earth as it is now. He continued to reside with men for some time after the flood, instructing them in the use of many things necessary for their well-being. "He then told them he was going away from them, that he would fix his permanent residence in the north, and that he would never cease to take deep interest in their welfare. As a proof of his regard for mankind, he assured them that he would from time to time raise large fires, the reflection of which should be visible to them. Hence the northern lights are regarded by the Indians as the reflection of the great fire kindled occasionally for the purpose of reminding them of the assurance made to them by their benefactor."

A myth heard by him in childhood was, he thought, possibly a tradition, or Indian account, of the rescue of the Israelites and the drowning of the Egyptians by the waters of the Red Sea. It is usually told, he said, as follows: "Several brothers, or a body of men of the tribe, were being pursued and hard pressed by fierce enemies,

<sup>1</sup> Kane's *Wanderings of an Artist*, p. 10. See, also, Mrs. Jameson's book, *Summer Rambles in Canada*.

and being driven to the ends of the earth. When it was impossible for them to retreat any farther, one of them suddenly turned round and struck the earth with his stick, which immediately opening, all their pursuers were swallowed up in the yawning abyss; the earth closed again, and thus saved his companions from death."

The first myth so related will at once be recognized as that of the "Algic Manabozho," otherwise "Taounyawatha of the Iroquois," or "Hiawatha" of Mr. Longfellow's poem.<sup>1</sup> Assikinack did not, in his essays, refer to that poem, although it had been published for some time. The writer is given to understand that he did not regard it as an entirely accurate representation of the life and characteristics of his people, and he felt some jealousy or pique, because of the author calling his hero by the Iroquois appellation, instead of the Algonquin Manabozho. The Iroquois were the ancient enemies of his nation, and but interlopers into the North Shore regions, where his ancestors had long lived and ruled. As this interesting youth contributed something to the folk-lore of Canada, it may not be out of place to add a few lines as to his fate. In an earlier age he would, no doubt, have been a noted leader of his people. I regret to have to record that he fell victim to a decline, returned to his native island in 1863, and soon lay in the Jesuit graveyard at Wikwemikong. During the month of August, 1892, the writer with a pleasant party passed a fortnight in traversing the Georgian Bay, visiting Manitoulin Island and other places where the Ottawas, Chippewas, and Pottawatomes live, happy and prosperous under wardship of the Dominion. The memory of the Assikinacks is there still held green. It was pleasant to see the men comfortably dressed as any white folk, working on their reserves or guiding their mackinacs to the fishing grounds; or with boat full of squaws, papooses, and pet dogs, going to the islands where whortleberries abounded, and returning with fish and berries to barter at the village shops.

The division of tribes by "ododams" or "totems" is remembered but not strictly enforced. They form a distinct and increasing race with little intermingling of white blood. There are, however, in the region many half-breeds, mostly of French extraction, descendants of the fur-traders of old days. In no place do folk-lore and tales of romance more abound than among these dwellers amid the isles of the Georgian Bay. Old customs are kept up, such as placing gifts on the graves of even Christian Indians. A great concourse meets each autumn at a concerted spot to shoot "Matci Manito," the Evil Spirit, and an occasional war dance is celebrated, but no scalping follows.

<sup>1</sup> Parkman's *Conspiracy of Pontiac*, cap. i. 12, and Schoolcraft's *Myth of Hiawatha*, pp. 48, 113.

The island of Manabozho is still held in reverence. Mr. Longfellow lays the scene of his poem on the south shore of Lake Superior, and the north or Canadian shore is not mentioned.

But the life and customs described are those of the people who formed the great gatherings at Manitowaning referred to. In their wigwams, and by their camp-fires, the tales collected by Schoolcraft have been for hundreds of years related and passed down from generation to generation in various versions. The poet admits that he was fully conversant with Mr. Schoolcraft's works. There is indeed a rumor which came to me through an intelligent half-breed of the North Shore, that Mr. Longfellow met old Shing-quá-cosé and others of the North Shore bards and chiefs, smoked with them many fragrant and friendly pipes, and gathered some of the traditions embodied in the song of Hiawatha :

From the forest and the prairie  
From the great lakes of the North-land  
From the land of the Ojibways  
From the land of the Dacotahs,

and may we add : —

From the isle of Manabozho.

Mr. Longfellow claimed "Hiawatha" as American, much in the like large patriotic spirit in which the late poet laureate made the "foremost captain of our time" "England's greatest son," not deeming it necessary to remember that Wellington first opened his eyes at Dongan Castle in the Emerald Isle.<sup>1</sup> Nevertheless that island can certainly claim to contain the birthplace of the Conqueror of Napoleon ; and Canada to have on the little rocky isle, on her romantic North Shore, the grave of the Algie Manabozho.

*James Cleland Hamilton.*

TORONTO.

<sup>1</sup> *Ode on the Death of Wellington.*

SOURCES OF SHAKESPEARE'S TEMPEST.<sup>1</sup>

AMONG Shakespearian plays the *Tempest* is exceptional, in that no composition has been discovered which could have supplied the poet with the outline of his drama. This deficiency has given birth to a variety of conjectures, set forth with admirable discretion in the *Variorum* edition of Horace Howard Furness. Concerning immediate origins I have nothing to add; but the ultimate source of the story may receive further elucidation.

Among personages of the action, several were evidently modelled after types of the period. In the Boatswain we have an English sea-dog, surrounded by such an atmosphere of salt as to occasion the conjecture that the poet was accustomed to the ocean. For Trinculo and Stephano we need look no further than to Elizabethan vagabonds. To Shakespeare, as to other playwrights, the "still vex'd Bermoothes," whence Ariel brought midnight dew for Prospero's witchery, were islands inhabited by devils. In Pigafetta's account of Magellan's voyage, translated by Eden, the author had read that a certain Setebos or Setebas was the chief demon of Patagonians. These are interwoven threads, which have little to do with the warp and woof of the fabric.

Nor is the scenery more definite. It can only be said that the isle of Prospero should have been situated not far from the track of vessels sailing from Tunis to Naples. Hunter has argued for Lampedusa as having a repute for nocturnal apparitions, and as containing caverns. With too acute a pen, this commentator observes that the island produces pine-trees, and that it was a pine in which Sycorax imprisoned Ariel. Also, Miranda predicts that the logs piled by Ferdinand will weep for having wearied him; this suggests pitch-pine. Such microscopy is irrelevant in the case of a dramatist who provided Bohemia with a seaport. The name of Caliban has been explained as a form of Cannibal, corrupted from Carib; but there is nothing corresponding in the character of the tortoise-like monster.

Abandoning minor traits as furnishing no clue to the inquiry, I may confine myself to the outline of the history. This recites that a prince, who has been driven from his possessions by a rival, remains in a desert, where he dwells with his one daughter, devotes himself to magic arts, and takes in his employ familiar spirits. By the aid of such helpers he makes himself master of his enemy's son, who chances to approach his solitary retreat; this youth is brought

<sup>1</sup> The substance of this article was given in the form of a paper read before the Shakespeare Club of Cambridge, Mass.



into contact with the exile's daughter, and a love affair follows, with happy result ; the banished prince is restored to his dominions. It happens that the same words may be used to summarize a contemporary German drama, the "Fair Sidea" (*Die Schöne Sidea*) of Jacob Ayrer ; the question is, what relation exists between the two works?

The first point to be decided is the relative date of the pieces. Ayrer died at Nuremberg in 1605. The *Tempest* must have been later than 1603, inasmuch as Shakespeare, in making Gonzalo describe an ideal commonwealth, has utilized a passage of Florio's Montaigne, published in that year. The dramatic literature of the period exhibits a gradual surrender of rhyme when intermingled with blank verse ; such seems to have been Shakespeare's own tendency ; judged by this test, critics have been inclined to assign 1610 or 1611 as the date of the play.

In theatrical matters, England was far in advance of Germany, where the drama remained in a very crude condition. From previous centuries between the two countries had existed an intellectual exchange. In 1585 the Earl of Leicester, sent by Elizabeth to the Netherlands, had taken with him a player named Will, who was at one time supposed to have been possibly Shakespeare himself. During Shakespeare's career, English actors continued to perform in Germany, where they gave their pieces both in English and German. It might therefore be guessed that the report of returning Englishmen had given the English writer some idea of Ayrer's comedy ; so thought A. Cohn, who has excellently discussed the position of English actors in Germany. On the other hand, Furness is unable to see any connection between the dramas.

While the themes of *Fair Sidea* and the *Tempest* are so similar as to be expressible in the same words, the details of the action vary. In the German the scene is laid in the forest, in the English on an island. Ayrer brings only the prince into the hands of the enchanter, Shakespeare also the father with his retinue. In the story of the latter, Prospero is consentient to the amour ; in the latter, Sidea, placed by her father in charge of the captive, elopes and is pursued. The comic interludes are totally divergent, while Ayrer continues the main narrative beyond the point at which Shakespeare leaves it. These divergencies exclude the supposition that the English poet borrowed from Ayrer, an opinion further contradicted by circumstances hereafter to be noted.

In order that the nature of the connection may be perceived, I will give the scenes of Ayrer's play in which correspondence exists, numbering these successively (without regard to intervening matter). The version is one made by myself, before I had seen the rhymed translation of Cohn.



The action takes place in the ancient heathen time.<sup>1</sup> Ludolf, prince of Littau (Lithuania), has made war on Leudegast, lord of Wiltau (the Wild Vale; a mythical land). Ludolf is defeated, made prisoner, and banished; together with his daughter, the Fair Sidea, he wanders to a forest, where he lives in the hut of a woodcutter. In this strait he has recourse to magical arts, and forms a compact with a devil named Runcival.

## I.

*A wilderness. Enter LUDOLF, bearing the silver wand of a magician, and accompanied by SIDEA, his daughter.*

*Lud.* What measureless mishap and scorn  
Hath fallen on my life forlorn!  
I rove bereft of kingly crown,  
Control and riches, weal, renown;  
Yet though of realm despoiled the while,  
I'll strive, by artifice and guile,  
Upon my foe revenge to wreak.

*Sid.* Father, for many a cruel week,  
Have I been victim of annoy,  
Unsolaced by an hour of joy;  
'T were nature, if for sorrow's sake,  
Mine heart in thousand pieces break.  
I was the daughter of a king;  
I am a banished outcast thing.  
My plate was piled with dainties sweet;  
Now bitter herbs make all my meat.  
By throng of suitors was I wooed,  
Who here expire in solitude,  
Unsure what may the sequel be.

*Lud.* Ah, hold thy tongue! Jove punish thee!  
Have patience; in the circle here  
I'll cause my spirit to appear,  
And prophesy what life and fate  
Till death, us wanderers await,

*[He draws with his wand a circle in which he inscribes magic characters.]*

*Sid.* Dost thou intend the sprite to call,  
Let me seek safety, first of all,  
For he doth cause me dire alarm.

*Lud.* He shall not do thee any harm.

*[LUDOLF taps with his wand the earth inside the circle. Appears RUNCIVAL, a devil, who spits fire, and furiously revolves within the ring.]*

*Runc.* Ludolf, thou art a man unblest,  
Who wilt not suffer me to rest,

<sup>1</sup> As apparently does that of the Tempest.

But when thou thinkest any thought,  
Wilt have me at thy pleasure brought.  
Indeed, I've other things to do  
Than all thy fancies to pursue ;  
Reply, what is thy bidding now ?

*Lud.* Either absolve me from my vow,  
Or render knowledge I desire.

*Runc.* Do not detain me, but inquire ;  
What is it thou hast mind to know ?

*Lud.* How can I venge me on my foe ?

*Runc.* Whene'er (and it shall happen soon)  
Thou prisoner make thy foeman's son,  
Use him for servant, and again  
After a while of slavish pain  
The youth escape, and homeward turn,  
Thy happy fortune shall return.  
'Tis all that I have power to say.

*Lud.* If thou perceive, on any day,  
A sound of horns within the wild,  
Inform me. [Exit RUNCIVAL. To SIDEA.]

Be thou certain, child,  
Soon as I make the princely youth  
My servant, by his plague and ruth  
To uttermost will I requite  
His father's enmity and spite.  
To peasant lodge let us repair,  
Since we may have no better fare.

## II.

*A forest.* LUDOLF. SIDEA.

*Lud.* My sprite assureth me, that here  
The prince will presently appear,  
Who hunteth in this wilderness.  
I'll capture him, and so oppress,  
That few have suffered in like sort.

*Sid.* Indeed, it were a merry sport.  
This single bird in snare to get,  
We have the flock within our net.  
A heavy ransom must he pay  
If he would bear his life away.

*Enter ENGELBRECHT, attended by a Servant and shouting.*

*Eng.* So far we've wandered from the track,  
That sound or call, there cometh back  
No answer. Ha ! Who goeth there ?  
They hasten hither ! have a care !

ENGELBRECHT and Servant lay hands on their swords. Enter LUDOLF, holding in the right hand a sword, and in the left a magic wand, accompanied by SIDEA.

*Lud.* Surrender, prince.

*Eng.* 'Tis thy mistake;

No booty hast thou here to take. [To Servant.

Fellow, do bidding of thy lord;

Stab him.

*Serv.* I cannot draw my sword;

It is enchanted, thinketh me.

*Eng.* 'Tis naught but simple witchery.

Spell-bound am I, I cannot stir.

I needs must be thy prisoner,

And for the nonce thy pleasure do.

*Lud.* The promise make with temper true. [To Servant.

Begone, or else with main and might

I'll crush thee, upon crow and kite

Bestow thy flesh, and that apace.

*Serv.* Ay me! 't was an unhappy chase.

Farewell, I go with sighing heart. [Exit Servant.

*Lud.* Because thy sire, with lawless hand

Hath sent me forth from house and land

To tarry in this naked wild,

Thou from thine own shalt be exiled,

Must for my daughter carry wood,

And every hest of hers make good.

Unwillingness will she repay

By blows, and if she come and say

Thou 'rt idle, I will beat thee too.

[Strikes the Prince with his wand, as also does  
SIDEA.]

[Exeunt.

### III.

*A forest.* Enter ENGELBRECHT poorly clad, bearing an axe, and carrying logs. SIDEA threatens him with her wand.

*Sid.* Now split the wood; come, no repose,

Or thou shalt be constrained with blows.

I see, a lazy hound thou art.

[ENGELBRECHT falls at her feet, and lifts both hands  
in supplication.

*Eng.* O me unhappy to the heart!

I have no strength to labor more,

Am tired and aching, o'er and o'er.

Better to perish of despair,

Than such a heavy burden bear.

Kill me, and my distress relieve!

*Sid.* Although his sire doth sharply grieve  
And vex my father, and we both  
Have reason to be cross and wroth,  
Yet now I mind me of the thing,  
He too is offspring of a king,  
And never did our peace assault.  
He pineth for his father's fault.  
So very handsome is his face,  
I can't refuse to grant him grace.  
Beside, what fun and frolic cheer  
Is it to live in desert here,  
And be a hermit all one's life?  
If he would take me for his wife,  
I 'd help him in extremity.  
I 'll go and tell him presently.  
My Engelbrecht, what wouldst thou do,  
If I, to recompense thy true  
And loyal service, should make free,  
And for a husband welcome thee?

*Eng.* No more! I perish of surprise!  
'Tis past the power of deities!  
If so it prove, of all the rest,  
This single day were blithe and blest.  
To be your love myself I 'd give,  
Would serve you long as I may live,  
And make you be a crownèd queen.

*Sid.* The words if thou dost truly mean,  
With claspèd hands the vow confirm.

*Eng.* I promise it with purpose firm. [*They clasp hands.*]

*Sid.* Art thou mine?

*Eng.* Yes.

*Sid.* Then I am thine.

May gods above our friends remain!  
Naught else but death divide us twain!  
With confidence rely on me;  
Where'er thou wilt, I 'll follow thee.

[*While the lovers are embracing, appears RUNCIVAL.*]

*Run.* Sidea, the scheme thou dost propose  
I 'll shortly to thy sire disclose,  
For 't is improper, with his foe  
From forth this wilderness to go.

[*SIDEA strikes with her wand the Spirit on the mouth; exit RUNCIVAL, making signs that he is unable to speak.*]

*Sid.* A wise precaution; in this way  
The sprite will not have power to stay  
Our parting hence, till safe and sound,  
We have escaped my father's ground.

[*Exeunt.*]

These brief passages exhibit the entirety of the relation between the German comedy and farce and the beautiful comedy of Shakespeare. In both the hero is prevented by magic power from using his weapon; yet on this coincidence not much emphasis can be placed, inasmuch as such trait would be likely to appear in any account reciting the capture of a soldier by a magician. The case is different in the duty of handling wood, in both plays performed under the superintendence of the pitying heroine. This detail, taken together with the identity of plot, to my mind appears sufficient for the assumption of a common source.

As regards Ayer there can be no doubt; the Fair Sidea is only a literary version of the most widely diffused and popular of all folk-tales, that in which an unfortunate youth makes in the wilderness the acquaintance of a fairy, over whom he obtains power by seizing the feather robe which enables her to soar, is guided to the house of her gigantic father, where she protects him from the cannibal, is required to perform difficult tasks accomplished through her magic, ultimately elopes with her and is pursued, but again saved by her advice. In the variant followed by Ayer, the prince, on his way to the house of his parents, leaves the lady in the wood, on the pretext that he must seek for her a conveyance, arrives at the court of his father, but there forgets his bride; the latter takes refuge with peasants, and in disguise resorts to the court, where she finds her betrothed about to marry another, but succeeds in recalling herself to his recollection, is restored to his affection, and accepted by his family. This story Ayer has followed with no more deviation than is usual in a literary recast of a folk-tale; the chief originality consists in the introduction of a series of comic interludes unconnected with the central theme. In the play, the cannibal giant of the *märchen* becomes an enchanter who is a banished prince, the final escape is omitted, the tasks reduced to the single duty of wood-cutting; these alterations may already have taken place in Ayer's source; in such case, the history used by him must have been a reworking in which the plot had already been modernized.

Among English versions of the nursery tale, one, collected by myself in Massachusetts, is entitled "Lady Featherflight;" this appellation corresponds to a trait once making the central feature, namely, that the heroine is a bird-maiden, a fairy possessing the power of flight in virtue of possessing a feather robe, who has come into the power of the hero by the appropriation of her garment. The youth, called Jack (there was a time when in English folk-lore John and Jane were considered names especially appropriate to beautiful and distinguished personages), is sent by his poor mother to seek fortune, traverses the forest, arrives at the castle of a cannibal giant



where he is protected by the giant's daughter, is discovered and set to the performance of superhuman tasks (to thatch a barn with feathers, sort out a heap composed of various seeds, weave a rope of sand), flies with the maiden and is pursued by the father, magically creates obstacles which impede the pursuer (a forest, a lake in which the giant destroys himself), leaves his bride in the neighborhood of his father's house, with intent to bring a priest who may marry the couple; the lady, thus abandoned, is in danger from peasants; how closely Ayler copied his original may be seen by comparison with the words of the English version: —

"So Featherflight climbed the tree with the thickest branches she could find, and waited there, looking between the leaves into a spring below. Now this spring was used by all the wives of the townspeople to draw water for breakfast. No water was so sweet anywhere else; and early in the morning they all came with pitchers and pails for a gossip, and to draw water for the kettle. The first who came was a carpenter's wife, and as she bent over the spring she saw not herself, but Featherflight's lovely face reflected in the water. She looks at it with astonishment and cries, 'What, I a carpenter's wife, and I so handsome? No, that I won't,' and down she threw the pitcher, and off she went. The next who came was the potter's wife, and as she bent over the clear spring, she saw, not herself, but Featherflight's lovely face reflected in the water. She looks at it with astonishment, and cries, 'What, I a potter's wife, and I so handsome? No, that I won't,' and down she threw the pitcher, and off she went.

"In the same manner the other women of the village come to the well, see the image, mistake it for their own, and depart in search of the brilliant fortune to which their beauty entitles them. The men, who want their breakfast, go in search of their wives, and (not being likely to take Featherflight's face for a reflection of their own features) arrest the girl as a witch, until she is saved by the opportune arrival of the bridegroom, who brings a clergyman. The parson bade them stop, and let Lady Featherflight tell her own story. When she told them how their wives had mistaken her face for theirs, they were silent a moment, and then one and all cried, 'If we have wedded such fools we are well sped,' and turning, walked to the town. The parson married Jack and Lady Featherflight on the spot, and christened them from water of the spring, and then went home with them to the great house that Jack had bought as he passed through the town."<sup>1</sup>

In the return of the groom with a priest, and the christening of

<sup>1</sup> "Lady Featherflight," printed in the Proceedings of the congress above mentioned, and reprinted in the *Journal of American Folk-Lore*, vi. 1893, pp. 54-63.

the heroine, the New England tale has preserved an old incident of the narration. As a supernatural being of fairy birth, Feather-flight is unable to tread freely on Christian soil until she has been purified and humanized by the water of baptism. Ayer brings the occurrence within the sphere of daily life ; Engelbrecht leaves Sidea because she is too exhausted to attend him further, and goes in search of a conveyance which may facilitate her journey. Otherwise, as a citation will show, the German has done no more than rhyme the traditional history.

## IV.

*A grove, and tree over a spring.* ENGELBRECHT. SIDEA.

*Sid.* I hope, we are at last secure.  
I have no courage to endure ;  
Though life and fortune were at stake,  
Another step I could not make.  
Ay me ! would I had staid at home !  
'T is love hath driven me to roam,  
And in this wilderness be marred.

*Eng.* Ah prithee take it not so hard !  
If thou hast footed far and wide,  
I'll find thee means henceforth to ride.  
Stay thou behind, while home I wend  
And servants with a chariot send,  
Who safely shall to court convey.

*Sid.* From father's side I stole away ;  
Be sure, he putteth pains and care  
To hunt and follow everywhere ;  
My hiding-place if he discover,  
For the last time I've seen my lover,  
And by a cruel death must die.

*Eng.* Now gods that injury deny !  
That undetected mayest thou be,  
Hide among boughs of yonder tree,  
Where he may pass and search in vain.

*Sid.* Alas, heart-rending is my pain !  
I fear, thou wilt forget me there.

*Eng.* Beloved, listen while I swear ;  
In very truth, thy friend I'll be,  
And all my life remember thee.

*Sid.* I hope, that safe will prove the spot ;  
For the last time, forget me not !

*Eng.* Don't make a fuss about forgetting ;  
I'll send and fetch thee, be not fretting.

[*Exit* ENGELBRECHT.]

*Sid.* Ah, if deserted by the youth  
To whom I've shown such tender truth,

Mine after days must all be spent  
In hopeless sighing and lament.

*Enter FINELIA the tanner's wife.*

*Fin.* For yonder in our village poor  
There's no good water to procure,  
We have to get it from the spring.  
My husband bade me go, and bring  
A pitcherful without delay.  
Since drinking water is not gay,  
I'd rather have him purchase beer,  
But he's so stingy and severe.  
[*Perceives the reflection of SIDEA's face in the well.*  
Within the mirror of this brook  
I see my likeness. Only look!

[*She throws away her pitcher, dances on the bridge,  
and exclaims:—*

I'm sure there is not in the earth  
A creature of such perfect worth!  
How happened I, thus beautiful,  
To take up with a patch so dull?  
I'll live no more in such a sort,  
But be a lady of the court.

[*Throws down her pitcher, and haughtily departs.*  
*Enter ELA, the miller's wife, and contemplates  
the image in the water.*

*Ela.* I gaze and wonder more and more!  
'Tis strange I never knew before  
That I was such a pretty thing.  
I cannot leave off wondering.  
What, stay and be a miller's wife?  
No, in the court I'll end my life.

[*She throws down her pail, and departs. All the  
women of the village, one after another, come to  
the well, and make the same mistake.*

The conclusion may be given in a few words. The tanner, puzzled by his wife's account of her own marvellous beauty, out of curiosity goes to the spring, and finds Sidea, whom he lodges and supplies with peasant apparel. Meantime the prince has reached the house of his father Leudegast, by whom he is well received; as Sidea had foreseen, he forgets his betrothed, and is about to be married to a lady whom his parents have chosen for his bride. At the wedding, Sidea appears in disguise, and offers the bridegroom a goblet containing magical drink, by which his memory is restored. Sidea is accepted as bride of Engelbrecht, and her rival made happy with an-

other, while Ludolf, in quest of his daughter, comes to court during the festivities, is reconciled to his enemy, and recovers his principality.

Ayrer's verse is a good example of the manner in which a traditional story may, without any great expenditure of imagination, be worked into a drama. As for Shakespeare, the connection is more remote. If we consider the universal currency of the *märchen*, it will be credible that the English writer used a version of literary character, in which the plot had been much decorated and abbreviated; that this may have been an Italian novel, in which the scenery and proper names had already been fitted to the country of Naples and Milan, is made likely by the existence of Italian tales in which the material has received literary treatment. Two such appear in the "Pentamerone" of Basile (A. D. 1574). Of these one, entitled "La Palomma" (the Dove) by the name exhibits identity with Lady Featherflight. The hero, a prince named Nardo Aniello, finds in a forest near Naples the beautiful Filadoro (Gold-thread, *i. e.* Fair One with the Golden Locks), daughter of an ogress by whom he is captured; the prince essays to draw and defend himself, but (like Ferdinand) is rooted to the spot. The ogress conveys the youth to her hut, where she imposes on him tasks: "See that you work like a dog, if you had not rather die like a pig! and, for the first service, let this acre of ground be dug and sown as level as this chamber; and let it stick in your brain, that when I come back this evening, if I do not find it done, I will eat you!" She bids her daughter attend to the house, and goes to a meeting of the ogresses; the prince (like Ferdinand) bewails his lot, but is consoled by Filadoro, who assures him that the labor shall be performed by her magic power. The ogress returns, and is surprised to see the work accomplished; the second task is that "six cords of wood, which were in her cellar, shall be split each in four;" this also is done by the enchantments of the heroine. The third obligation is to drain a cistern; seeing the malice of her mother, the girl consents to fly, and the escape is accomplished without difficulty. The hero abandons his bride, the reason assigned being his desire to arrange for her appearance at the court of his father in proper state; he forgets his beloved, and is about to marry the lady of his mother's selection, when La Palomma brings herself to his memory through the song of a dove, and all ends happily.

The debt of Shakespeare to the presumed source is so slight as perhaps scarce to seem worth noting, even although the scaffolding of the *Tempest* was thus supplied; but from the point of view of a comparative student the relation is interesting; the folk-tale, of great

antiquity and world-wide diffusion, has flowered into a number of works which in their respective languages have attained celebrity, and are therefore only less important than the marvellous composition of the English poet.

I have elsewhere shown that the usual European form of "The Bird-wife" is a reduction of the original history in which the narrative made a drama in two acts.<sup>1</sup> The first part recited the manner in which the hero, by seizing her wings, obtained possession of a fairy bride, who at last recovers her plumage and soars to her native heaven; the second act recounted the desolation and quest of the bereaved husband, who wanders the world making inquiries of all creatures, finds one from whom he is able to obtain advice, arrives at the celestial city of the nymph, meets with a cold reception from her divine parent, but by the magic aid of the fairy is able to perform the tasks imposed as a test of worthiness, obtains the bride, but longs for the world of men, takes flight with his wife, and is pursued by the fairy father (who flies as a cloud through the air), by the assistance of his companion is able to interpose magic obstacles, and brings back the mate in triumph.

To the story thus outlined an addition was made; just as in Greek fable the soul that descends to the lower world drinks the water of Lethe and forgets its earthly life, so one returning from the world of spirits might hold his experience a dream; the man who is obliged to abandon his bride because as a fairy she cannot pass the wayside crosses in the daytime which keep demons from the highways, and who therefore goes in advance to devise means of consecration, when he comes into the everyday world and kisses his parents is subject to lapse of memory as regards the mystic region he has quitted; his remembrance is restored only by the song of the fairy herself, who in her bird form succeeds in obtaining admission to his chamber. From its character, as well as from the location of the variants, this expansion may be referred to Christian Europe.

Of the oriental and two-act form of the story an interesting version, recast into literary form, is the tale of Hasan of Bassorah, contained in the Arabian Nights. More pleasing, but fragmentary, is a relation contained in the Thibetan Kandjur; how the author utilized the opportunities of the folk-tale may be shown by the complaint of the forsaken lover, Sudhana, as he asks of all creatures the whereabouts of his beloved: "Full moon, thou sovereign of stars and illuminator of the dark, thou dear to the eye of Rohinī, fair guide, hast thou seen the home of my love, the lotus-eyed Manohara?" Advancing further, mindful of lost joy, he espied a doe, and to her he

<sup>1</sup> *International Folk-lore Congress, 1891. Papers and Transactions.* London, 1892, pp. 40-64.



said : 'Oh doe, thou who delightest in grass and flowers, wanderest in quiet and peace, no hunter am I, tell me, hast not beheld the roe-eyed slender Manohara ?' Proceeding to another spot, where he marked a bee search the depth of a sanctuary adorned with flower and fruit, he cried : 'Bee, dark as the mountains blue, dweller among reed and lotus, perchance hast thou viewed my Manohara with her bee-dark tresses ?' . . . In such wise with troubled sense came he to the cell of a hermit he sweetly revered, and said : 'Thou through patience sublime, who for thy robe wearest bark of the tree and fell of the beast, thee I worship ; tell me quickly, my Manohara hast thou known ?' The hermit answered, 'Be welcome.' It proves that with the hermit Manohara has left her ring and directions for the journey ; the hero, through the aid of the holy man, obtains objects necessary for success, and proceeds to the land of the Kinnarī (the fairy race to which the Bird-wife belongs) ; at the time of his advent the returned nymph is about to bathe in order to cleanse herself from the odor acquired among mankind ; her women are drawing pails of water for the ablution ; in one of these Sudhana casts the ring of his beloved, obtained through the hermit ; when the pail is poured out the ring falls on Manohara, who recognizes the token, seeks the youth who had been her husband, and conducts him to her father. If the guest be a man the fairy-king threatens to cut him in pieces, but gives him an opportunity of proving higher rank by the performance of certain tasks, of which the first is to cut down trees with his sword (it is the same duty of which we have a survival in the duty of wood-cutting or wood-bearing required by Ayler and Shakespeare). The Buddhist author explains the success of the hero in virtue of his magic ability as a future Buddha. In the end the human husband has a desire to revisit the land of men, whither he is carried through the air by the Kinnarī (apparently a bird-folk). The lost son is welcomed with delight by the king, his father, who abdicates in his favor ; the lovers remain to lead a happy life in the city of Hastinapura. The narrator was the best possible authority, since in a former life he had been the very Sudhana whose adventures are commemorated. The narrative, with many beauties, has the oriental faults of exuberance and prolixity.<sup>1</sup>

Of tasks imposed on the hero, Shakespeare and Ayler retain only the disposal of a great quantity of wood. Basile makes this the second duty, the first requirement being to plough and sow an untilled piece of land. Comparative examination warrants the conclusion that the latter is the primal form ; in order to make a meadow the youth must clear the wilderness ; this involves the chopping down of

<sup>1</sup> A. Schiefner, "Awarische Texte," in *Memoirs of the Royal Academy of Sciences*, St. Petersburg, vii<sup>e</sup> Ser., xix. 1873, p. xxvi. ff.

trees, which, after the manner of woodcutters, he may subsequently be ordered to pile up in cords. Again, according to some variants, in course of bringing the desert to order, the guest must level a mountain; in others he must also drain a lake. This last requirement, with slight modification, becomes the emptying of a cistern (which makes the third day's work in the tale of Basile); so that this demand, too, is merely repetitive, and incidental to the cultivation, between sunrise and sunset, of a rough field. But once more, the latter form does not make the whole of the task; in many versions it is further necessary that the seed should spring up, ripen, and be harvested before evening, and this feature seems original in the incident.

That such was the fundamental idea is enforced by the form given to the task in its earliest record, namely, in the Argonautic myth. Apollodoros relates that the hero was charged with the recovery of the golden fleece belonging to the ram which had rescued Phrixos, child of the Sun, when threatened with death as a sacrificial victim; Phrixos, arrived in the isle of Aia, had offered up the ram, whose fleece was suspended in the grove of Ares. Jason, accompanied by two sons of Phrixos, arrives at Aia, and makes suit before Aiētēs, himself of the solar race and master of the isle. The stern king (iii. 404-421) listens to the plea, and declares his willingness to bestow the prize on the stranger, if the latter can attest divine quality, by doing the husbandry which the host himself is able to perform.

Stranger, there is no need so fully to set forth thy title;  
Race of the gods if ye are, arrived as far as mine island,  
Worthy no less than myself, the fleece I will give thee to carry,  
When thou hast proven thy merit; I grudge not to men who are valiant,  
Such as thou sayest is he who hath the sceptre of Hellas.  
Yet first accomplish a work, a trial of thy virtue and daring,  
Task I myself undergo, although the labor be hardship.  
Bulls brazen-footed are mine, who fire exhale from their nostrils,  
Twain, whom I yoke and drive, to break the four-acred fallow.  
'T is not the seed of the wheat I cast in the meadow of Ares,  
But germs that leap toward the light, teeth of the terrible dragon,  
Which grow into armèd men; as soon as the soldiers have sprouted,  
All I destroy with my spear, as one after other I smite them.  
At morning are yoked the bulls, at eve I repose from the mowing;  
Only do thou the like, and part toward thy home with the treasure.  
Else have no hope; I count it always disgraceful,  
If one who is nobly born cede to a man who is baser.

Jason essays the enterprise, which he accomplishes through the efficacy of a magic salve lent by Medea, daughter of Aiētēs, who at first sight has fallen in love with the guest. The fleece ought now to be delivered; but Aiētēs, despite his high-sounding phrases, has no idea of keeping his promise. Knowing that her father medi-

tates treason, Medea persuades Jason to fly, taking the fleece and herself. A pursuit follows, led by Absyrtos, son of Aiētēs; through the connivance of Medea, her brother is slain by Jason, in an ambush to which the youth has been attracted.

Another version makes the heroine herself slay her brother and scatter the fragments of the boy's body, in order that the king her father may be detained from pursuit in virtue of the necessity (according to Greek ideas) of providing decent burial for the remains of a son.

In the account of Apollodoros, the task assigned as test of equality is obviously altered. Jason is required to sow the teeth of a dragon; this feature is exotic to the myth, being borrowed from the similar fable of Kadmos. Again, the fiery bulls are said to be the work of the divine smith Hephaistos; in the nature of the case, metallic quality must be a late addition; originally, the animals would have had such heat as properly belongs to cattle of the Sun. Aia is the isle in the eastern seas which contains the Sun-house, whence the bearer of the orb every morning starts on his journey, and to which he returns for nocturnal repose, before beginning the course of the following day. In the solar paradise vegetation naturally has a rapid growth; among deities a day is equal to a year of mortals; the Sun-god breaks the fallow land, just as any farmer is in the habit of doing, save that his labor is more efficient; he asks of the guest only the accomplishment of such toil as he himself easily performs. Time passed, and geography expanded; the Black Sea was explored by early navigators, and the wanderings of the Argonauts traced according to notions of imperfect correctness; the theme became unintelligible, and from a saga was turned into a tale which derived interest from extravagance; hence a tendency to borrow and ornament. The idea had once been, that an adventurous mortal, himself of divine descent, should arrive at the habitation of his ancestor the Sun, prove his kinship, and return laden with robes and skins possessing a brightness natural in the solar isle; the myth, which had answered to similar narrations of American Indians, came to be turned into poetry, and refracted into fanciful variations.

The second task of the New England tale is to sort a confused heap of seeds, and the labor is performed by ants called forth by the heroine. Identical is the incident as narrated in the Sanscrit version of the "Katha Sarit Sagara." On the first day the guest must yoke bulls, break up and sow the untilled ground; on the second it is necessary that the seed should be regathered. The duty, therefore, appears to be only a repetition and outgrowth of a work similar to that of Jason, as already expounded. It is likely that Somadeva followed pre-Christian Hindu sources; his variant may therefore

antedate the time of Apuleius, who writing in the second century gives the very same trait, that of sorting mingled seeds and its performance by ants, as an element in the adventures of Psyche.

According to the Latin writer, the history of Cupid and Psyche is founded on a nursery tale (*anilis fabula*), of which the outlines are visible in the reworked composition; this story has an intimate relation with the Bird-wife; here also a human being is visited by a winged deity, is ultimately forsaken, yet receives an intimation to follow the fugitive lover; the bereaved mate goes out on a quest, wanders the world, asks information at successive homes, and finally arrives at the distant residence of the beloved, where it is coldly received by a stern parent, is set to the performance of tasks imposed in order to test the worthiness of the suitor, performs them with the aid of its divine friend, and is finally successful. (The flight, which should have ended the story, has been eliminated.)

In the version given by Apuleius the *märchen* becomes a philosophical, or rather a religious, allegory; the abandoned lover, who seeks and recovers his fugitive mate, is the Human Soul (Psyche), the bride of Celestial Love (Cupid). The Soul, unsatisfied with allurements of the world, is cast out from earthly joy, and exposed in the wilderness, but there taken up by divine agency (Zephyr; "Prevenient Grace") and wafted to the palace (of Meditation), where it is visited by Love, who grants no more than a mystic glimpse of his ideal beauty; contrary to express prohibition, it attempts to sensualize the image, and becomes subject to Passion (Venus), and therefore loses the vision; in despair, it starts on a quest (a "Pilgrim's Progress"), and reaches mansions in which it vainly hopes for refuge, namely, the houses of Industry (Ceres) and Family Affection (Juno); it is sought by Passion, which attempts to reclaim its fugitive slave, but escapes, and arrives at the city of its desire; before the threshold it is arrested by Habit (Consuetudo), and handed over to its tyrant Passion, by whose command it is tormented with Anxiety (Sollicitudo) and Sorrow (Tristities); it is required by works to prove the worth which may justify union with a deity, performs tasks in the execution of which it must descend even to Hell (Tartarus), by the aid of its divine friend succeeds in the toil, yet is still refused its desire, and only through an act of Heavenly Grace (Jupiter) is itself made immortal, and in equal marriage united to that Immortal Love which has ever been the object of its aspiration and through future eternity will be its mate, and gives birth to its child Happiness (Voluptas).

Comparing the outline with that of the Bird-wife, it becomes apparent that the story is not merely similar, but of common genesis. The chief divergence, the change in the sex of the suitor, is a transition



not uncommon in folk-tales. Resemblances are not only material, but verbal; the history of Psyche may therefore be accounted a variant, which has indeed developed into a distant narration, but nevertheless has an identical root.<sup>1</sup>

The work cannot have originated with Apuleius, who usually shows a sensualism quite incompatible with the spirit of the allegory. As in other cases, he must have been only a translator; the composition must be assigned to an unknown Greek of a period considerably earlier. The parents of Psyche are made to consult the oracle of the Milesian Apollo; such localization further indicates a Hellenic source. There can be no error in the assumption that the Cupid of the Latin author is the Eros of an unknown Platonist, whose purity and depth of sentiment were in complete contrast to the rhetorician of Carthage. Yet Apuleius has been able to preserve the theme of a beautiful and passionate creation, animated by a religious emotion which in this case owed nothing to Christianity, but which we are apt to suppose possible only to the higher forms of Christian belief.<sup>2</sup>

The Latin story proves that by the time of our era there existed a body of folk-tales, recited not merely with correspondence of outline, but also with verbal agreement from India to Greece (doubtless also from Japan to Gaul). Among these some have prolonged their existence, and through the two intervening millenniums have continued to obtain currency through the three continents of the Old World, and

<sup>1</sup> Apuleius makes an ant, touched with pity, summon his fellows to gather the scattered seeds. Venus recognizes the hand of her son, and tells Psyche: "It is no doing of yours, but of him whom to mutual harm you have fascinated." So in the New England tale the giant addresses the hero: "This is not your doing." Except in sex, the action verbally corresponds.

In a Russian story of the type, Afanasief, *Skazki*, viii. 1, Fenist the Bright Falcon secretly visits the heroine, is wounded by knives placed in the window by her two jealous sisters, takes flight, but pauses on his way to bid the bride follow, arrives successively at the abodes of two old women, from whom she obtains direction and magical objects, and ultimately finds and wins her lost husband. Ceres and Juno of Apuleius seem to correspond to these old women.

Cupid, when Venus is obdurate, flies to implore Jupiter; the trait may contain a reminiscence of a "Magic Flight," which naturally would have once belonged to the *märchen*.

<sup>2</sup> Among traits of the Cupid and Psyche, some are adaptations of traditional tale-elements, others invented on the basis of the allegory. The latter relation is shown in the incident that Psyche is pursued by Venus as a fugitive slave. T. Taylor, translator (*Metamorphosis*, London, 1822), aptly cites a passage from the work of Synesius (fifth century) on Dreams; this author says that when the soul has once been fascinated by corporeal good she may be compared to a free workman who, out of passion for a slave of his employer, has signed away his liberty, and is liable to be reclaimed if he escape. Synesius makes the tyrant of the soul to be *ἡλὴ*, matter; the idea is ethical rather than metaphysical; Venus (Aphrodite) is Sensual Love, earthly desire in all forms; I have represented the name by Passion.



also penetrated America (perhaps by both the European and Asiatic routes) ; these have constantly undergone fresh changes, been subject to retrenchments and additions, assumed later forms which in their turn have attained the widest diffusion, yet through all alterations so far retained identity as still to be recognizable. In the case of one element of the tale, the tasks laid on the quester, we have seen that the narration does not appear to have possessed a remotely prehistoric character, but on the contrary exhibits tokens of such modification as show the complex history of which it makes part to have been produced in a period relatively recent, and in a civilization already far from savage ideas.

This thesis will be confirmed and illustrated by examination of a kindred history of identical root but separate evolution, namely, the myth of Urvaçi, as recounted in Hindu literature.

Urvaçi belongs to a class of nymphs known as Apsarases. The name in a general way answers to the European fairy ; an Apsaras inhabits great trees of the forest, is encountered beside streams and lakes, but also has a remote residence in a fairyland often represented as in the sky. Such beings are skilled in magic, can assume many forms, and swiftly traverse the air ; as with our fairy their beauty is proverbial. They are of amorous disposition, and inclined to alliances with mankind ; but these are of a temporary nature ; the Apsaras, being immortal, cannot permanently unite herself with a man ; again, they are averse to the ties of family life, and recognize no law save inclination. The children whom they bear to men, with that painless gestation proper to deities, they heartlessly expose to perish or be brought up by others. Yet they have mates, called Gandharvas, often represented as winged, with whom they reside, and, it would seem, lead the ordinary tribal life ; so that it is only as related to men that such inconstancy is manifest. In the Mahabharata they are frequently represented as agents employed by Indra to seduce holy men whose asceticism promises to make them dangerous to the gods. As the result of a curse or endurance of a penalty they often remain for a season in animal form (for example, as crocodile or doe), until they have become the mother of a saint, and at last are set free from their enchantment. The palaces which they inhabit with their divine companions possess a splendor in all respects answering to elfin abodes. Their ethical imperfections may in part be only the survival of early human habits ; but their character as divine dancers seems to have been elaborated after the example of minstrels who surrounded Hindu princes.<sup>1</sup> The Gandharva retained more of his ancient importance, since he remained an object

<sup>1</sup> See A. Holtzmann, "Die Apsaras nach dem Mahabharata," in *Zeitschrift der D. Morgenländischen Gesellschaft*, xxxiii. 1879, 631 ff.

of worship, and was supposed to be present in the act of generation.

The account as given in the *Çarapatha Brahmana* of the *Yagur-Veda* has become known to English readers especially through the citation of F. Max Müller. *Urvaçi*, we are told, had accepted the mortal *Purūravas* under certain conditions, namely, that he should not embrace her against her will, and should not display to her his unclothed person (a similar prohibition has already been noted in the tale of *Psyche*). After a time, her mates the *Gandharvas* think it desirable to recover their companion, and with that object devise a stratagem by which the pact may be violated (it seems to be understood that the wife is consentient to the plot which is intended to free her from her promise). *Urvaçi* keeps two pet lambs, which are tied to the bed; these the *Gandharvas* steal, while *Urvaçi* shrieks that she is being robbed, and casts reflections on the manliness of the husband who allows it. *Purūravas* leaps up in haste, and has no time to don his princely robes; the *Gandharvas* send a flash of lightning, which illumines the darkness, and discloses the form of the man; accordingly, the conditions being violated, *Urvaçi* deserts her mate and vanishes, but as she does so promises a future meeting. Acting on the hint, the forsaken prince goes in quest, and in the course of his wanderings arrives at an outlying lake where he finds nymphs bathing in the form of swans, among whom he recognizes his former wife. He implores her to return; this she refuses to do, but promises to bear him a son. *Purūravas* continues his search, and at the end of the year arrives at a golden palace (the fairy-hall of the *Gandharvas*). He is admitted, and *Urvaçi* sent to him; the fruit of the meeting is the promised heir. The hero is allowed to demand of the *Gandharvas* any boon he desires, and at the advice of *Urvaçi*, requests to be made a *Gandharva*. This is accomplished by means of a fire-sacrifice, made with fire-sticks after the proper ritual, for the performance of which are given minute directions. *Purūravas* thus becomes immortal (and is united to the nymph).

Other authors repeat the tale with fantastic additions. According to a commentator on the history of the *Rig-Veda*, *Urvaçi*, in consequence of a fault, has been banished to earth by the gods *Mitra* and *Varuna*. The same writer makes *Purūravas* to have been supernaturally born from his own father, who in consequence of trespassing on the forbidding grove of the goddess *Durga* had been turned into a woman. In the "*Kathā Sarit Sāgara*," the hero loses his wife through the effect of a curse pronounced by a hermit whom his boasting has offended; through penitence *Purūravas* obtains the favor of

Vishnu, who acts as mediator ; Urvaçi is restored, and the couple lead a happy life on earth.<sup>1</sup>

In dramatizing the myth Kalidasa used great freedom. Purūravas, an ally of gods against demons, has an opportunity of rescuing Urvaçi from a demonic captor, and succeeds in accomplishing his task before the advent of the Gandharva king whom Indra has sent to liberate the Apsaras. Finding that the nymph is already free, the Gandharva proceeds to convey her skyward in his celestial chariot ; meantime the fairy, who has fallen in love with her rescuer, contrives to leave a lace of her garment dangling in a vine. Using this pretext, on the morrow she descends to earth ; wrapt in a cloud, she approaches Purūravas, and throws him a letter containing a declaration of love. By the reception of the note she is able to satisfy herself that her passion is returned, and reveals herself. A complication arises ; the queen of Purūravas picks up the letter, incautiously left about, reads it, and perceives that she has a rival. However, the lady proves merciful ; like a good woman (according to Hindu ideas), whose first consideration is the happiness of her husband, she declares her intention to recede, and devote herself to a religious life. As there is now nothing in the way of their union, the lovers resort to the forest in order (so to speak) to pass the honeymoon ; but Urvaçi is unfortunate enough to enter a sacred grove prohibited to women, and in consequence is metamorphosed into a liana vine. Her bereaved lover is inconsolable, sets out on a quest, wanders through the world, and makes inquiries of all creatures, until at last he stumbles on the ruby of reunion, in virtue of which he finds the liana and retransforms the lady. Now must be supposed an interval of many happy years ; at the end of this time, the amulet on which depends the union of the pair is stolen by a vulture. The bird happens to fly over a hermitage, and is shot by a youth attached to the sanctuary, who in consequence of such violation of rule is dismissed by the sage ; this young man is none other than Ayu, the son whom Urvaçi, without the knowledge of her husband, has brought forth and consigned to the education of the hermit. Ayu arrives at court, brings the gem, and is recognized. As between immortal and mortal, a perfect union is apparently impossible ; but the god Indra needs an ally in an approaching war with demons ; in order to obtain the help of Purūravas, the divine messenger is sent to announce that the latter may retain Urvaçi for life. Narada declares that the hero will be granted any boon he may ask, and Purūravas wishes that wisdom may be added to his felicity.

In these later stories, we perceive that the tale has received a

<sup>1</sup> The literature is given by K. F. Geldner, *Purūravas und Urvaçi*, in Pischel and Geldner, *Vedische Studien*, Stuttgart, 1889, vol. i. p. 243 ff.

happy ending. Quite different is the Vedic hymn. Far from being simple and direct, as might be expected of an early production, the lay is complicated and obscure; a sophisticated poet has been pleased to set forth simple ideas in language so metaphorical as to be nearly unintelligible. The verse recites a dialogue between the pair, after the fairy has left her husband, who goes forth in quest, and finds her at a lake, where she is bathing with other nymphs, who have cast aside their robes for the purpose. From the stanzas it appears that the hero has made an unsuccessful attempt to lay hands on his former mate. Purūravas begs Urvaṣi to stay her flight and listen; she bids him desist from fruitless entreaty. He laments her unkindness; she replies that during the four years in which she had lived with him in other form on earth he had exercised no moderation, and remained deaf to her warnings. It is against her will that she has conceived a child, whom she will bring forth and leave to be reared by daughters of the gods and rivers, sure to cherish the babe for the sake of its father's fame as slayer of demons. He urges that this future son will sigh for his absent father; she promises that she will send the boy (when adult) to visit his sire. He threatens suicide, and she remains unmoved, cynically assuring her lover that no woman is worth taking so seriously. He makes a final appeal, but she responds that between mortal and immortal can be no permanent union; enough that he shall have an heir, the parent of a line which will recognize him as ancestor, and through the virtue of whose sacrifices he will be happy in the heaven of Indra. The hymn breaks off, leaving the hearer to imagine the disappearance of the nymph.

The poem contains much that is enigmatical. We are not told that Urvaṣi is a bird-maiden, but it seems likely that the Vedic author so conceived the situation; in mentioning nymphs who had left their garments by the lake-side, he can hardly have intended anything except feather robes. The hero apparently has made an attempt to grasp the fairy, but failed; she obtains her wings and soars upward, arrayed in the glories of many-colored plumage; in her flight she pauses in the air to converse with her suitor. Again the corresponding account of the folk-tale justifies the supposition that the remote lake is the same as that in which the Apsaras had originally been captured by the usual expedient of taking her robe (as is the case with Manohara). The lay describes her as having remained on earth for four years in a different form; as she speaks in her bird shape, the reference may be to the human form which she wore until she succeeded in recovering her pinions and departed to her distant fairy-land, from which, after an interval, she has again returned to the water which on certain occasions she is in the habit of haunting.



With regard to the relation between the Vedic poem and the later prose versions, different opinions have been enunciated. The common view has been that the author of the lay used the same myth which is more fully recounted in the Brahmana; the other, that the prose is the work of a scholiast who knew only so much as is recounted in the poem, but by the aid of free imagination undertook to restore the narrative which he supposed to have been in the mind of the poet.<sup>1</sup> Analogy supports the latter view; it is in the usual course that ballads are remembered and the sagas which they versify forgotten. Such theory is confirmed by the relation of the compositions; the prose seems to misinterpret the verse. The poet, in metaphorical speech, having reference to the scene at the pond, makes the hero complain that the fairy has vanished like a flash of lightning (*i. e.* has soared up in the gleaming splendor of her many-colored feather robe), while her companions shrieked like frightened lambs; the commentator took it for granted that the allusion was to the departure of Urvaṇi from her husband's house, and on this basis invented the scene regarding the two lambs and the flash of lightning sent by the Gandharvas. His idea, that the nymph had established conditions which the hero violated, may in itself be ancient, but cannot have been the idea of the poet, inasmuch as the latter represents Urvaṇi as formerly subject to marriage by capture, as weary of earthly life and the restraints of wifedom, and therefore prepared to escape on the first opportunity. In the same way Kalidasa obtained from the lay an idea which he used as the basis of a reconstruction; Urvaṇi says that the gods had made Purūravas a slayer of Asuras or evil demons (dragons or other monsters); the dramatist improved the hint into a story that the hero was an ally of Indra, that he obtained the love of the nymph by rescuing her from a demon, and owed his final happiness to the need which gods had of his amity and armed help. Adopting this view, we have an example of the general rule, according to which later stories arise from a fanciful reconstruction of celebrated older compositions whose incompleteness excites curiosity. So we seem to trace the process in virtue of which the legend was turned into an imaginative history closely resembling the *märchen* under examination.

The tale of Purūravas must in the first instance have been a legend belonging to a particular clan which chose to refer its origin to an immortal mother. As with all such narratives the value of the story consisted in the worth of the divine ancestress, who was expected to succor her descendants and be present at their need. Such assistance could not be expected of a woman subject to painful childbirth,

<sup>1</sup> H. Oldenberg, *Zeitschrift der D. Morgenländischen Gesellschaft*, xxxix. 1885, p. 75.



family toil, and bodily death. For the sake of the race it was necessary that the goddess should return to her native heaven, free from mortal ties other than those of memory; the male ancestor had his sufficient part in the establishment of a line which would preserve his name, and pay that honor on which, according to ancient ideas, depended his rank and happiness in the spirit-world.

Conditions altered with time; the story came to be universally popular with folk no longer interested in the welfare of a clan; advance of culture, increasing security of life, development of marriage into a more permanent relation, required a story which should satisfy, not merely the pride of a family, but the heart of a man; hence a succession of changes productive of qualities correspondent to the new demand.<sup>1</sup>

Such improvement was accomplished by addition of features in themselves ancient, but foreign to the particular narrative, in which their exotic quality is indicated by incompatibility with the original idea of the tale. The *märchen* of the Bird-wife was formed, when to a gentile saga which recounted the origin of a tribe was added a section which set forth the recovery of the lost mate. Probably before our era the narration so constructed had attained excessive length; for the sake of simplicity the two acts were reduced to one, a contraction first appearing in the collection of Somaveda. In return the narrative continued to receive additions more and more fanciful. Save in the single respect of oral transmission, the method of development in no respect differed from that of written fiction as exemplified in the case of the Vedic myth; we everywhere perceive the same invention, self-consciousness, and artistic intent.

As to date, we have seen reason to believe that the tale did not exist in Vedic or Homeric time. Subsequently there grew up numerous independent forms of similar legends; no doubt also (as the story of Psyche leads us to suppose) there may have been a whole class of corresponding novelettes. Among these histories a single one, that of the Bird-wife, prevailed over its kindred, according to the usual law extinguished less attractive forms, and became the focus of new variation. As a matter of course, the novel must have emanated from a single geographical centre; equally of course, its birthplace must have been in a civilized region. The particular country there is nothing to determine; conjecturally, one might guess India, whence it has emigrated as far as Madagascar.

It is not to be supposed that the progress of this one story constitutes a norm for all *märchen*; every human composition has its own separate history; folk-tales, like writings, are of all sorts; it is no

<sup>1</sup> The relation between sagas and *märchen* is excellently set forth in the chapters of E. S. Hartland, *Science of Fairy Tales*, pp. 255-332.

more possible to lay down a formula of origin for oral literature than for written.

Above all other traditional narratives the Bird-wife makes an interesting chapter in the relations of traditional and recorded fiction. The numerous recasts to which in many lands the tale has been subject offer every degree of freedom, from the elegant adaptation of Basile to the liberty of Burmese and German drama, from the pious allegory of an unknown Greek to the beautiful comedy of Shakespeare. With the English poet, the *märchen*, received through literary mediation and pared to the vanishing point, served merely as a peg on which to hang golden fruit. These developments did not affect the popular narration, which to the present day has maintained independent existence. The usual law is exhibited, according to which oral literature easily passes into writing, but written compositions only with difficulty descend and find acceptance on the lips of the people.

The nymph who pities and succors her mortal lover figures in many imaginative works, and in each assumes different qualities and characters. As respects origin, only second cousins are the tender Psyche and the haughty Medea ; but sisters, or sisters once removed (to use Russian phrase), are personages of folk-tale or of literature, Featherflight, La Palomma, Rupasikha, Manohara, Sidea, Miranda. Among these like a star apart shines Shakespeare's heroine :

You, O you,  
So perfect, and so peerless, are created  
Of every creature's best.

*W. W. Newell.*

## THE BALLAD OF LORD RANDAL IN NEW ENGLAND.

OF the twenty or more English or Scottish ballads which have been or are still current in this country, the ballad of "Lord Randal" enjoys the most widespread popularity. At present it is known in a number of versions, most of them collected in New England, — a few, however, in other States, including New York, Ohio, and, finally, Colorado, strange to say, the only place where the original name of the hero is preserved.

To these may be added the following, collected in various parts of New England by the writer.

## No. 1. "LORD LANTONN."

1. "Oh, where have ye been, Lord Lantonn, my son?  
Oh, where have ye been, my handsome young man?"  
"Out with the hounds, mother make the bed soon,  
I 'm weary with hunting, and fain would lie doon."
2. "Where gat ye your dinner, Lord Lantonn, my son?  
Where gat ye your dinner, my handsome young man?"  
"I dined with my leman, mother make the bed soon,  
I 'm weary with hunting, and fain would lie doon."
3. "What ate ye to dinner, Lord Lantonn, my son?  
What ate ye to dinner, my handsome young man?"  
"Eels stewed in damsons, mother make the bed soon,  
I 'm weary with hunting, and fain would lie doon."
4. "Oh, where are your hounds, Lord Lantonn, my son?  
Oh, where are your hounds, my handsome young man?"  
"They swelled and they died, mother make the bed soon,  
I 'm weary with hunting, and fain would lie doon."
5. "I fear ye are poisoned, Lord Lantonn, my son!  
I fear ye are poisoned, my handsome young man!"  
"Oh yes! I am poisoned, mother make the bed soon,  
I 'm weary with hunting, and fain would lie doon!"

This version was taken down for me by Miss Maud Stevens of Newport, R. I., from the recitation of a lady over eighty years of age, who learned it thirty years ago, from a nephew, since deceased. Where he got it, she did not know. It is interesting as being the only American version of this ballad in which the hero has preserved his title of "Lord."

No. 2. "SWEET WILLIAM."

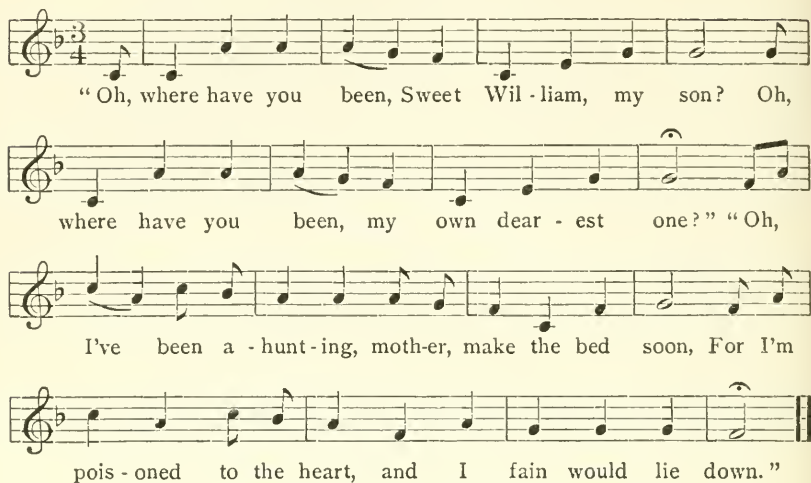
1. "Oh, where have you been, Sweet William, my son?  
Oh, where have you been, my own dearest one?"  
"Oh, I've been a-hunting, mother, make the bed soon,  
For I'm poisoned to the heart, and I fain would lie down."
2. "Oh, what have you been drinking, Sweet William, my son?  
Oh, what have you been drinking, my own dearest one?"  
"Oh, 't is ale I've been drinking, mother, make the bed soon,  
For I'm poisoned to the heart, and I fain would lie down."
3. "Oh, who gave it you, Sweet William, my son?  
Oh, who gave it you, my own dearest one?"  
"My sweetheart she gave it me, mother, make the bed soon,  
For I'm poisoned to the heart, and I fain would lie down."
4. "Oh, what will you give Father, Sweet William, my son?  
Oh, what will you give Father, my own dearest one?"  
"My horses and cattle, mother, make the bed soon,  
For I'm poisoned to the heart, and I fain would lie down."
5. "Oh, what will you give Mother, Sweet William, my son?  
Oh, what will you give Mother, my own dearest one?"  
"My love and my blessing, mother, make the bed soon,  
For I'm poisoned to the heart, and I fain would lie down."
6. "Oh, what will you give Brother, Sweet William, my son?  
Oh, what will you give Brother, my own dearest one?"  
"My sword and my pistol, mother, make the bed soon,  
For I'm poisoned to the heart, and I fain would lie down."
7. "Oh, what will you give Sister, Sweet William, my son?  
Oh, what will you give Sister, my own dearest one?"  
"My gold and my jewels, mother, make the bed soon,  
For I'm poisoned to the heart, and I fain would lie down."
8. "Oh, what will you give Sweetheart, Sweet William, my son?  
Oh, what will you give Sweetheart, my own dearest one?"  
"Give her Hell and damnation, mother, make the bed soon,  
For I'm poisoned to the heart, and I fain would lie down!"

Mrs. Julia M. Lincoln, of Hingham, Mass., communicated this version to me, which she learned from her mother. The song was well known in Springfield, Mass., eighty years ago. The most notable feature is the statement concerning the poison, which is said to be

ale. In only one other English version (Child, H.) is the poison given in a drink, described

"A cup of strong poison."

The ballad is sung to the following melody :—



"Oh, where have you been, Sweet Wil - liam, my son? Oh,  
where have you been, my own dear - est one?" "Oh,  
I've been a - hunt - ing, moth - er, make the bed soon, For I'm  
pois - oned to the heart, and I fain would lie down."

No. 3. "DEAR WILLIE."

1. "Where have you been, Dear Willie, my son?  
Where have you been, my darling young one?"  
"I've been to see my sweetheart, mother, make my bed soon,  
As I'm sick to my heart, and I fain would lie down."
2. "What did your sweetheart give you, Dear Willie, my son?  
What did your sweetheart give you, my darling young one?"  
"Three little silver fishes, mother, make my bed soon,  
For I'm sick to my heart, and I fain would lie down."
3. "What will you leave your father, Dear Willie, my son?  
What will you leave your father, my darling young one,"  
"My coaches and horses, mother, make my bed soon,  
For I'm sick to my heart, and I fain would lie down."
4. "What will you leave your mother, Dear Willie, my son?  
What will you leave your mother, my darling young one?"  
"My best milch cows, mother, make my bed soon,  
For I'm sick to my heart, and I fain would lie down."
5. "What will you leave your sister, Dear Willie, my son?  
What will you leave your sister, my darling young one?"  
"Many rings and diamonds, mother, make my bed soon,  
For I'm sick to my heart, and I fain would lie down."



6. "What will you leave your sweetheart, Dear Willie, my son?  
What will you leave your sweetheart, my darling young one?"  
"A halter to hang her on yonder green tree,  
'Tis more than she deserves, for she's poisoned me!"

Communicated to me by Miss E. J. Burgoyne, of Winchester, Mass. A young lady of Boston also remembered it, but was not able to give me a complete copy.

No. 4. —.

1. "Where was you all day, my own pretty boy?  
Where was you all day, my comfort and joy?"  
"Fishing and fowling, mother, make the bed soon,  
For I'm sick to the heart, and I fain would lay down."
2. "What will you leave your father, my own pretty boy?  
What will you leave your father, my comfort and joy?"  
"My hounds and my horns, mother, make the bed soon,  
For I'm sick to the heart, and I fain would lay down."
3. "What will you leave your sister, my own pretty boy?  
What will you leave your sister, my comfort and joy?"  
"My gold and my silver, mother, make the bed soon,  
For I'm sick to the heart, and I fain would lay down."
4. "What will you leave your brother, my own pretty boy?  
What will you leave your brother, my comfort and joy?"  
"My coach and six horses, mother, make the bed soon,  
For I'm sick at the heart, and I fain would lay down."
5. "What will you leave your true-love, my own pretty boy?  
What will you leave your true-love, my comfort and joy?"  
"Three ropes for to hang her, mother, make the bed soon,  
For I'm sick to the heart, and I fain would lay down."

Taken down by me from the recitation of Mrs. J. McKenney, of Boston, Mass., who heard it sung over sixty years ago. The melody is not remembered.

No. 5. "TERENCE."

From Mrs. Mary R. Martin, Newtonville, Mass.

1. "Oh, where have you been to-day, Terence, my son?  
Oh, where have you been to-day, my pretty little one?"  
"I've been to see my grandame, mother, make my bed soon,  
For I'm sick at the heart, and I fain would lie down."
2. "Oh, what did she give you to eat, Terence, my son?  
Oh, what did she give you to eat, my pretty little one?"

"Fresh-water potted eels, mother, make my bed soon,  
For I 'm sick at the heart, and I fain would lie down."

3. "Oh, what will you give your father, Terence, my son?  
Oh, what will you give your father, my pretty little one?"

"One half of my fortune, mother, make my bed soon,  
For I 'm sick at the heart, and I fain would lie down."

4. "And what will you give your mother, Terence, my son?  
And what will you give your mother, my pretty little one?"

"Ten thousand sweet kisses, mother, make my bed soon,  
For I 'm sick at the heart, and I fain would lie down."

5. "And what will you give your brother, Terence, my son?  
And what will you give your brother, my pretty little one?"

"T' other half of my fortune, mother, make my bed soon,  
For I 'm sick at the heart, and I fain would lie down."

6. "And what will you give your sister, Terence, my son?  
And what will you give your sister, my pretty little one?"

"A thousand kind wishes, mother, make my bed soon,  
For I 'm sick at the heart, and I fain would lie down."

7. "And what will you give your grandame, Terence, my son?  
And what will you give your grandame, my pretty little one?"

"A rope for to hang her, mother, make my bed soon,  
For I 'm sick at the heart, and I fain would lie down."

The contributor of this version gives it as "sung by her mother more than sixty years ago." She mentions also a version, "Fair Nelson, my son," of which more will be said presently. The melody to "Terence" is the following:—



"Oh, where have you been to - day, Te - rén - ce, my son? Oh,



where have you been to - day, my pret - ty lit - tle



one?" "I've been to see my gran-dame, moth-er, make my bed



soon, For I'm sick at the heart, and I fain would lie down."

In connection with the ballad "Fair Nelson, my son," mentioned by Mrs. Martin, the following version of the old song may be of interest. I am unable to trace its origin, as it was forwarded to me anonymously.

1. "Oh, where have you been, Fair Elson, my son?  
Oh, where have you been, my own dearest one?"  
"I have been out a-courting, mother, make my bed soon,  
For I'm poisoned to my heart, and I fain would lie down."
2. "Oh, what have you been eating, Fair Elson, my son?  
Oh, what have you been eating, my own dearest one?"  
"I've been eating eels, mother, make my bed soon,  
For I'm poisoned to my heart, and I fain would lie down."
3. "What color were those eels, Fair Elson, my son?  
What color were those eels, my own dearest one?"  
"They were black, white, and yellow, mother, make my bed soon,  
For I'm poisoned to my heart, and I fain would lie down."
4. "What you will to your father, Fair Elson, my son?  
What you will to your father, my own dearest one?"  
"A black suit of mourning, mother, make my bed soon,  
For I'm poisoned to my heart, and I fain would lie down."
5. "What you will to your brother, Fair Elson, my son?  
What you will to your brother, my own dearest one?"  
"A black yoke of oxen, mother, make my bed soon,  
For I'm poisoned to my heart, and I fain would lie down."

"As sung by my mother, who would be more than one hundred years old, if living," is the contributor's statement. The melody is as follows:—

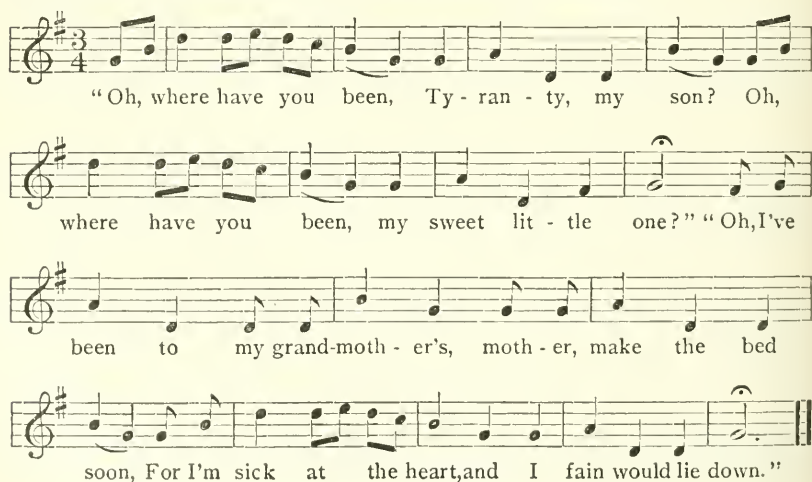
"Oh, where have you been, Fair El - son, my son? Oh,  
where have you been, my own dear - est one?" "I've  
been out a - court - ing, moth - er, make my bed soon, For I'm  
pois - oned to my heart, and I fain would lie down!"

## No. 6. "TYRANTY"

From Miss L. W. Hopkinson, Cambridge, Mass.

1. "Oh, where have you been, Tyranty, my son?  
Oh, where have you been, my sweet little one?"  
"Oh, I've been to my grandmother's, mother, make my bed soon,  
For I'm sick at the heart, and I fain would lie down."
2. "Oh, what did you have for breakfast (supper), Tyranty, my son?  
Oh, what did you have for breakfast (supper), my sweet little one?"  
"Striped eels, fried in batter, mother, make my bed soon,  
For I'm sick at the heart, and I fain would lie down."
3. "Oh, what will you leave your father, Tyranty, my son?  
Oh, what will you leave your father, my sweet little one?"  
"My houses and lands, mother, make my bed soon,  
For I'm sick at the heart, and I fain would lie down."
4. "Oh, what will you leave your mother, Tyranty, my son?  
Oh, what will you leave your mother, my sweet little one?"  
"A purse of red gold, mother, make my bed soon,  
For I'm sick at the heart, and I fain would lie down."
5. "Oh, what will you leave your grandmother, Tyranty, my son?  
Oh, what will you leave your grandmother, my sweet little one?"  
"A halter to hang her, mother, make my bed soon,  
For I'm sick at the heart, and I fain would lie down."

The contributor adds that she learned it from her grandmother, who sang it to the tune of "Buy a Broom," as follows:—



Oh, where have you been, Ty - ran - ty, my son? Oh,  
where have you been, my sweet lit - tle one?" "Oh, I've  
been to my grand-moth - er's, moth - er, make the bed  
soon, For I'm sick at the heart, and I fain would lie down."

*Phillips Barry.*

## RECORD OF AMERICAN FOLK-LORE.

## NORTH AMERICA.

ALGONKIAN. *Cheyenne*. In the "American Anthropologist" (n. s. vol. v. 1903, pp. 312-322, p. 582) Mr. George B. Grinnell publishes "Notes on Some Cheyenne Songs." These brief songs, of which native text and translation are given, number 28, — war songs 2, wolf songs 15, medicine songs 2, songs of returning party 3, songs of farewell 2, doctoring songs 2, song of angry warrior 1, fox soldier dance song 1. The "wolf songs," which are said to have been learned from the wolves, "are songs of travel, of roaming about, and were commonly sung by scouts or young men who were out looking for enemies, since a scout was called a 'wolf.'" Of the "vast number" of songs possessed by the Cheyennes "many are, in fact, prayers, but prayers set to music, like the white man's hymns," — but often these religious songs "are airs merely, without words." There are also mourning songs, dance songs, children's songs, songs of love, war, adventure. There are likewise "morning songs, sung by individuals, usually early in the morning, just after they have awakened and before they arise." The flute-players among the Cheyennes never played in the daytime. Some of them "wandered about playing all night long." Lovers used "charmed" flutes, made for them by men who were supposed to possess peculiar powers. Of the animal songs "some are religious, others merely invoking good-fortune." One of the dance-songs points out the miseries of old age. — *Natick*. As "Bulletin No. 25," published by the Bureau of American Ethnology, appears the "Natick Dictionary" (Washington, 1903. Pp. xxviii, 349) by the late James Hammond Trumbull, with a brief introduction by Rev. Edward Everett Hale. Though the able hand of Dr. Gatschet took part in the revision of the manuscript and proof, no severely critical editing was attempted, the aim being "to print the matter substantially as it left the author's hands, with only those minor changes in punctuation, alphabetic arrangement, cross references, etc., which the author would necessarily have made had he lived to revise the copy." In several portions of this work Trumbull is far from being at his best, — some points are not at all as well or as correctly treated here as in some of his papers published in various periodicals. Nevertheless the volume is a welcome work to all students of Indian (particularly Algonkian) languages. The Natick-English section occupies pages 3-215, the English-Natick pages 219-347. Entries of special interest to the folk-lorist are: *Chepy* ("devil"), *Hobbamoco* ("their evil god"), *Kehtanit* ("God"), *manit* ("God"), *devil*, *Englishmen*, *father*, *god*,



etc. Many of the etymologies suggested in these pages are very controvertible. — *Pequot*. In the "American Anthropologist" (n. s. vol. v. pp. 193-212) for April-June, 1903, Prof. J. Dyneley Prince and Mr. F. G. Speck publish an article on "The Modern Pequots and their Language," containing data obtained from Mrs. F. A. H. Fielding and her sister, "the sole members of the community at Mohegan (Conn.) who retain a complete knowledge of the ancient tongue." At Mohegan there is still held "a festival which is clearly a survival of the ancient 'green-corn feast,' " — of this the authors give a brief account. The main part of the article consists of the Pequot text of a sermon (written by Mrs. Fielding, "to read to people who come to my house"), with phonetic transliteration, etymological analysis, glossary of Pequot words, etc. Text, corrected version, literal translation, and etymological analysis of Saltonstall's "Lord's Prayer" in Pequot are also given. Likewise text and music of a brief death-song, "sung to Mr. Speck by an aged Pequot." The modern Pequot is "more or less 'white man's Indian.' " — In the "Papoose" (vol. i. No. 7, pp. 11-14) for June, 1903, Mr. Speck publishes an article on "Mohegan Traditions of Muhkeahweesung, 'The Little Men.' " These "little men" are said to have been the predecessors of the Mohegans, by whom they were so designated. The recollections of Mrs. Fielding as to her people's ideas about them are given. Mr. Speck, for no good reason in particular, seems to think that this "pre-Mohegan" people "may have been somewhat akin to the Mound-builders." It is not beyond the bounds of possibility that we have here some elements of English folk-lore intermingled with Algonkian traditions of "the little men," who are known also to the Ojibwa and closely related peoples as the *mamagwasewag*, or "fairies." They are reported (Chamberlain, "Lang. of Mississagas," 1892, p. 69) as teasing the Indians by stealing fish from their nets, etc. They possessed also a canoe of stone. The Ojibwa "little men" are without the suspiciously European (?) traits of the Mohegans. — *Onomatology*. To the "American Anthropologist" (n. s. vol. v. pp. 581-582) for July-September, 1903, Mr. W. R. Gerard contributes some notes on "Algonquian Names for Pickerel." The generic Algonquian term for "fish," *kinóseu* (Cree), which in some dialects appears in the limited meaning "pickerel" (cf. the Newfoundland "fish" = "cod"), signifies, according to Mr. Gerard, "it produces elongated offspring," from *kino*, "long," and *óseu*, "the act of parturition." — From the "American Journal of Psychology" (vol. xiv. pp. 146-153) for July-October, 1903, Dr. A. F. Chamberlain reprints (Worcester, Mass., 10 pp.) his paper on "Primitive Taste-Words," in which are considered from the points of view of etymology and psychology the terms for "taste," "good taste,"

"bad taste," "insipid," "acid," "astringent," "bitter," "peppermint," "pungent," "rancid," "salt," "sour," "sweet," etc., in various Algonkian dialects.

ESKIMO. In his article, "Théâtre d'animaux chez les Esquimaux," in the "Revue Scientifique" (1903, 4<sup>e</sup> s. vol. xx. pp. 431-434), J. Mélila, after considering the rôle of animals with the Eskimo, animal-dances, etc., suggests a comparison or *rapprochement* between Eskimo pantomime and Japanese and Chinese painting and sculpture of animals.

HAIDA (SKITTAGETAN). To the "American Anthropologist" (n. s. vol. v. pp. 331-335) for April-June, 1903, Dr. John R. Swanton contributes a brief article on "The Haida Calendar," giving the list of summer and winter month-names in the Masset and Skidegate dialects. The original Haida year (or "cold") was divided into "two periods of six months each with a thirteenth month intercalated between them." As usual, the month-names reveal much primitive nature-study in the way of observation of conditions and habits of living creatures, growth and development of plants, fruits, etc. The month-count begins in March-April. The two six-months series were established by the Raven of Haida myths. At Skidegate the natives have names for "the six lowest tides accompanying full moon in each of the summer months," while at Masset "the low tides are said not to have been named, but Raven gave names to two of the high tides in spring." Among the southern (Skidegate) Haida children are not allowed to sing the summer songs before the "sockeye-month" (March), lest a fall of snow be brought on. — In the "Journal of the Anthropological Institute" (London) for January-June, 1903, (vol. xxxiii. pp. 90-95) Mr. T. A. Joyce writes of "A Totem-pole in the British Museum." The specimens described are a totem-pole from Kayang and another model pole from Masset, Queen Charlotte Island, almost duplicates. The explanatory legends, of which the English texts are given, differ considerably. According to Mr. Joyce, "the decline, in the native estimation, of the importance of these totemic columns has doubtless led to a similar decline of the interest felt in the stories which they embodied."

MATLATZINCAN. In the "Boletín del Museo Nacional de México" (2. ep. vol. i. 1903, pp. 57-82) Dr. N. León publishes an article on "Los Matlatzinca," in which day and month names are discussed, the native terms being given. The Matlatzinca (including the Ocuiltecs) now number some 2055 souls in the state of Mexico; in Mechoacan they have long been extinct. Dr. León now attaches the Matlatzincan language to the Otomian stock.

SIOUAN. — *Crow*. In the "American Anthropologist" (n. s. vol. v. pp. 374-375) for April-June, 1903, Mr. S. C. Simms writes briefly

of "A Crow Monument to Shame," describing the punishment inflicted by the Crow Indian of Montana upon unfaithful wives (forcible intimacy with several men), and the rude monument, a human figure in outline, erected on the place of punishment as a memorial of the offence. — At pages 580-581 of the same periodical Mr. Simms writes briefly of "Crow Indian Hermaphrodites." They are usually spoken of as "she," and "have the largest and best appointed tipis."

MUSKHOGEAN. — *Seminole*. To "Gunton's Magazine" (vol. xxv. 1903, pp. 495-505) Leonora B. Ellis contributes an article on "The Seminoles of Florida," giving a brief general historical and ethnographic sketch of this remnant of an interesting and once very important Indian people. The manufacture of *coontie* starch from the roots of the *zamia* is the work of the women. Their *sofkee*, a stew made from meat and vegetables, is imitated by the whites. The master craft of the men is canoe-making. Efforts made by the government to overcome the distrust due to white injustice of long ago are noted.

PIMAN. In "The Papoose" (vol. i. No. 9, pp. 20-24) for August, 1903, Mr. A. M. Benham publishes "A Short Sketch of the Pima Indian." Basketry and pottery making are said to be their only means of support. The author asks naively: "If the Pimas are not descended from some of the Tartar races who came across Behring Straits ages ago, when climatic conditions were different from the present, where did they get their Egyptian [on basketry] figures?"

TARASCAN. The article of Dr. N. León on "Los Tarascos," in the "Boletín de Museo Nacional de México" (2 ep. vol. i. 1903, pp. 113-129, 132-149, 153-169), is intended as an introduction to the catalogue of the Tarascan collection in the Mexican National Museum, and discusses, with reproductions of hieroglyphic MSS., the origin and migrations of the Tarascan people.

TEPECANAN. Dr. Aleš Hrdlička's well-illustrated paper on "The Region of the Ancient 'Chichimecs,' with Notes on the Tepecanos and Ruin of La Quemada, Mexico," in the "American Anthropologist" (n. s. vol. v. pp. 385-440) for July-September, 1903, besides archæological and somatological data, contains items of interest to the folklorist. Petroglyphs, pottery ornamentation, idols, beads, and other ornaments are briefly noted, and, with respect to the Tepecanos, history and habitat, dwellings, food, organization, religion, sorcery, traditions, social customs, intellectual qualities, medical and physiological data, physical characteristics, language (vocabulary, sentences, brief songs). Beneath the "Catholicism" of the Tepecanos still lives their old heathenism, and "after the padre has departed they resort very largely again to their primitive deities and fetishes, which are represented by objects of stone or of other mate-

rial, and which are kept carefully hidden in their homes or in caves and sacred spots in the mountains." When their confidence has been obtained and under favorable circumstances for companionship the Tepecanos "are in every way preferable to the ordinary (Spanish) Mexicans." It takes long, however, for distrust to give way. The Tepecanos believe that "the period of gestation lasts, nine months with a boy, but only seven or eight months with a girl." The mother does not, like the white mother, "stimulate the talking of her child," and while the "children walk when about one year of age, they do not begin to talk before eighteen months or two years." Of the Tepecano language the author remarks, "Although related particularly to the Tepehuane, and also to the Pima and the Nahuatl, it presents numerous differences from each of the latter tongues."

UTO-AZTECAN. — *Nahuatl*. To the "Mitteilungen der Anthropologischen Gesellschaft in Wien" (vol. xxxiii. 1903, pp. 129-223; 98 figs.) Dr. K. T. Preuss contributes an article on "Die Feuergötter als Ausgangspunkt zum Verständniss der mexikanischen Religion in ihrem Zusammenhange." This is a valuable detailed study of the rôle of the fire-gods in the religion and mythology of ancient Mexico. The fire-gods are considered in relation to volcanic and seismic phenomena, the interior of the earth, death and the future life, the four quarters, above and below, sun, moon, night, etc., Tlaloc. The priest-gods, Tamoanchan, the Tzitzimime, sin and punishment, the deities of sexual sin, etc., are also discussed. — In "Globus" (vol. lxxxiii. 1903, pp. 253-257, 268-273), Dr. K. T. Preuss has an article on "Die Sünde in der mexikanischen Religion," in which he treats of the ancient Mexican ideas of sin and punishment in relation to religion and mythology, and belief in the future life. Sexual sin and drunkenness receive particular attention. Slaves were conceived to be sinners, and "sinning gods" were also known. Diseases (especially leprosy, sexual diseases, etc.) were often sent by the gods as punishments for sacrilege and offences against the state. Fornication was one of the sins of the Aztec list.

ZUÑIAN. To the "American Anthropologist" (n. s. vol. v. pp. 468-497) for July-September, 1903, Mrs. M. C. Stevenson contributes an illustrated article on "Zuñi Games," treating of all that are of importance except the essentially children's games; "the younger Zuñi children play the ceremonial games, however, with but little or no understanding of the occultism associated with them." According to the sages of Zuñi, the first eight of the seventeen games here described "belong to the gods of war, who were great gamblers." According to Mrs. Stevenson, "the ceremonial games of the Zuñi are for rain, and they constitute an important element in the religion and sociology." These games embrace foot-races, the great gambling



game of *shóliwe*, cup-and-ball, hiding and guessing, bow and arrow games, feathered-dart, throwing games, "ring-around-a-rosy," shinny, shuttlecock and battledore, tag, etc. The valuable and interesting facts brought out in this paper are due to the author's personal observations of these games and to information obtained from the priests and theurgists of the Zuñi. The Zuñi boys take very early to the running races, and the author "has never known the Zuñi to lose a foot-race with other Indians, nor with the champion runners of the troops at Fort Wingate."

#### WEST INDIES.

PORTO RICO. In the "American Anthropologist" (n. s. vol. v. pp. 441-467) for July-September, 1903, Dr. J. Walter Fewkes has a noteworthy paper (with three plates) on "Prehistoric Porto Rican Pictographs," resúming data hitherto on record and adding thereto from his own recent investigations on the spot. These Porto Rican pictographs consist of (1) river, (2) cave, (3) boundary-stone (of dancing plazas, ball-grounds, etc.) pictographs, and of all three classes the author observes, "It would appear that greater care was given by the Antilleans to the technique of pictographic work than by contemporary peoples in North America north of Mexico." No evidence that the prehistoric Porto Ricans had any sort of "hieroglyphic writing" was found, — "the 'specimens' with these characters upon them are believed to be fictitious." Dr. Fewkes's general conclusion is: "Aboriginal Porto Rican pictography is essentially the same as that of the Lesser Antilles, which is practically identical with that of Guiana and parts of Venezuela," — is thus "decidedly South American rather than North American." Concerning the probable relationship of the ancient Porto Ricans Dr. Fewkes says: "Of all the Orinoco tribes these pioneers of the Antilleans were more closely allied to the Guaraos, or Warraus, who now inhabit the delta, than any other; but lapse of time profoundly changed the culture of both, the latter having degenerated, while the former, long since having passed away, once reached a comparatively high stage of culture." A later invasion from South America had made the eastern end of Porto Rico "practically Carib by the time it was settled by the Spaniards," and to the Caribs may be attributed many of the pictographs now under consideration, particularly those in the east of the island. The symbolism of Porto Rican pictographs remains to be fully studied.

#### SOUTH AMERICA.

ARAUAN. — *Famamadi and Paumari*. Pages 380-393 of Mr. J. B. Steere's "Narrative of a Visit to Indian Tribes of the Purús River, Brazil" (Rep. U. S. Nat. Mus., 1901, pp. 350-390) treat of these two



tribes of the Arauan stock. Dress and ornament, snuff-using, houses (the Jamamadí have large, conical, communal dwellings), agriculture, food, pottery, hunting and fishing, boats and rafts (the Paumarí live on these in the rainy season of high-water), body-painting (much more in use with the Paumarí), music and song, etc., are briefly considered. A Jamamadí vocabulary of 57 words and a Paumarí of 149 are also given, together with 31 Paumarí sentences and texts of 5 very brief songs. With the Jamamadí snuff-taking is an important ceremony. They have abandoned the making of fine bark hammocks, "preferring to trade tame monkeys to the rubber gatherers for cheap cotton hammocks from Pará. The Paumarí are fond of singing and have many boat-songs (a specimen at page 387). A Paumarí Indian "could frequently be seen walking along the edge of the bar towing his canoe holding his family and all his possessions, to new fishing-grounds, his wife sitting in the stern with a steering paddle holding the canoe from the shore." The custom of living on rafts is explained by their deluge-legend. Their pottery is rude and unpainted, nor are their mats usually colored or figured.

ARAWAKAN. — *Kaggaba*. Count de Brette's article on "Les indiens Arhouaques-Kaggabas," in the "Bulletin de la Société d'Anthropologie de Paris" (v<sup>e</sup> s. vol. iv. pp. 318-357; 43 figs. 2 maps), contains answers to the interrogatories of the *questionnaire* issued by the Paris Anthropological Society, religion, dress, and ornament, etc., being given special attention. Tattooing, cranial deformation, bodily mutilation, pubertal ceremonies, etc., are said to be unknown. Masked dances are in vogue. The women have a sort of round dance. The tone of music is sad. The modern Kaggabas carve neither wood, nor stone, nor bone. Cannibalism has apparently never existed. Wars are unknown, likewise warrior castes and permanent troops. The dead are buried with little ceremony, never burned. Behind their nominal Catholicism lurks the old heathenism. The Kaggabas do not fear the dark, as do their neighbors the Goajiros. Creation and deluge myths exist. The women appear to be less modest than the men. Sexual aberrations are not uncommon. Endogamous monogamy is the rule. There are civil and religious chiefs. The *mamas* (priests, shamans, magicians) play a great rôle in Kaggaba life. The memory of the Kaggabas for words and places is very good. The author informs us, "There is no child of the age of ten or twelve years but knows by name the mountains, rivers, and streams, springs, waterfalls, etc., for five or six leagues around." The *mamas* have a remarkable headdress. There exist among the Kaggabas, *nucheï* or assembly houses, really "men's houses." In these *nucheï* marriages are celebrated, also religious dances. They are also primitive schools. *Nucheï* for the women exist also. — *Pira-*

*tapujos*. Herr Payer's article, "Ueber einen am Amazonenstrom gebräuchlichen Trommel-Apparat," in the "Zeitschrift für Ethnologie" (vol. xxxv. 1903, pp. 481-483), treats of a sort of wooden drum (struck by a rubber stick) in use as a sort of primitive telephone or telegraph (like the *cambarýsei* of the Catuquinarú) by the Piratapujos Indians. To his account of the drum the author adds a description of the festal dress and ornamentation of these Indians. — *Guaná*. In the "Zeitschrift für Ethnologie" (vol. xxxv. 1903, pp. 324-336, 560-604) M. Schmidt has an article on the "Guaná," who formerly dwelt in the Chaco but are now living east of the Paraguay. Besides a brief ethnographic sketch, a vocabulary of 550 words, 30 sentences and phrases, and grammatical notes are given.

CALCHAQUIAN. From the "Bollettino della Società Geografica Italiana" for 1903, Dr. Juan B. Ambrosetti reprints (Roma, 1903, pp. 18) his paper on "I Calchaquí," in which he gives a general idea of the results of investigations in the Calchaquian region, a considerable part of which have been undertaken by him. When Peruvian, and particularly Incasic influences have been accounted for, there remains an ancient Calchaquí culture resembling in several striking characteristics the Pueblo culture of North America, as Moreno noted as early as 1890. Dr. Ambrosetti is inclined to see in the Pueblo Indians and those of ancient Calchaquí "representatives of a stratum of primitive American population antedating Peruvian and Mexican civilization." Resemblances in the myths of those two peoples also occur. With the two brothers, Maasawe and Aiamtá, mythic heroes of the Pueblos, may be compared the brothers Catequil and Piguerao, who figure in like fashion among the Calchaquí. The Araucanian Indians are possibly the southernmost branch of the Calchaquís.

PATAGONIA. In the "Anales del Museo Nacional de Buenos Aires" (vol. ix. 1903, pp. 41-51) Dr. Juan B. Ambrosetti publishes a paper on "Las grandes hachas ceremoniales de Patagonia (probablemente pillan tokis)," in which he treats of the ceremonial axes ("pillan tokis") from various parts of Patagonia, particularly two from the region of the Chubut. These "votive axes" were the subject of an earlier paper by the same author.

PERU. Dr. Max Uhle's article on "Ancient South American Civilization," in "Harper's Magazine" (vol. cvii. 1903, pp. 780-786), discusses the five or six successive periods of ancient Peruvian culture. Architectural and other remains prove the existence of this culture 1000 B. C., and its earlier forms go back not less than 2000 years previously. Had not European influence prevented, the aboriginal American civilization of Peru might have reached a higher and brilliant development.

*A. F. C. and I. C. C.*

## RECORD OF NEGRO FOLK-LORE.

**AFRICAN AND AMERICAN.** In the "Congrès International des Traditions Populaires, 10-12 Septembre, 1900" (Paris, 1900), is published a paper by the Comte de Charency on "Le folk-lore nègre en Amérique (pp. 20-28). The author compares a tale of the Ba-ronga (a Zulu people), "The Hare and the Hen," recorded by Junod, with a tale from the negroes of Cayenne, "Papa Tiger and Papa Sheep," published in "Mélusine," the French texts of each being given. These tales have but one point in common, "decapitation by persuasion," which is thought to be "the purely negro element." The American Indian element is seen in the personalities of the "tiger" and the "sheep," the two chief actors. Civilization has contributed the "birds' ball" and the moral of the story. The "sheep" has a long beard and long horns, and here we have the reaction of the aborigines to this creature.—Mr. J. N. Calloway's "African Sketches," in the "Southern Workman" (vol. xxxi. 1902, pp. 618-621), contains some notes on the natives of Togo, West Africa. The author thinks that, "as a general thing, the voices of the native Africans are lower and softer than those of the colored people of the southern United States." The style of many of their songs "resembles that of the plantation melodies." The author gives the story, "Why the Cat and the Rat live in the House of Man," as told him by a "bush-boy."

**ART.** Under the title "Art in Negro Homes," J. Dowde gives, in the "Southern Workman" (vol. xxxi. 1901, pp. 90-95), a general account of the art objects in twenty-five negro homes in the city of Durham, N. C.

**CHILD-LORE.** In the "Popular Science Monthly" (vol. lx. 1902, pp. 360-364), Mr. C. B. Dyke has an article on "Theology versus Thrift in the 'Black Belt,'" in which are given the results of an inquiry among 1200 negro children as to their desires for wealth and their reasons therefor. To the negro child, the saying "Man wants but little here below" would seem to apply, as his desires are so largely of the other world.

**RELIGION.** The article of Orishatukeh Faduma on "Some Defects of the Negro Church," in the "Southern Workman" (vol. xxxii. 1903, pp. 229-230), points out that, "paradoxical as it may seem, the negro's emotions constitute his strongest as well as his weakest point." The imagery of the Book of Revelation "has a peculiar effect on the feelings of the negro; its mysticism acts like a spell over him." The physical contortions of his worship are as old as religion itself. There is nothing peculiarly new in his religion.

"UNCLE REMUS." In his "Myths of the Cherokees," published in the "Nineteenth Annual Report of the Bureau of American Ethnology," Mr. James Mooney treats briefly (p. 233) of the origin of these "animal stories." Borrowing on the part of the negroes from the Indians seems likely, for "it is not commonly known that, in all the southern colonies, Indian slaves were bought and sold and kept in servitude, and worked in the fields side by side with negroes up to the time of the Revolution." The fact that the Indian has a sense of humor is not taken into account by those who assume all the borrowing has been from negro to Indian. The rabbit as a trickster is, apparently, genuine Cherokee, while the fox does not appear in their folk-lore. The land-tortoise is also prominent in Cherokee myths, and the "tar-baby" is likewise known to them. These facts reported by Mr. Mooney add to the evidence, which suggests an American Indian origin for many of the "Uncle Remus" stories.

*A. F. C.*

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#### HOWARD BARRETT WILSON.

THE following brief account of the work of the author of the article, "Notes of Syrian Folk-Lore collected in Boston" published in the last number of this Journal, has been furnished by his colleague, Dr. Roland B. Dixon:—

Mr. Howard B. Wilson (H. U. '03), a member of the Huntington Expedition of the American Museum of Natural History, died suddenly of heart failure, following typhoid fever, at Willows, Cal., on August 4. Mr. Wilson had, during his college course, taken great interest in Anthropology, and took honors in that department at graduation. He had planned to spend the summer in studying the Wintun and Yana tribes of northern California, and had, in the short time he had been at work previous to his illness, already secured much material of value, in particular texts and myths. All who are interested in the prosecution of anthropological work in the Californian region, and the Pacific States in general, feel that they have lost in Mr. Wilson a student and worker deeply interested in his subject, and one who, had he lived, gave promise of more than usual ability.



## IN MEMORIAM — HENRY CARRINGTON BOLTON.

DR. HENRY CARRINGTON BOLTON, a life member of this Society, and one of its early members and organizers, died on November 20, 1903, at his home in Washington, D. C. Dr. Bolton was born January 28, 1843, in New York city. His father, Dr. Jackson Bolton, for many years an eminent physician, married Ann Hinman North, daughter of Dr. Elisha North, New London, Conn. At the age of nineteen Henry was graduated from Columbia College, and soon exhibited a fondness for chemistry. Having left Columbia in 1862, he studied at Paris, afterward at Heidelberg, and finally at Göttingen, where in 1866 he received the degree of Doctor of Philosophy. From 1872 to 1877 he was assistant in analytical chemistry and head of the laboratory of quantitative analysis in the School of Mines of Columbia University, and in 1877 was chosen Professor of Chemistry at Trinity College, Hartford, Conn., where he gathered a well-known mineralogical collection. In 1887 he returned to New York, and in 1892 was made a non-resident professor of the History of Chemistry in the Columbian University of Washington, D. C., to which he finally removed his residence. In 1892 he married Miss Henrietta Irving of New Brighton, Staten Island.

Dr. Bolton was a valued member of many scientific and social organizations, and it has been said that he belonged to more learned societies than any other living American. In the American Folk-Lore Society he played a useful part, being frequently a member of its Council; the drafting of its constitution depended more on his hand than that of any one else. As an author, he was best known for his voluminous writings on the bibliography of Chemistry. He had a fondness for the cryptic side of chemical history, and had formed a remarkable collection of books on alchemy and magic. In the field of folk-lore, his "Counting-Out Rhymes of Children" (London, 1888) remains the only extensive collection of such formulas; this was an expansion of an article on the subject, "Counting-Out Rhymes of Children," published in the *Journal of American Folk-Lore*, vol. i. pp. 31-37. Among other articles from his hand which have appeared in this *Journal* may be mentioned: "Some Hawaiian Pastimes," vol. iv. pp. 21-26; "A Modern Oracle and its Prototypes," vi. 25-37; "Fortune-Telling in America To-day," viii. 299-307; "The Game of Goose," viii. 145-150; "More Counting-Out Rhymes," x. 313-321; "A Relic of Astrology," xi. 113-125; "The Vintner's Bush," xv. 40-44.

The writer of this notice remembers many pleasant occasions on which the interests of the Society were discussed with Dr. Bolton, and his lamented friend Dr. Daniel G. Brinton.



## LOCAL MEETINGS AND OTHER NOTICES.

BOSTON. The following report gives the proceedings of the Boston Branch during the year 1903 and since the last report printed in this Journal.

The first meeting of the season of 1902-03 was held on *Wednesday, December 10, 1902*, at Small Hall, Pierce Building. Hon. E. H. Thompson, for many years United States Consul at Merida, spoke on the "Manners and Customs of the People of Yucatan," and gave translations of folk-tales collected by himself. His address was illustrated by the kinetoscope, as well as by other lantern slides, and also by music recorded on the phonograph.

*Friday, January 23, 1903.* The regular meeting was held at the house of Mrs. J. A. Remick, 300 Marlborough Street. Mr. F. A. Golder, recently stationed in Alaska, was the speaker, and gave an account of the Aleuts and their traditions, also reading translations from their oral literature.

*Tuesday, February 24.* The regular meeting was held at the house of Mrs. H. E. Raymond, 16 Exeter Street. Madame Alice Le Plongeon was the speaker, having for her subject "The Customs, Rites, and Superstitions of the Mayas."

*Tuesday, March 31.* The regular meeting was held at the house of Mr. and Mrs. W. G. Preston, 1063 Beacon Street. Mr. J. Mackintosh Bell, F. R. G. S., of Ottawa, Canada, spoke on the "Fireside Stories of the Chipewyans." Mr. Bell, in addition to the poetic tales, gave a vivid account of these tribes of the extreme Northwest, and showed various specimens of their handiwork.

*Tuesday, May 5.* The annual meeting, postponed from April, was held at the house of Dr. and Mrs. A. L. Kennedy, 222 Pleasant Street, Brookline, Professor F. W. Putnam in the chair. The Annual Report of the Treasurer showed a small cash balance in the treasury, and the Secretary reported that the number of new members admitted to the Branch slightly exceeded that of those lost through death or resignation. The attendance at the five meetings of the year was reported as larger than usual, and the speakers had been highly appreciated. Officers were elected as follows: *President*, Professor Frederic Ward Putnam; *First Vice-President*, Mr. William Wells Newell; *Second Vice-President*, Mr. William C. Farrabee; *Treasurer*, Mr. Eliot C. Remick; *Secretary*, Miss Helen Leah Reed; *Council*, Mrs. Monroe Ayer, Mrs. Otto B. Cole, Mrs. Lee Hoffman, Mrs. H. E. Raymond, Dr. Roland B. Dixon, Mr. Ashton Willard.

*Tuesday, December 8.* The first regular meeting of the season 1903-04 was held at the house of Mr. and Mrs. Otto B. Cole, 551 Boylston Street. Professor F. W. Putnam presided, and Mr. Alfred Marston Tozzer, of Harvard University, graphically depicted "Navaho Sand-Paintings." The lecturer gave a vivid account of the ceremonies attending the making of these pictures, as witnessed by himself, and explained their symbolism. Reproductions in color added to the interest of an entertaining and profitable address.

CAMBRIDGE, *Tuesday, January 16.* The meeting was held at the house of Mrs. F. N. Robinson, Longfellow Park. Mr. G. B. Gordon gave a paper on "The Trail of the Golden Dragon." Mr. Gordon, who for several years was in charge of the explorations in Central America conducted by the Peabody Museum, described legends existing among the native Maya population.

*Tuesday, February 19.* The Cambridge Branch met at the house of Miss Alexander, 1 Parker Street. Mr. J. Mackintosh Bell spoke on the "Fireside Legends of the Chippewyans."

*Tuesday, March 30.* The Branch met with Miss Puffer, 45 Irving Street. Mr. Arthur Farwell, of Newton Centre, treated musical manifestations of American Indian life, illustrated with the piano.

*Tuesday, April 27.* The Branch met at the house of Professor Smyth, 91 Walker Street. The paper of the evening, by Professor Smyth, was entitled "Some Greek Folk Tales."

*Friday, November 27.* The Branch met at the house of Miss Cook, Appleton Street. Dr. R. B. Dixon described two types of American creation myths.

Officers for 1903-04: *President*, Dr. Roland B. Dixon; *Vice-President*, Mrs. Winthrop Scudder; *Secretary*, Miss Katherine I. Cook; *Treasurer*, Mr. M. L. Fernald.

CINCINNATI. The following is the program of the Cincinnati Folk-Lore Society for the year 1903-04:—

*October 21, 1903:* "Folk-Lore of the Cat," Dr. Eugene Swope.

*November 18:* "Some New England Folk-Lore," Mrs. Kate A. Coolidge.

*December 16:* "Some Medical Superstitions," Dr. A. G. Drury.

*January 20, 1904:* "Budget," Mr. Edward S. Ebbert.

*February 17:* "Song and the Songs of Scotland," Professor E. W. Glover.

*March 16:* "Folk-Lore of Japan," Miss Florence Wilson and Madame Sugimoto.

*April 20:* "Legends of Sunny Climes," Mrs. Jennie S. Early.

*May 18:* "Folk-Lore of Psychology," Dr. J. D. Buck.

Officers, 1903-04: *President*, Mr. F. M. Youmans; *First Vice-President*, Dr. C. D. Crank; *Second Vice-President*, Miss Annie Laws; *Secretary*, Mrs. George C. Weimer; *Treasurer*, Mr. Edward S. Ebbert; *Advisory Committee*, Dr. J. D. Buck, Dr. Joshua Lindahl, Mrs. H. Thane Miller, Mrs. C. D. Klemm.

## BIBLIOGRAPHICAL NOTES.

## RECENT ARTICLES OF A COMPARATIVE NATURE IN FOLK-LORE AND OTHER PERIODICALS.

AMAZONS. Vürstheim (J.) De Amazonibus. (*Mnemosyne*, 1902, n. s. vol. xxx. 263-276.) Author argues that the famous Amazons were originally nymphs of the train of Artemis, then Greek heroines.

COMEDY. Thiele, G.: Die Anfänge der griechischen Komödie. (*Neue Jahrb. f. d. Klass. Alt., Ges. u. Lit.*, 1902, vol. v. 405-426.) Treats of the beginnings of folk-comedy in ancient Greece, etc.

COUNTRY-LIFE. Siebourg, M.: Ländliches Leben bei Homer und im deutschen Mittelalter. (*Rhein. Mus.*, 1902, vol. lvi. 301-310.) Points out resemblances between country-life as described in the Homeric poems and German country-life in the Middle Ages.

DAY. Bolling, C. M.: Beginning of the Greek day. (*Amer. J. Philol.*, 1902, vol. xxiii. 428-435.) Shows that the Homeric Greek day was reckoned from sunset to sunset.

EDUCATION. Barth, P.: Die Geschichte der Erziehung in soziologischer Beziehung. (*Vierteljahrsschr. f. wiss. Philos. u. Soz.* (Leipzig), 1903, vol. xxvii. pp. 57-80, 209-229.) Treats of education among barbarous, semi-civilized, and civilized peoples. The author has not drawn deeply enough upon the best authorities.

GYGES. Smith, K. F.: The tale of Gyges and the king of Lydia. (*Amer. J. Philol.* vol. xxiii. 1902, 261-282, 361-387.) Critical discussion of the variants of the legend of Gyges and attempt to make out its original form.

KISSING. Siebs, T.: Zur vergleichenden Betrachtung volkstümlichen Brauches: Der Kuss. (*Mitt. d. Schles. Ges. f. Volksk.* (Breslau), 1903, pp. 1-19.) An interesting study of the kiss in folk-thought, and particularly of the words for kiss, kissing, etc., in various European (chiefly Teutonic) languages. Eight groups of kiss-words are distinguished.

LIP-ORNAMENT. Richel, A.: Lippenschmuck. (*Globus* (Brnschw.), 1903, vol. lxxiv. pp. 31-34.) General discussion of lip-ornaments, perforations, *pelele*, plugs, etc., in Central Africa, South America, Northwest Pacific Coast, Eskimo country, etc.

MAGIC. Vierkandt, A.: Wechselwirkungen beim Ursprung von Zauberbräuchen (*Arch. f. d. gesamte Psych.* (Leipzig), 1903, vol. ii. pp. 81-92.) Discusses the mutual relations between the shaman and his audience, beginning in more or less unintentional action and ending in what seems to be preconceived and planned. A suggestive discussion of magic, symbolic action, etc. — Blake, F. R.: Babylonian and Atharvan magic. (*J. H. U. Circ.* (Balt.), 1903, vol. xxii. pp. 66-67.) Compares Hindu and ancient Babylonian magic. The author concludes that the resemblances are not very striking. Babylonian is practically all "white magic," as expressed in incantations.

MILK AND HONEY. Usener, H.: (*Rhein. Mus.*, 1902, vol. lvi. 177-195.) Treats of folk-lore of milk and honey in connection with newborn infants, as food of the gods and of the souls of the dead, etc.

MYTHOLOGY. Regnaud, P.: La mythologie a-t-elle été un recul de l'esprit humain? (*Rev. Philos.* (Paris), 1903, vol. xxviii. pp. 63-65.) Author concludes that the question must be answered in the negative, holding to a form of the "disease of language" theory. For him, ambiguity of language is the initial cause of the inherent error of mythology. — Fries, C.: Babylonische und Griechische Mythologie. (*Neue Jahrb. f. d. Klass. Alt., Ges. u. Lit.*, 1902, vol. v. pp. 689-707.) Points out various resemblances between Babylonian and ancient Greek mythology.

PANTHEISM. Doyle, K. D.: Notes on philology (*Westm. Rev.* (Lond.), 1903, vol. clx. 323-335.) By *outré* treatment of phonetic and linguistic data the author

seeks to show that "pantheistic thought was a most important, if not the sole force governing the early development of language," and that *male* means "progress," *female*, "eternal no."

PERSONALITY. Chamberlain, A. F.: The survival of human personality. (*Harper's Mag.* (N. Y.), 1903, vol. cvii. pp. 277-282.) Contains, among other things, folk-lore data concerning the development of human personality and belief in its survival of bodily death. Discusses subject from the anthropological standpoint.

PERSONAL NAMES. Zambaldi, F.: I nomi di persona. (*Atti d. R. Inst. (Ven.)*, 1901-1902, vol. lxi. 247-272.) Treats of name-giving among various peoples of the globe.

RAINBOW. Renel, C.: L'Arc-en-ciel dans la tradition religieuse de l'antiquité. (*Rev. de l'Hist. d. Rel.* (Paris), 1902, vol. xlv. 58-60.) Brief account of folk-lore of rainbow, particularly among the Greeks and Romans.

RELIGION. Flournoy, T.: Les principes de la psychologie religieuse. (*Arch. de Psych.* (Genève), 1903, vol. ii. pp. 33-57.) Dr. Flournoy holds that the two general principles of religious psychology are "the exclusion of the transcendental" and "the biological interpretation of religious phenomena." — Vernes, M.: Les religions et leur rôle social. (*L'Hum. Nouv.* (Paris), 1903, vol. vii. pp. 225-239.) Discusses attitude of great religions (Judaism in particular) and modern philosophy toward the great social questions of the day. — Hearn, L.: Le nirvana (*R. de Métaph. et de Mor.* (Paris), 1903, vol. xi. pp. 352-519.) A "synthetic study of Buddhism." Compares the doctrines of Japanese Buddhism with the conclusions of Occidental science. — Challaye, F.: Un philosophe japonisant. (*Ibid.*, pp. 338-351.) Discusses the writings and views of Japanese life and philosophy of Lafcadio Hearn, who is now a naturalized citizen of Japan, and professor in the University of Tokio.

RÜBEZAH. Kacher (K.) Rubezahl und seine Verwandtschaft. (*Mitt. d. Schles. Ges. f. Volksk.* (Breslau), 1903, 33-52.) Comparative study of name and nature. Dr. Kacher holds that the modern Rubezahl is the product of a Märchen that has been worked up in literary fashion, differing in some essentials from the Rubezahl who once existed in folk-thought, — the latter finds close analogues in Greek mythology. The author believes that the name Rubezahl is a "diminutive" or "extension" (cf. *Affenschwanz* for *Affe*) of Rube, which may go back to O. H. G. *rubio*, "the hidden one," said of a mountain-spirit. From a mountain-spirit he seems to have become a forest-sprite and a "Kobold." The author considers that his plastic figure is a "brilliant testimony for the poetic endowment and power of transformation of the Silesian people." — Siebs, T.: Nachträgliches zur Rubezahlforschung. (*Ibid.* 53-54.) Criticises the etymology of Dr. Zacher and others, inclining to the views of the former.

SHAMANISM. Van Gennep, A.: De l'emploi du mot "chamanisme." (Repr. from *Rev. de l'Hist. de Relig.* (Paris), 1903, pp. 1-7. Argues against the use of the term *chamanisme* (French) *shamanism* (English) *Schamanismus* (German) as connoting a certain kind of religion. Peoples who have *shamans* may possess a religion that is animistic, totemistic, etc., not *shamanistic*.

UMBRELLA. Hahn, E.: Der Sonnenschirm als Königssymbol und die Einführung des Rosenkranzes in West-Europa. (*Int. Arch. f. Ethnogr.* (Leiden), 1903, vol. xvi. pp. 30-42.) Traces the umbrella as a symbol of royalty back to primitive Babylonia. The author thinks that there has been greater interchange of culture-element between the East and West and *vice versa* than is generally admitted.

WAR. Shaler, N. S.: The natural history of war. (*Int. Quart.* (Burlington, Vt.), 1903, vol. viii. pp. 17-30.) Discusses the human and pre-human aspects of the subject. With man war, as an institution, belongs to the stage of culture represented by the growth of great peoples and civilizations.



## LEGAL FOLK-LORE OF CHILDREN.

To Pitré's little study, "Folk-lore giuridico dei fanciulli in Sicilia" (Palermo, 1890), and Gaidoz and Rolland's "Le Folk-lore juridique des enfants" (*Méluſine*, Tome III, pp. 156-158), dealing respectively with the "legal folk-lore" of Italian and French children, has now been added the contribution of A. de Cock, "Rechtshandelingen bij de Kinderen," just begun in "Volkskunde" (Vol. XV, 1902-1903, pp. 193-199) devoted to the same subject among children in Flemish Belgium, etc., the first part treating particularly of the "finding right," or *droit de trouvaille*, and the "law of presents."

The "law of finding," still in full force among Flemish children (and more or less among Dutch, German, Italian, French, etc.) is briefly this:

If one boy has found something belonging to another (marble, knife, piece of money, toy, etc.), he hides it in his closed hand, and cries repeatedly: "Who's lost it? I've found it!"

If one of the others says "I," the first asks at once, "What is it?" Now it does not suffice for the loser to answer simply, e. g., "A knife." He must describe it exactly, before he can rightly receive it. If the object found is claimed by no one, the finder asks, "Can I have it?" and the answer is a unanimous "Yes." With this the legal proceedings are over. Several curious variants of the formula are in vogue. In Schelle the rime runs

"Pirrewirrewit!  
Whose thing is this?  
Pirrewirrewat!  
Whose thing is that?"

If no one puts forward satisfactory claims, then the finder opens his hand crying, "Whoever first says ikkepik gets it!" And so the matter is decided.

When two find something at the same moment, it belongs to the one who first speaks the appropriate formula: "Finding is holding!" etc.

A French finding-rime is quite suggestive:

"Qui a perdu? J'ai trouvé  
La bourse à monsieur l' curé;  
Si je le dis trois fois  
Ce sera pour moi."

The "trois fois" appears in Languedoc as, "Piu, piu, piu." Another French phrase is "J'y retiens part" (or *de part*, or simply *pie*).

A common "law of presents" is the formula

"Once given, stays given;  
Taking away is stealing!"

This warns against our "Indian giving," for which penalties are prescribed, one of them, with Dutch, Flemish, German and French children being thus expressed:

"Once given, taken away,  
Go to Hell three times."

Some of the variants are less cruel or less theological.

De Cock has made a valuable contribution to an interesting subject.

A. F. C.



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## THE FOLK-LORE OF THE ESKIMO.

THE Eskimo inhabit the whole Arctic coast of America and many islands of the Arctic Archipelago. Their habitat extends on the Atlantic side from East Greenland to southern Labrador, and thence westward to Bering Strait. A few colonies are even located on the Asiatic shore of Bering Strait. Their culture throughout this vast area is remarkably uniform. A certain amount of differentiation may be observed in the region west of the Mackenzie River, where the neighboring Indian tribes, and probably also the tribes of the adjoining parts of Asia, have exerted some influence upon the Eskimo, whose physical type in this region somewhat approaches that of the neighboring Indian tribes. The foreign influences find expression particularly in a greater complexity of social life, — in a higher development of decorative art, in the occurrence of a few inventions unknown to the eastern Eskimo (such as pottery and the use of tobacco), and in religious observances, beliefs, and current tales not found in more eastern districts.

Unfortunately the folk-lore of the tribes west of the Mackenzie River is only imperfectly known, so that we cannot form a very clear idea of its character. Judging, however, from the fact that quite a number of Eskimo tales which are known east of Hudson Bay are known to the Chukchee of northeastern Siberia,<sup>1</sup> we are justified in assuming that these tales must also be known — or have been known — to the Alaskan Eskimo.

The present state of our knowledge of the Eskimo warrants us in assuming that the most typical forms of Eskimo culture are found east of the Mackenzie River, so that we may be allowed to base our description of Eskimo folk-lore on material collected in that area. A clear insight into the main characteristics of the folk-lore of the western Eskimo cannot be obtained at present, owing to the scantiness of the available material.

<sup>1</sup> Waldemar Bogoras, "The Folk-Lore of Northeastern Asia as compared with that of Northwestern America" (*American Anthropologist*, New Series, vol. iv. pp. 577-683).

The collections of eastern Eskimo folk-lore consist principally of H. Rink's Greenland Series,<sup>1</sup> G. Holm's tales from East Greenland,<sup>2</sup> A. L. Kroeber's account of Smith Sound traditions,<sup>3</sup> F. Boas's records from Baffin Land and Hudson Bay,<sup>4</sup> and Lucien M. Turner's collections from Ungava Bay.<sup>5</sup> From the region of the Mackenzie River and farther west we have to consider principally the tales collected on the Mackenzie River by E. Petitot,<sup>6</sup> and those recorded by E. W. Nelson,<sup>7</sup> Francis Barnum,<sup>8</sup> and John Murdoch<sup>9</sup> in Alaska.

The most striking feature of Eskimo folk-lore is its thoroughly human character. With the exception of a number of trifling tales and of a small number of longer tales, the events which form the subject of their traditions occur in human society as it exists now. There is no clear concept of a mythical age during which animals were men capable of assuming animal qualities by putting on their blankets, and consequently there is no well-defined series of creation or transformation legends. The world has always been as it is now; and in the few stories in which the origin of some animals and of natural phenomena is related, it is rarely clearly implied that these did not exist before.

I will first of all discuss the group of tales that may be interpreted as creation legends. Most important among these is the legend of the "Old Woman." It seems that all the Eskimo tribes believe that a female deity resides at the bottom of the sea; and that she furnishes, and at times withholds, the supply of sea-mammals, the chief source of subsistence of the Eskimo. The Central Eskimo say that at one time she had been a woman who escaped in her father's boat from

<sup>1</sup> H. Rink, *Eskimoiske Eventyr og Sagn*, Copenhagen, 1866 (second part), 1871; *Tales and Traditions of the Eskimo*, London, 1875 (translation of part of the contents of the Danish edition; unless otherwise stated, this translation is quoted).

<sup>2</sup> G. Holm, "Sagn og Fortaellinger fra Angmagsalik" (*Meddeleser om Grenland*, vol. x.).

<sup>3</sup> A. L. Kroeber, "Tales of the Smith Sound Eskimo" (*Journal of American Folk-Lore*, vol. xii. 1899, pp. 166 *et seq.*).

<sup>4</sup> F. Boas, "The Central Eskimo" (*Sixth Annual Report, Bureau of Ethnology*, Washington, 1888, pp. 399-669; quoted Boas, i.); F. Boas, "The Eskimo of Baffin Land and Hudson Bay" (*Bulletin American Museum of Natural History*, vol. xv. New York, 1901, pp. 1-370; quoted Boas, ii.).

<sup>5</sup> Lucien M. Turner, "Ethnology of the Ungava District, Hudson Bay Territory" (*Eleventh Annual Report, Bureau of Ethnology*, Washington, 1894, pp. 159 *et seq.*).

<sup>6</sup> E. Petitot, *Traditions indiennes du Canada nord-ouest*, Paris, 1886.

<sup>7</sup> E. W. Nelson, "The Eskimo about Bering Strait" (*Eighteenth Annual Report, Bureau of Ethnology*, Washington, 1899, pp. 1-518).

<sup>8</sup> Francis Barnum, *Grammatical Fundamentals of the Innuvit Language*, Boston, 1901, 384 pp.

<sup>9</sup> John Murdoch, "A Few Legendary Fragments from the Point Barrow Eskimos" (*American Naturalist*, 1886, pp. 593-599).

her bird-husband, and who, on being pursued by her husband, was thrown overboard by her father. When she clung to the gunwale of the boat, her father chopped off her finger-joints one after another. These were transformed into seals, ground-seals, and whales (in the Alaska version, into salmon, seals, walrus, and the metacarpals into whales<sup>1</sup>). After this had happened, she was taken to the lower world, of which she became the ruler. In South Greenland, where this tale also occurs,<sup>2</sup> the "Old Woman" plays an important part in the beliefs and customs of the people, since she is believed to be the protectress of sea-mammals. Evidently the tale is known to all the tribes from Greenland westward to Alaska, since fragments have been recorded at many places.

In another tale the origin of the walrus and of the caribou are accounted for. It is said that they were created by an old woman who transformed parts of her clothing into these animals. The caribou was given tusks, while the walrus received antlers. With these they killed the hunters, and for this reason a change was made by which the walrus received tusks, and the caribou antlers.<sup>3</sup>

The different races of man, real and fabulous, are considered the descendants of a woman who married a dog, by whom she had many children who had the form of dogs. Later on they were sent in different directions by their mother; and some became the ancestors of the Eskimo, others those of the Whites, while still others became the ancestors of the Indians and of a number of fabulous tribes.<sup>4</sup>

In a legend which is common to all the Eskimo tribes,<sup>5</sup> it is told that Sun and Moon were brother and sister. Every night the sister was visited by a young man who made love to her. In order to ascertain the identity of her lover, she secretly blackened his back with soot while embracing him. Thus she discovered that her own brother was her lover. She ran away, carrying a lighted stick for trimming the lamps, and was pursued by her brother. Both were wafted up to the sky, where she became the sun, and he became the moon.<sup>6</sup>

It would seem that in the beginning man was immortal. According to Egede, a dispute arose between two men regarding the advantages of having man die. Since that time man is mortal.<sup>7</sup> This

<sup>1</sup> Boas, ii. p. 359. I give in the following footnotes references to this book, in which the versions from various regions have been collected.

<sup>2</sup> H. Rink, *The Eskimo Tribes*, Copenhagen, 1891, p. 17.

<sup>3</sup> Boas, ii. p. 361.

<sup>4</sup> *Ibid.* p. 359.

<sup>5</sup> This story is also widely known among Indian tribes. See James Mooney in *Nineteenth Annual Report of the Bureau of Ethnology*, Washington, 1900, pp. 256, 441.

<sup>6</sup> Boas, ii. p. 359.

<sup>7</sup> According to Egede. See Rink, p. 41; also David Cranz, *Historie von Groenland*, Barby, 1765, p. 262.

legend is not quite certain. If correct it must be related to the tradition of the origin of day and night told on the west coast of Hudson Bay,<sup>1</sup> and to the numerous analogous Indian tales.<sup>2</sup>

There are quite a number of insignificant stories of hunters, of people quarrelling, etc., who were wafted up to the sky and became constellations.<sup>3</sup> Thus an old man who was being teased by a boy tried to catch him, and both rose up to the sky, where they became stars. A number of bear-hunters, their sledge, and the bear which they were pursuing, rose to the sky and became the constellation Orion.<sup>4</sup>

Similar to these are a number of trifling stories telling of the origin of certain animals, and in which peculiarities of these animals are explained. Examples of these are the story of the Owl and the Raven, in which it is told that the Raven makes a spotted dress for the Owl, while the latter, in a fit of anger, pours the contents of a lamp over the Raven, making him black;<sup>5</sup> and the story of the grandmother who kept on walking along the beach while her grandson was drifting out to sea until the soles of her boots turned up and she became a loon.<sup>6</sup> All these stories are brief, almost of the character of fables or anecdotes.

There are a few creation stories, in which the creation of a certain animal appears as an incident of a purely human story. Here belongs the tradition of the origin of the narwhal. A boy, wishing to take revenge on his mother, who had maltreated him while he was blind, pushed her into the sea, where she was transformed into a narwhal, her topknot becoming its tusk.<sup>7</sup> Similar in general character to this is the tradition of the girl who was maltreated by her parents, and who was gradually transformed into a black bear.<sup>8</sup>

Here may also be mentioned the tale explaining how thunder and lightning are produced by two women who live by themselves; and the story that in olden times children were not born, but found in the snow, and that the new order of things originated when a child climbed into the womb of a woman along her shoe-strings, which had become unfastened.

It will be noticed that in none of these creation legends is there any inner connection between the whole trend of the story and the incident of creation. It is not clearly stated, and in many of these

<sup>1</sup> Boas, ii. p. 306.

<sup>2</sup> G. B. Grinnell, *Blackfoot Lodge Tales*, pp. 138, 272; W. Matthews, *Navaho Legends*, p. 77; A. L. Kroeber, "Cheyenne Tales" (*Journ. Am. Folk-Lore*, vol. xiii. p. 161); C. G. Du Bois, "Mythology of the Diegueños" (*Ibid.* vol. xiv. p. 183); James Mooney, "Myths of the Cherokee" (*Nineteenth Annual Report of the Bureau of Ethnology*, p. 436).

<sup>3</sup> Boas, ii. p. 174.

<sup>4</sup> *Ibid.* p. 360.

<sup>5</sup> *Ibid.* pp. 220, 320.

<sup>6</sup> *Ibid.* p. 218.

<sup>7</sup> *Ibid.* p. 168.

<sup>8</sup> *Ibid.* p. 171.



stories it is not even necessarily implied, that the animals created did not exist before the creation recorded in the story. The animals created are rather individuals than the first of their species. The general conditions of life supposed to prevail at the time of the story are the same as the conditions of life at the present time. This is exemplified in the story of the origin of the sea-mammals, in which it is in no way stated that the game animals were created to supply the needs of man. So far as the story shows, these animals might have existed before they were created from the finger-joints of the "Old Woman." Neither does it appear from the tale of the origin of the sun and moon that there was no daylight before this event.

The complete absence of the idea that any of these transformations or creations were made for the benefit of man during a mythological period, and that these events changed the general aspect of the world, distinguishes Eskimo mythology from most Indian mythologies. Almost all of these have the conception of a mythological period, and of a series of events by means of which conditions as we know them now were established. It is true that in Indian legends also the story implies natural and social surroundings similar to those in which the Indians live, and that this sometimes leads to contradictions of which the Indians do not become conscious, the fact being forgotten that a number of things necessary for life had not yet been created. Nevertheless, the fundamental idea in Indian legends is, on the whole, the relation of the thing created to human life, which point of view does not appear at all in the myths of the Eskimo.

The absence of the idea that during the mythological period animals had human form, that the earth was inhabited by monsters, and that man did not possess all the arts which made him master of animals and plants, is closely connected with the striking scarcity of animal tales. While the bulk of Indian myths from almost all parts of our continent treat of the feats of animals, such stories are rare among the Eskimo. The creation legends referred to before can hardly be classed in this group, because the animals do not appear as actors possessed of human qualities — excepting, perhaps, the story of the woman who married the dog. Here belongs, however, the legend of the man who married a goose,<sup>1</sup> which story, in its general character, is closely related to the swan-maiden legends of the Old World. A man surprises a number of girls bathing in a pond. He takes away their feather garments and marries one of their number, who later on resumes bird shape by placing feathers between her fingers, and flies back to the land of the birds, which is situated beyond the confines of our world, on the other side of the hole in the sky.

<sup>1</sup> Boas, ii. p. 360. References to the following stories will be found at the same place.



The incident in the story of the origin of the narwhal, where the goose takes a blind boy to a lake and dives with him, thus restoring his eyesight, also belongs here. Furthermore, we must count here the widespread Eskimo story of the girls who married, the one a whale, the other an eagle, and who were rescued by their relatives; that of the woman who invited the animals to marry her daughter, but declined the offers of all until finally the foxes came and were admitted to the hut, where they were killed; and the tale of the man who married the fox, which, on taking off its skin, became a woman, with whom he lived until she was driven away by his remark that she smelled like a fox. Besides these, hardly any animal stories are found east of Alaska, excepting a very considerable number of trifling fables. These show a gradual transition to the more complex animal stories such as were mentioned before. An instance of this kind is the Greenland story of the man who was invited in first by the Raven, then by the Gull, and who was given such kinds of food as these birds eat. This story occurs in a much more trifling form in Baffin Land.<sup>1</sup>

It is very remarkable that almost all the important animal stories are common to the Indian tribes and to the Eskimo. The dog-mother tradition is known over a large part of North America, along the North Pacific coast as far south as Oregon, and on the Plains in the Mackenzie Basin, and on the Missouri and Upper Mississippi. The second legend of the series, that of the man who married a goose, occurs among the Chukchee, and was found by Dr. John R. Swanton among the Haida of Queen Charlotte Islands. At present its occurrence in British Columbia seems isolated, but probably it will be found among the tribes of southern Alaska and among the Athapascan, since many stories appear to be common to this area. The whole first part of the story of the origin of the narwhal, which contains the incident of the boy whose eyesight is restored by a goose, is common to the Eskimo, to the Athapascan of the Mackenzie area, and to the tribes of the central coast of British Columbia.<sup>2</sup> I do not know the story of the girls who married the whale and the eagle from any tribe outside of the Eskimo and Chukchee; while the next one, the legend of the woman who called one animal after another to marry her daughter, reminds us forcibly of the Tsimshian story of Gauo's daughter.<sup>3</sup> The first part of the tale of the man who married the fox is identical with analogous tales of the Algonquin and Athapascan of the north.<sup>4</sup> It is the story of the faithless wife who was surprised by her husband when visiting her lover, a water-monster.

<sup>1</sup> Rink, p. 451; Boas, ii. p. 216.

<sup>2</sup> See Boas, ii. p. 366.

<sup>3</sup> See F. Boas, *Tsimshian Texts*, Washington, 1902, p. 221; *Indianische Sagen von der Nordpazifischen Küste Amerikas*, p. 281.

<sup>4</sup> Rink, p. 143; Boas, ii. p. 222; Petitot, *l. c.* p. 407.

The second part, in which it is told that the man married a fox who had taken off its skin, also finds its counterpart in a group of tales of similar character that belong to the Athapascans.<sup>1</sup>

Thus it will be seen that every single pure animal story of the Eskimo, with the exception of one, finds its counterpart in Indian folk-lore. Their total number is six. It is very probable that the number of such tales in Alaska is much greater, since we know from Nelson's and Barnum's records that many of the animal tales of the Indians of the North Pacific coast and of the Athapascans have been introduced among them. A few additional animal tales have also been found on the west coast of Hudson Bay, but these are also of Indian origin throughout, being evidently borrowed comparatively recently by the Eskimo from their neighbors; otherwise they would have spread more widely among the Eskimo.

I think it is justifiable to infer from these facts that the animal myth proper was originally foreign to Eskimo folk-lore. The concept that animals, during a mythic age, were human beings who, on putting on their garments, became animals, and whose actions were primarily human, does not seem to have formed a fundamental part of their concepts.

This does not exclude, however, the clearly developed notion that, even at the present time, animals may become the protectors of men, to whom they will give instruction; and that man, by means of magic, may assume the form of animals. We also find that animals are conceived of as human beings; who, however, always retain animal characteristics in all their actions. A good example of this concept is the tale of the transmigrations of the soul of a woman,<sup>2</sup> in which the manner of life of various animals is described. The soul of the woman, upon entering an animal, converses with other individuals of the same species as though they were human beings, and their actions are like those of human beings. Another story of a similar kind describes a family wintering in a village of bears.<sup>3</sup> Stories of girls marrying monsters<sup>4</sup> may also be mentioned as examples of the anthropomorphic concept of animals.

The characteristic point in all these stories seems to be that the actions of the anthropomorphized animals are strictly confined to anthropomorphic interpretations of animal activities; as, for instance, in the tale of the transmigration of the soul of the woman, to explanations of how the walrus dives and how the wolves run, and in the tale of the bear, to remarks on the large size and voracity of the bear people. There do not seem to be any stories of undoubted Eskimo

<sup>1</sup> Boas, "Traditions of the Ts'ets'ä'ut" (*Journ. Am. Folk-Lore*, vol. ix. pp. 263, 265); Petitot, *l. c.*, p. 120.

<sup>2</sup> Boas, ii. pp. 232, 321.

<sup>3</sup> Rink, pp. 177 *et seq.*

<sup>4</sup> *Ibid.* pp. 186 *et seq.*

origin in which animals appear really as actors in complex adventures, as they do in the coyote, rabbit, or raven stories of the Indians, or in the fox stories of the Japanese, or in other animal stories of the Old World, in which the peculiarities of the animal determine only the general character of its human representative, while the scope of the adventures is entirely outside the range of animal activities, the stories being based on a variety of incidents that might happen in human society.

I consider this restriction of the field of animal tales one of the fundamental features of Eskimo folk-lore, and am inclined to believe the few tales of different character as foreign to their ancient culture.

The great mass of Eskimo folk-lore are hero-tales in which the supernatural plays a more or less important rôle. In this respect Eskimo folk-lore resembles that of Siberian tribes; although the adventures are, on the whole, of a quite distinct character, which is determined by the general culture of the Eskimo.

Many of these stories appear to us so trifling that we might be inclined to consider them as quite recent, and as tales of incidents from the life of an individual not long since dead, distorted by the imagination of the story-teller. That this assumption is not tenable is shown by the wide distribution of some of these stories. A very striking example of this kind is the story of Iavaranak, which is known in Greenland, Cumberland Sound, and in Labrador.<sup>1</sup> It tells of a girl of a tribe of inlanders who lived among the Eskimo, and who betrayed them to her own tribesmen. One day, while the Eskimo men were all absent, she led her friends to the Eskimo village, where all the women and children were killed. She returned inland with her friends, but eventually was killed by a party that had gone out to take revenge. Still more remarkable is the tale of Sikuliarsiujuitsok,<sup>2</sup> which occurs both in Labrador and Cumberland Sound. It is told that a very tall man, who was so heavy that he did not dare to hunt on new ice, was much hated because he took away the game from the villagers. One day he was induced to sleep in a very small snow-house, in which he lay doubled up, and allowed his limbs to be tied in order to facilitate his keeping quiet in this awkward position. Then he was killed. A third story of this character is that of Aklauijak,<sup>3</sup> which is also known both in Labrador and in Cumberland Sound. It is the story of a man whose wife was abducted by his brothers. He frightened them away by showing his great strength. While sitting in his kayak, he seized two reindeer by the antlers and drowned them. Even the names of the heroes are the same in these

<sup>1</sup> Rink, pp. 174, 175; Boas, ii. p. 207.

<sup>2</sup> *Ibid.* p. 449; Boas, ii. p. 292.

<sup>3</sup> *Ibid.* p. 449; Boas, ii. p. 270.

tales. Since intercourse between the regions where these tales were collected is very slight, — in fact, ceased several centuries ago, — we must conclude that even these trifling stories are old. In fact, their great similarity arouses the suspicion that many of the apparently trifling tales of war and hunting, of feats of shamans and of starvation, may be quite old. The conservatism of the Eskimo in retaining such trifling stories is very remarkable, but is quite in accord with the conservatism of their language, in which the names of animals that occur in southern latitudes are retained in the far north, where these animals are absent, and where the names, therefore, receive an altered meaning. Thus the names *agdlaq* ("black bear"), *sigssik* ("squirrel"), *umingmak* ("musk-ox"), are known on the west coast of Baffin Bay, although none of these animals occurs in that area. The *amaroq* ("wolf") and the *avignaq* ("lemming"), which are not found in West Greenland, are there considered as monsters. In the same way the *adlet*, the name for "Indians," occurs in Greenland and Baffin Land as a designation of a fabulous inland tribe.

The same conservatism manifests itself in the faithful retention of historical facts in the folk-lore of the people. In South Greenland the memory of the contests between the Eskimo and the Norsemen which took place between 1379 and 1450 survives.<sup>1</sup> In southern Baffin Land the visits of Frobisher in 1576–1578 are still remembered.<sup>2</sup>

The fabulous tribes described in Eskimo folk-lore are very numerous. Those most frequently mentioned are the *tornit*, the *adlet* or *erqigdlit*, and the dwarfs.<sup>3</sup> The *tornit* are described as a race of great strength and stature, but rather awkward, who at an early period inhabited the country jointly with the Eskimo, but who were ultimately-driven out. On the whole, they are good-natured, and the stories tell mostly of friendly visits, although hostile contests also occur.<sup>4</sup> The *adlet* or *erqigdlit* are described as having the lower part of the body like that of a dog, while the upper part is like that of man. They are ferocious and fleet of foot, and encounters between them and Eskimo visitors always terminate in a fierce battle, which generally ends with the death of the *adlet*. In some cases the visitors are saved by the kindness of a single individual.<sup>5</sup> The dwarfs are of enormous strength; they carry short spears, which never miss their aim.<sup>6</sup> They sometimes visit the villages. There

<sup>1</sup> Rink, pp. 308 *et seq.*

<sup>2</sup> Hall, *Life with the Esquimaux*, London, 1865, p. 247.

<sup>3</sup> Rink, pp. 46 *et seq.*

<sup>4</sup> Boas, ii. pp. 209 *et seq.*, 315; Rink, pp. 47, 217, 438.

<sup>5</sup> Rink, p. 116; Boas, ii. pp. 203 *et seq.*

<sup>6</sup> *Ibid.* p. 48; Boas, ii. pp. 200 *et seq.*, 316.



are tales of intermarriages of all these fabulous people with the Eskimo.

Besides these fabulous tribes, giants and cannibals are often mentioned in the tales. There are giants<sup>1</sup> of such size that they scoop up hunters and their boats in the hollow of their hands. Their boots are so large that a man can hide in the eyelet through which the shoe-lacing is drawn. In tales of marriages between giants and man the incongruity of their sizes forms the subject of coarse jokes.

The tales of monsters relate of hunters who vanquish them after fierce combats<sup>2</sup> and of girls married to monsters.<sup>3</sup>

The tales of quarrels and wars give us a clear insight into the passions that move Eskimo society. The overbearance of five brothers or cousins, the middle one being the most atrocious character, or simply of a number of men, their tyranny over a whole village, and their hostility against the suitor of their sister, form a favorite theme.<sup>4</sup> We find also many tales of a powerful man who holds the whole village in terror,<sup>5</sup> and who is finally slain. Often those who attack the overbearing brothers or the master of the village are introduced as visitors from a distant place to which they have fled or which is their home. They are first hospitably treated, and afterwards the customary wrestling-match — which is a test between the residents and the new-comers — is arranged,<sup>6</sup> and in this match the quarrel is fought out.<sup>7</sup> Sometimes the theme of the tale is the maltreatment of a poor orphan boy by the whole village community, who are eventually punished for their malice.<sup>8</sup> In many cases the poor boy is described as living with his grandmother or with some other poor old woman, or with an old couple. While he is growing up, he secretly trains his body to acquire strength, and is admonished by those who take care of him not to forget his enemies.<sup>9</sup> Tales of poor maltreated children who later on become very powerful are a frequent and apparently a favorite subject of story-tellers.

A very peculiar trait of Eskimo tales is the sudden springing up of hatred between men who had been the best of friends, which results in treacherous attempts on life.<sup>10</sup> The causes for this sudden change from love to hatred are often most trifling. In one of the stories quoted here the reason given is the failure of one of the friends to come back from the interior in season to take his share of the seals caught by his friend. In the second story the reason is that one man shoots the dog of another on being requested to do so. In the third no reason whatever is given.

<sup>1</sup> Boas, ii. p. 360; Rink, p. 430.

<sup>2</sup> Rink, p. 116.

<sup>3</sup> *Ibid.* p. 186.

<sup>4</sup> *Ibid.* pp. 346, 351, 362; Boas, ii. p. 288.

<sup>5</sup> *Ibid.* p. 135; Boas, ii. pp. 283, 290.

<sup>6</sup> Boas, ii. p. 116.

<sup>7</sup> Rink, pp. 206, 211.

<sup>8</sup> *Ibid.* p. 83.

<sup>9</sup> *Ibid.* pp. 202, 339, 347, 364.

<sup>10</sup> *Ibid.* pp. 119, 215, 333.



No less curious is the boldness of visits of men to their enemies, whom they intend to kill, and among whom they settle down and live until finally the struggle begins.<sup>1</sup>

The reasons for quarrels are generally disputes over property rights, jealousies, tale-bearing of old women, and often resentment against tyranny. Many stories begin with an incident of this kind, and end with the tale of revenge. In a few cases the reason for a person becoming a murderer is his despair over the loss of a relative.<sup>2</sup>

Tales of shamans are quite numerous. Some tell of their visits to other worlds, while others illustrate their supernatural powers. These stories presuppose a knowledge of the fundamental mythical concepts of the Eskimo, who believe in a number of worlds above and below to which the spirits of the dead go. The mistress of the lower world is the "Old Woman," the mother of sea-mammals, whom she withholds whenever she is offended by man. Therefore many tales tell of the shaman's visit to her abode, whither he goes to propitiate her. His body is tied with thongs; he invokes his guardian spirits, and his soul departs. The difficulties of approach to her are described in great detail in the Greenland traditions.<sup>3</sup> It is worthy of notice that some of the dangers the shaman has to pass on his way to her are described also by the Central Eskimo as found on the trail to the country of the birds beyond the hole in the sky.<sup>4</sup> The Greenland tradition mentions that the dwellings of the happy dead, an abyss, and a boiling kettle have to be passed, and that terrible monsters guard her house, while in the entrance of her house is an abyss that must be crossed on the edge of a knife. The dangers on the trail to the land beyond the sky are the boiling kettle, a large burning lamp, the guardian monsters, two rocks which strike together and open again, and a pelvis bone. The principal office of the shaman, after reaching the "Old Woman," is to free her of the unconfessed abortions—the greatest sin in the eyes of the Eskimo—which infest her and cause her anger.<sup>5</sup>

Other shaman's tales relate of a visit to the Moon,<sup>6</sup> who is described as a man who lives in a house, in the annex of which the Sun resides. The visitor has to witness the antics of an old woman without laughing, otherwise she will cut out his entrails and give them to her dogs to eat.

The shamans perform their supernatural feats by the help of their guardian spirits, who are mostly animals, but also the spirits of the dead or those residing in certain localities or in inanimate objects.

<sup>1</sup> Rink, p. 205.

<sup>2</sup> *Ibid.* p. 215; Boas, ii. p. 299.

<sup>3</sup> *Ibid.* p. 40.

<sup>4</sup> Boas, ii. p. 337.

<sup>5</sup> Rink, p. 40; Boas, ii. pp. 120 *et seq.*

<sup>6</sup> Boas, vol. ii. p. 359.

The guardian spirit appears on the summons of the shaman, and takes him away to distant countries<sup>1</sup> or assists him against his enemies.<sup>2</sup> Amulets consisting of pieces of skin of animals enable the wearers to assume the form of the animal.<sup>3</sup> Shamans are able to change their sex,<sup>4</sup> and to frighten to death their enemies by tearing the skin off their faces and by other means.<sup>5</sup> Many tales also deal with witchcraft and with shamans overcoming the wiles of witches.<sup>6</sup> Witchcraft is practised by means of spells or by means of bringing the food of an enemy into contact with a corpse, which results in making the person who eats it a raving maniac.<sup>7</sup> Spiders and insects are also used for purposes of witchcraft.

The sexual element, which plays a very prominent part in the tales of the Indians of the Pacific coast, is present only to a very slight degree in the Eskimo tales. Among the whole mass of Eskimo traditions collected and retold without omission of passages that in our state of society would be deemed improper, very few obscene incidents are found.

All the ideas, the most important of which I have briefly described here, are welded into the hero-tales of the Eskimo. The tales themselves may be roughly grouped into those describing visits to fabulous tribes and encounters with monsters, tales of quarrels and wars, and those of shamanism and witchcraft. Of course, all these elements appear often intimately interwoven; but still the stories may readily be grouped with one or another of these types.

The first group, the tales of visits to fabulous tribes, embraces many legends of the adventures of hunters who travelled all over the world. The best known of these is perhaps the story of Kiviuk,<sup>8</sup> who went out in his kayak, and, after passing many dangerous obstructions, reached a coast, where he fell in with an old witch, who killed her visitors with her sharp tail, by sitting on them. After escaping from her by covering his chest with a flat stone, he came to two women who lived by themselves, and whom he assisted in obtaining fish. Finally he travelled home and found his son grown up. Characteristic of Greenland are the numerous traditions of visits to a country beyond the sea, and of adventures there. These do not seem to be so common among the central tribes, although among them similar tales are not missing.<sup>9</sup> An example of these is the tale of two sisters who were carried away by the ice to the land beyond

<sup>1</sup> Rink, p. 45.

<sup>2</sup> Boas, ii. p. 184.

<sup>3</sup> Rink, pp. 7, 16, 23.

<sup>4</sup> Boas, ii. pp. 248, 249.

<sup>5</sup> Rink, p. 52; Boas, ii. pp. 249, 255.

<sup>6</sup> *Ibid.* p. 69.

<sup>7</sup> *Ibid.* p. 6.

<sup>8</sup> *Ibid.* p. 157; Boas, ii. p. 182; Kroeber, *l. c.*, p. 177. See also Rink, p. 222; Holm, p. 48.

<sup>9</sup> *Ibid.* pp. 169, 248, 270; Boas, ii. p. 191.

the sea, where they subsisted for some time on salmon and seals which they caught. They were discovered by two men whom they married. They gave birth to two daughters, whereupon the husband of the one threatened to kill his wife if she should give birth to another daughter. Therefore they made their escape back to their own country across the ice. Their brother, induced by their tales of the abundance of game in the country across the sea, set out on a visit, giving his boat three coverings, which he cut off in succession when they became wet. He caught much game, and killed the men who had threatened his sisters by causing them to drink water mixed with caribou-hair taken from the stocking of a dead person. By this means the enemies were transformed into caribou, which he shot.<sup>1</sup>

The most famous among the tales of cannibals is that of the man who fattened his wives and ate them, until the last one made good her escape and reached her brothers, who killed the cannibal.<sup>2</sup>

Among all these hero-tales very few, if any, stories, or even elements of stories, are found which are common to the Eskimo and to their Indian neighbors, while some of these tales are quite similar to those of the Chukchee and even of the Koryak, whose culture has been directly influenced by that of the Eskimo. We may, therefore, consider them the most characteristic part of the Eskimo folk-tales. They reflect with remarkable faithfulness the social conditions and customs of the people. They give, on the whole, the impression of a lack of imaginative power. I indicated before that the few animal tales of the Eskimo are largely the common property of the Indian tribes of the Mackenzie Basin and of the Eskimo. Although a few of them—such as the story of the man who recovered his eyesight—have been found as far east as Greenland, the greater number of such stories are found on the coasts of Hudson Bay, where the Eskimos are neighbors of the Athapascans, and we have seen that they are probably originally foreign to the Eskimo. Nevertheless they have come to be among the most important and most popular tales of the Eskimo tribes.

*Franz Boas.*

<sup>1</sup> Rink, p. 169.

<sup>2</sup> Boas, ii. p. 360.

THE SIGNIFICANCE OF MYTHOLOGY AND  
TRADITION.<sup>1</sup>

It is the recognized prerogative, and perhaps even the duty of the president of this Society, in his annual address, to withdraw from the more concrete and special problems of every day and turn his attention to a survey of the general field. But even general points of view are varied and possible topics are numerous. In scanning the tendencies and accomplishments of our society and its colleagues during recent years, and noting the attitude of critics, both competent and incompetent, it has seemed to me that at this time a word of defence and a word of caution may not be out of place. These, with your permission, I intend to speak to-night.

Science is notoriously arrogant. But it is a melancholy fact that this attitude is presented not solely to the unappreciative outsider, but perhaps in even an exaggerated degree to the fellow seeker after truth. Each branch of knowledge, as it becomes differentiated from the general mass and attains its desired independence and recognition, turns to offer a supercilious front and forbidding air to the younger aspirants who are struggling to reach the same level. The wars of zoölogy and its related sciences are remembered by many and are matters of history to all. Psychology has reached its majority within the memory of every one. Anthropology, with growing strength, is still fighting, but is assured of success. And yet to these, his own kindred, the student of mythology and folk-lore appeals for recognition of his field only to meet with what is apt to prove mere tolerance, if not positive denial. In the case of anthropology and psychology the attitude is hard to understand. Sources of income are usually regarded with tender solicitude in the scientific as well as in the secular world, and it would seem that the sense of benefits, past or to be derived, would call for more encouragement on the part of these elder sisters of ours than seems to be forthcoming. The utilitarian atmosphere of our age we may as well admit. Philosopher and Philistine, each is ready with his "*cui bono?*" Knowledge for knowledge's sake is unpopular as a motive and usefulness must be proven before friendliness is shown. What, then, have mythology and folk-lore to offer?

It will probably be admitted by every one that our closest ties are with those branches of scientific research which have to do with the development of man's culture, and as a consequence with man's processes of mind. In other words, in the terminology of the day, ethnology and comparative psychology are the subjects for which the

<sup>1</sup> Presidential Address at the Annual Meeting in Cambridge, Dec. 29, 1903.



study of mythology and folk-lore is most significant. In the attempts of the last fifty years to trace the development of modern society and its institutions from more primitive conditions, ethnology has formulated for itself certain principles and problems, which have become hackneyed topics of debate among those concerned with the methods and theory of the science. "The psychological unity of man," "the independent development of culture," are generalizing phrases which describe the successors to "monogenism" and "polygenism" as occupants of the focus of anthropological inquiry. The principle of essential uniformity of reaction under similar conditions of environment is now tacitly admitted by practically every one. More than that, the recognition of its truth and that of its corollary, the possibility of similar customs arising independently in different parts of the world, now forms an essential part of the working hypothesis of ethnology. It must be remembered that in any such generalizations the term environment is used in its broadest sense. We have to deal not simply with geographical surroundings and climate; not simply with ease or difficulty of food supply. The social environment is the more important factor, and the effects of instruction and imitation will predominate in determining the action of the individual and the group in any set of conditions. With the development of culture, and particularly of the means of recording and retaining the advance of any period, the mass of knowledge ready made and available for the individual at birth becomes greater and greater and more and more complex and the possibility of varied reaction proportionally increased. The application of the principle of uniformity of reaction, therefore, has usually been restricted to mankind in the lower levels of cultural development. I have said that it is a principle tacitly admitted, for it is one of those truths the evidence for which is so cumulative and varied that its tabulation becomes difficult, and the attempt is seldom made. Now to this mass of corroborative evidence no phase of study has contributed more than mythology and tradition. Identities and similarities are nowhere more striking than in these fields, and since research, like any other activity, naturally follows the line of least resistance it is to these fields that the ethnologist has constantly turned for material, and never with disappointment.

It is not merely a curious fact that the Transformer or Culture Hero appears in Nova Scotia and Alaska, in Siberia, Samoa, and in South Africa; it is a fact of immense significance and importance.

Whatever the conclusion as to the origin of the different forms of the myth, the similarities therein contained, as well as the variations, offer a problem for solution, in the analysis of which the common attitude of its owners becomes manifest, and the uniform mental habit



of the savage is strikingly exemplified. The myth-maker was face to face with conditions the antecedents of which were not self-evident. The naïve wonder of the primitive wise man demanded satisfaction as well as the more specialized spirit of inquiry of the physicist or chemist of to-day. The significant fact is that approximately the same conditions excited the wonder, and the methods of explanation were approximately the same, wherever found. In this connection the entire series of nature myths has contributed its share, and more than its share, to the general result.

But the recognition of the general truth which the very mass of the evidence has brought about has also tended to produce an error. The ardor of the advocate has sometimes led to the assertion that all these expressions are indigenous and independent. As usual, the extreme is untrue. In the light of modern research, notably in this country, where much attention has been given to the point of late years, the ease with which myths are disseminated is being everywhere recognized. Again, let us not forget that the fact of significance is that the common explanation, whether native or borrowed, met a common need. I hold no brief for those who argue for the unity of the human race. It is a question of many aspects and not to be decided by appeal to any one set of facts. The principle of essential uniformity of reaction seems to me, however, practically proven beyond dispute.

But conditions and stimuli are varied, and as a consequence culture is complex. Its development is demonstrably not uniform, and to trace the preliminary elements and forces which have contributed to the production of its different phases is the chief task of the ethnologist. It is a commonplace that in our higher stages civilization advances by communication and contact. The products of individual mental variation speedily became the property of the world. The tendency should hold good for more primitive levels, provided the conditions be not antagonistic. Granted the possibility of communication, the effect of advances in one group should be seen in the culture of its neighbors. Dissemination should take place, and as a matter of fact does not take place. The same evidence from mythology and tradition which tends to prove the principle of independent development can be drawn upon to show the operation of communication.

While it would be unjustifiable, perhaps, to trace causal connections between the Micmac Glooskap, the Polynesian Maui, and the Zulu Uthlakanyana on account of their enormous geographical separation, the same objection may not hold in more contracted areas. It would certainly be more reasonable to expect a relation between Alaska and Nova Scotia than between Alaska and South Africa.

But because the relation is reasonable is no sign of its truth. The detailed proof is needed and is now for the most part in hand. The problem demands a chain of similar myths, stretching east and west across the continent, and such a span has been provided by the researches in the field which this Society makes its especial care. Tlingit and Athapaskan, Sahaptin and Sioux, Iroquois and Algonkin have all yielded their stores. From ocean to ocean an unbroken series of similar culture myths stretches its length, each differing from its neighbors, each apparently modified by changing conditions, but all presenting a striking similarity in general type. It would be the height of absurdity in such an instance to deny the modifying influence of one group upon another. The extremes of the series may be as different as the common problem which the myths attack will permit, but, with the gradual shading of the characteristics of the intermediate groups into those of their neighbors, the inference of common origin is unavoidable.

But, it will naturally be objected, is not this the very evidence that was adduced to prove the contrary? Is not the very similarity which was cited as an expression of independence now offered as a proof of borrowing? Granted; but the two principles are not incompatible, and the recognition of the truth is, it seems to me, absolutely essential to profitable work in our field. Independent development as a fundamental principle with communication and dissemination operating wherever possible make up our working hypothesis.

The first-named principle is an inference from a vast body of evidence in all fields of ethnology; the second is a truth not only probable from an inspection of the material, but demonstrable in actual historical cases.

The extent to which dissemination takes place is, I believe, one of the chief problems of the day. To determine that extent with exactness is, however, a most baffling undertaking. In a broad way it is perfectly feasible, and one of the most promising researches which could be engaged in at present would be to investigate the correlation between the distribution of myths and culture and the physical geography of given areas. Water-ways and mountain passes, trade routes and habitual trails should all be considered in their relation to the activities of the tribes in their vicinity. The limit of extension of the method it is impossible to mark, but that its yield would be profitable is beyond question. That geographical conditions are all important factors is clear to any one. Cultural areas are not determined by race, stock, or dialect. Climate and physical barriers are the mediums of boundary. This truth is self-evident. It is the details of its logical extension to minor geographical features which demand examination. The material for such researches, it is encour-

aging to note, is now rapidly becoming available. From Alaska to California we now have recorded collections of tales and traditions from both sides of the Coast Range which afford an opportunity for this work, as well as for more general synthetic treatment such as has never heretofore been at hand.

The satisfactory solution of our problems, however, demands more than this, and here we reach deficiencies in our scientific equipment which we must face, humiliating as it may be to our self-respect. An absolute requisite for any research is a method. In analyzing and comparing the elements and details of myths and traditions, particularly with regard to their distribution and origin, we need criteria and method as a matter of course. Have these been attained or defined to a satisfactory degree? Frankly, they have not. We have no criterion for judging the dependent or independent character of a myth element, and it is certain that much of the value of the material is lost for lack of a satisfactory scheme of classification of the mass of myth elements with which the student soon finds himself overwhelmed. It is easy to say, "Devise one, then!" Whoever can meet that condition will earn the undying gratitude of all of us who are concerned in the active working out of the problems. Different bases of classification have been proposed, sound enough in theory, but not thoroughly workable in practice. Let us not be too pessimistic. The difficulty is inevitable from the confusing nature of our subject-matter when analyzed into its details, but patience will find the path of exit. Much has already been brought to light with regard to the interaction of contiguous groups, and much more is on the way. The Journal of this Society proposes in the near future to take stock of the results in America up to date and to present the material in a series of synthetic discussions which will exhibit clearly both the successes and shortcomings at which I have hinted. Such a movement should be welcomed with enthusiasm. There is no field in which the worker is more apt to be overwhelmed by details and to lose sight of the ultimate aim than in ours; and the encouragement of an occasional view from a summit of achievement outweighs the dangers of hasty generalization which such a survey so often carries with it.

This lack of method, of which we have been speaking, and even more the lack of clear conception of aim and object in collecting myths and folk-lore generally, has always had a disastrous effect upon the results. The inevitable consequence is to produce curiosity collectors, and that means a mass of badly observed and largely useless tabs of information as a result of their labors. This is exactly the reproach which is most often brought against us, often unjustly, but often, it must be admitted, with good reason. It is a weakness not easy to

avoid, but broader knowledge and clearer aim on the part of the worker will do much to better the conditions. We raise the alarm of disappearing material. We urge our members to collect before it is too late. Collect? Collect by all means and everywhere, but collect with intelligence! Few facts, but the right ones, are more to be desired than volumes, and the wrong ones.

I have deplored the lack of efficient method. This, at present, no one seems able to supply, and we are forced to accept the consequences. But reasonable preparation on the part of our field workers we surely have a right to ask. I am not fighting a man of straw. Incompetent observation is the reproach of anthropology to-day. Who of us, in searching the sources, has not experienced righteous anger at the failure of the observer just at the crucial points? And why the failure? Almost invariably from a want of thorough appreciation of the problems at issue. Our technical publications are standing witnesses of the sin. The fact that the fault is widespread only makes it the more serious and affords no comfort. The hopeful sign is a growing recognition of the guilt, and with the recognition the improvement is bound to come. The remedy is not far to seek, and, as has been hinted, lies in more thorough preparation and training for the work in hand. In our own particular field we need especially a clearer conception of the ends in view and more general information with regard to related branches of knowledge.

We have been considering the value of mythology and tradition for the general problems of ethnology. Have they no significance for the more special phases? That they have is clear at a glance. Let me illustrate. Possibly the question in ethnology which has given rise to more discussion than any other in the last twenty-five years has been that of the development of the modern family into a privileged social institution. Theory upon theory has been advanced tracing the forms of marriage and family structure from primitive promiscuity to monogamy, and from monogamy to future promiscuity. The matriarchate and the patriarchate, polyandry and polygyny, exogamy and endogamy, inheritance of name and inheritance of property, terms of relationship, rites and ceremonies, signs and symbols, have all been inspected with regard to their bearing on the development of this fundamental social group. Suggestions based on fact and suggestions based on fancy have been inextricably mingled in the construction of the varied hypotheses which the discussion has brought forth. Confusion worse confounded has often been the result. Now, whatever his prejudice and whatever his view, every investigator has been struck by the prevalence of clan or kinship groups in savage society and by the presence of totemic symbols, beliefs, and practices in connection with these groups. The



origin of these totemic systems has baffled every attempt at plausible explanation, and the attempts have not been few. When, in 1899, a masterly piece of ethnographic research on the Australian natives was published by Messrs. Spencer and Gillen, the intense interest which it aroused was due chiefly to their description and discussion of the totemic ceremonies of the tribes under discussion. For the first time certain aspects of the system were clearly shown and their probable significance emphasized. The economic and utilitarian bearing of the ceremonies was not only predominant but overwhelming. Certain inconsistencies were, however, so striking as to demand attention and to complicate the explanation. At this stage tradition entered, and became the pivotal point in the discussion. Without it analysis had reached its limit and solution seemed remote. With it, apparent inconsistencies became intelligible and theory at least plausible. It is of no consequence at this time to consider the legitimacy of the explanation, nor to discuss the notorious untrustworthiness of savage tradition. It is for us, at the moment, immaterial whether the authors under discussion have solved a vexing problem for a certain district or whether they have not. The fact of importance is that in the analysis mythology and tradition yielded efficient aid.

The closest relation of mythology to the mental activities of man is of course on the religious side. The study of primitive religious beliefs has resolved itself of late years into an inspection of animism and its manifestations. The extent to which the conceptions included under that convenient term permeate the entire life of the savage is now apparent to every one. Shamanistic practices and puberty ceremonies, warfare and hunting, even arts and industries, all exhibit their close dependence upon the esoteric beliefs of the primitive agents.

As a matter of course the investigation has become widely extended, and many special problems have emerged in the process. Of these, one of the most interesting is the analysis of the so-called "manitou" beliefs of the North American Indians. "The Great Spirit" and kindred terms are familiar to us from childhood, and the misconception which they express is so firmly seated in the popular mind that it seems impossible to disturb it. The fundamental concept of an all-pervading "mystery," of "manitou" rather than *a* manitou, of a superhuman energy partaken of by an indefinite number of individuals, living and mythical, is, however, fairly well understood by ethnologists. That, except possibly in special instances, there is not and never has been among the Indians a belief in a Supreme Being is now almost certain. It is, of course, a point of fundamental importance in the analysis of Indian psychology, and



its implications reach far beyond the limits of that race. To this conclusion mythology has of necessity been the chief contributor. Special inquiries have shed their light, but without the myths the native attitude must have remained forever unintelligible. Surely the case is clear. To ethnology, mythology and folk-lore are not merely useful; they are essential. The only justification for mentioning our claims is that our credentials are so often demanded, and that too by our chief beneficiaries.

With psychology the relations are as close or closer, if perhaps less easily defined. The tendency of modern psychology is to concentrate itself particularly upon the experimental investigation of relatively simple reactions. With this, possibly, we have nothing to do. The experimental method, however, is only a means to the analysis of more complex reactions and mental habits. Its results must always be interpreted in the light of a wider range of view.

In the racial psychology of the day the vexed problem is that of the relative mental capacities of men at different points in the scale of culture. That civilization is not necessarily a gauge of mental evolution has long been suspected and often asserted. The contrary is the popular view, and as usual, has innumerable positive and unreasoning adherents. Dogmatism has run riot and both sides in the controversy have offended against scientific conservatism. The social and political implications of the question are so marked that it is kept constantly in the focus of public attention. The anatomical development of the brain is cited by both sides with the utmost confidence in its support of their respective views, and the mere fact that such evidence is thoroughly negative is, apparently, a matter of no importance. Had we infinitely more anatomical data at our disposal than we have, the relation between cerebral structure and mental phenomena is so uncertain as to afford no ground for inference. Such evidence might be suggestive, it is true, but there is no doubt that to-day the battle-ground must be in the psychological field. A particularly able statement of this phase of the problem was presented in the presidential address before this Society three years ago. One of the points most emphasized by Professor Boas on that occasion was the importance of the contents of the mind in determining cultural diversity in various environments. Whether one admits or denies the logical inferences from the argument advanced at that time, the truth of the proposition that the experience of the individual will determine, to a great extent, the action of the individual, and that the experience of the group will determine the action of the group, is obvious at a glance. Further, that in savage communities the collective experience is epitomized in the traditions of the community, is also evident. It seems clear, then, that the reactions of

a group, their customs and beliefs, can only be interpreted in the light of their collective experience, and hence in the light of their traditions. On account of their relative exactness, the results of the experimental investigation of the sensory acuteness, the reactions to simple stimuli, and the elementary mental processes of savages are greatly to be desired. The attention given to these points in one of the best-equipped anthropological expeditions of recent years cannot be commended too highly. But the mind of the savage, like the mind of the lower animal, must always be studied in the relatively complex expressions which constitute practically the only available avenue of approach, and his mental attitude can never be understood without a thorough knowledge and appreciation of the body of tradition of which he is at once the heir and slave.

To contribute to this and kindred ends is the object of our Society.

What, then, in conclusion, should be the position of mythology and tradition, their contents and their study, in the scheme of scientific knowledge? Mythology is an expression of beliefs, and especially of earlier beliefs. Tradition is an account of conditions, and especially of earlier conditions. The inference is plain. Often inaccurate and untrustworthy, but always significant and suggestive, a knowledge of mythology and tradition is indispensable to both ethnology and psychology. To constitute an essential feature in the elaboration of those inseparable sciences is, I conceive, the function of our field. Let us make no claim to stand as the representatives of an independent science. Until our methods and our material become more definite such action would be unwarranted. I have deprecated the attitude of many of our colleagues in cognate branches. This is not a matter of transcendent importance. Recognition is always desirable, but efficiency is first to be sought. With its attainment recognition will follow as an inevitable consequence. Our immediate task lies within our own borders. Our energies should be bent upon the increase of our own competency. Better preparation is the crying need, and it is a source of gratification to all who have the interests of this Society and its aims at heart that the signs of the times indicate the approach of a new era in the pursuit of our common interests.

*Livingston Farrand.*

SOME SHAMANS OF NORTHERN CALIFORNIA.<sup>1</sup>

PERHAPS the most striking feature of California from the standpoint of an ethnologist is the great diversity which is everywhere apparent. The following brief notes on the shamans of three of the stocks of the northern part of the State are offered merely as an outline of the beliefs of these tribes, with the intention of showing to what an extent the diversity so characteristic of the State appears in this single feature of their culture. The three stocks considered are the Shasta, the Hat Creek and Achomawi, and the Maidu.

Among the Shasta, the beginning of a shaman, the commencement of his career, is in a dream or dreams. It is said that a man suddenly begins to dream frequently that he is on the edge of some high cliff, or on the top of a tall tree, and is about to fall, when suddenly he awakes. Or the dream may be of being on the bank of a river, in which the man is about to drown, when he awakes with a sudden shock. Both men and women may have such dreams, and the dreams are a sign that the person is to become a doctor. So soon as dreams of this sort occur, the person at once begins to exercise care in eating, restricting the diet to vegetable foods, and being careful not to smell meat or fat cooking. They also paint their faces and bodies ceremonially. After the dreams have continued for some time, the person suddenly falls over in a swoon ("dies"), while engaged at some every-day duty. In this swoon, the person about to become a doctor sees what is known as an "Axeki" (Pain). The Axeki are small in stature, but otherwise like men, and carry a bow and arrow. The Axeki talks to the person, sings to him, and he or she must answer, repeating the song sung. Should any one fail to answer or repeat the song, the Axeki shoots and kills him. The song being repeated, however, the Axeki declares that he will be the friend of the person, and then tells him his name and where he lives. This dwelling-place is usually in some large rock or mountain.

The novice, on recovering from the swoon, must dance for five nights. In the course of this dance the novice performs several tricks to show his power, and is swung over the fire by those who are in attendance at the dance. During the whole period of the dance the Axeki is supposed to be present, visible only to the novice however. Throughout the period the Axeki directs the novice in his actions. When he first appears to the novice, the Axeki gives him a "pain." This "pain" is a small needle-like object, about

<sup>1</sup> Read at the annual meeting of the American Folk-Lore Society, and published by permission of the Trustees of the American Museum of Natural History, New York.

three inches long, and appearing, it is said, like ice. Toward the end of the five nights' dance, the new doctor exhibits this object. He is supposed to keep it in his own body much of the time, but it can always be produced at will. When a shaman is angry with any one, he throws a "pain" at them, and thus causes sickness. A doctor may have many such "pains," as he may see a number of different Axeki at different times, and secure a "pain" from each one. Doctors generally begin their dreams and dancing early in the winter, as it is then that the Axeki are always about the camp.

There are a large number of these Axeki. Every rock and cliff, every mountain has one in it. Their nature is apparently evil, for they are always trying to injure people by shooting a "pain" into them. The doctors were the only persons who could extract "pain." It is not sucked out, but is seized in the hand, and pulled out. Once having extracted it, the shaman places his hands in a basket of water. After a while, the thing is placed in a mussel-shell, pitch is put over it, and another shell put on as a cover. The whole is then put in the fire. Should it be supposed that the "pain" was sent by some other doctor in spite, then the "pain" is sent back to the sender, and told to kill him. The "pains" after being extracted can talk, and always call the shaman "father." He speaks to them as "son." They tell him who sent them. When a doctor dies, all the "pains" he has fly back to the Axekis who have given them to him.

Among the Achomawi and Hat Creek Indians, the method of acquiring doctorhood is somewhat different. Here it is connected with a period of fasting, bathing, and prayer, which is part of the life of every young man. Immediately after the ceremonial ear-piercing, the youth runs away into the mountains, and lives for some days alone, bathing frequently in remote mountain lakes. He sleeps little, builds big fires, and piles up rocks in heaps, or places them on the tops of larger stones. In the course of this period of fasting he sees a vision, or dreams a dream. He never tells this to any one, and the spirit coming to him in his dream is his guide and helper through life. When he returns from his vigil, he has to observe many regulations in diet. Although all youths go thus to the mountains for their time of fasting, not all by any means see visions, or dream dreams. Most of those people who do become shamans, and no one may become a doctor without having had such dreams or visions.

Some time after his return he goes out into the woods, and tries to find a "QaQu." This is a bunch of feathers, described as like a small feather-duster. They are found growing singly in remote spots. When the novice finds a "QaQu," he endeavors to pick it,



but cannot pull it up, as when he pulls, the whole earth comes up with the "QaQu." He leaves this, and looks for another, which he succeeds in pulling up. When uprooted, the "QaQu" drips blood continually. In doctoring a patient, if the case be serious, the shaman goes out and finds a "QaQu," and holds it while dancing near the patient, also using it as an aspergill, to sprinkle the sufferer with water. The "QaQu" talk to the doctors, and tell them in what part of the body the "pain" is. When he knows this, the doctor sucks out the "pain." The "pain" is a small black thing, like a bit of horse-hair. When removed, the doctor shows the "pain" to the patient and to others, then he chews it up, and swallows it, or else spits it out into a small hole dug in the ground, which is then filled up again, and stamped down hard. The "pains" were obtained from the "QaQu" by doctors who wished to injure any one, and were then snapped toward the victim. The "pain" flew very fast toward the person, who, when the "pain" struck him, felt as if a wood-tick had bitten him on the back of the neck. The "pain" always struck at that spot, it is said, and then crawled up under the hair to the crown of the head, and there bided its time, till the period set by the doctor had elapsed. Then the "pain" entered the man's head, and travelled to the portion of the body to which the doctor had sent it. The doctor who sends a "pain" knows when the victim dies. As soon as this takes place, he goes at once into the woods, finds an old stump, and places on this a skin and a cap, and addresses it as a person. He then begins to talk to the "pain," now free from its victim, and returning to him who sent it. He soothes and pacifies the "pain," for, after killing a person a "pain" is always very bloodthirsty. The "pain" returns flying rapidly through the air, and strikes the stump which has been dressed up, thinking it is the doctor, for the "pain" always tries to kill the doctor who sent it, when it returns. Once the "pain" has struck the stump, the doctor catches it, and quiets and soothes it. It is only by these means that the doctor escapes being killed by the returning "pain." Sometimes the doctor who extracts a "pain" from a patient gives it back to the one who sent it. The latter then thanks him, and keeps the "pain" carefully in a hollow bone, stuffed with yellow-hammer feathers. If it was found out that a doctor had shot a "pain" into some one, then the doctor was sought out and killed by the family of the injured man, or by the man himself if he recovered. If a doctor failed to cure a number of cases in succession, he was always killed. As a rule, doctors were more often men than women, but women doctors have in some cases acquired a great reputation.

Of the Maidu, only that portion living in the Sierra in the northern part of the Maidu territory are here referred to. These show



again different customs. Here a doctor's position is almost always hereditary, and should a shaman have a number of children, all, men and women, become doctors after his death. Each doctor has a number of guardian spirits, and his children inherit these spirits, although they always acquire other new ones in addition. Soon after a shaman's death, his children begin to dream, seeing spirits and animals of different sorts. The person dreaming in this way becomes ill, and the dreams come more and more frequently. The man must answer these spirits, must talk to them, pay them beads and food and tobacco, or else they will turn on him and kill him. The guardian spirits of a person are always angry when the person dies, and some other person inherits them. So soon, therefore, as a person is in this state, his friends and family call a festival in his honor, to which several old doctors are asked. They come, sing and dance, try to aid him in pacifying the many spirits that trouble him, and make offerings for him of beads, food, and tobacco. The man himself must also sing and dance, not for a few nights only, but every other night, perhaps all winter. After one or two winters spent thus in dancing and singing, the man has pacified the spirits, and begins to doctor people.

Should a person, whose parents had not been shamans, desire to become a doctor, he can do so. To become one, he must go off by himself into the mountains, fast, build fires, swim in lonely lakes, and make frequent offerings of beads and food, and also of blood drawn from his ears. These offerings are made at spots known to be the dwelling-place of spirits. After some time he begins to have dreams and visions, seeing the spirits to whom he has made offerings. He then returns to his village, and begins to dream regularly as do those who inherit their father's spirits. Subsequently he has to go through the whole series of ceremonies and dances that the hereditary doctors do.

Doctors throw "pains" at people. The "pains" are like bits of sharpened bone or ice. Sometimes, however, they are like little lizards, frogs, mice, etc. When a "pain" has been thrown at a person, the only way to recover health is to have a doctor suck out the "pain." When the doctor gets it out, it talks to him, and calls him "father." It tells him who sent it. The doctor then either makes it disappear by rubbing it between his hands, or else buries it. The doctors get these "pains" from the spirits they meet far away in the mountains, or who come to them in dreams. The "pains" must be kept very carefully, and are usually secreted in some hollow log, far from the village. There were women doctors, but the men were more powerful, and far more important.

These outlines of the beliefs held in regard to shamans and the

cure and cause of disease, by the three tribes mentioned, will serve to show the considerable differences existing in a rather small area. Although each of these stocks is practically in contact with one of the others, there are many rather interesting differences. The strongly hereditary character of the shaman among this portion of the Maidu is noteworthy, together with the inheritance of the guardian spirits. On the other hand, the Hat Creek and Achomawi method of acquiring the position of doctor is suggestive of the usual method among tribes to the North and East of gaining a personal totem. Even within single stocks, as for example, the Maidu, the differences are almost as great as we find in this case between the three different stocks; and all the surrounding stocks again show equal or even greater differences than those noted here. The diversity which has been shown to be characteristic for the State in other features is thus seen to be present here as well, and offers a most fruitful field for study and comparison.

*Roland B. Dixon.*

## RACE-CHARACTER AND LOCAL COLOR IN PROVERBS.

THE data here presented are from Wullschlägel's "Deutsch-Neger-englisches Wörterbuch" (Lobau, 1856) and Bowen's "Grammar and Dictionary of the Yoruba Language," published by the Smithsonian Institution in 1858. A few proverbs from other sources are cited where apposite. The Yoruba and Negro-English proverbs are set off against certain standards in English, so that the curious and interesting variations which often occur may be the more readily appreciated.

1. *Appearances are deceitful.* Corresponding to our "all that glitters is not gold," we have:

Negro-English: All teeth-showing is not laughter. Not every one who carries a long knife is a cook. The parrot has fine feathers, but he does n't go to the dance. The rain does n't fall [from the clouds] as black as it looks.

Yoruba: The okun has 200 hands and 200 feet, and yet acts gently.

Negro-English. When you hear the monkey on the tree calling kitiko, kitiko, he does n't cry because he's merry, but because he's hungry.

Tsimshian Indian: A deer, though toothless, may accomplish something.

The negroes seem to be well provided with variants of the idea expressed in these proverbs.

2. *Night equalizes.* To English and French "by night all cats are gray" and its American variant "all 'coons look alike to me," corresponds to Negro-English: By night the negro eats cowskin.

3. *Is thy servant a dog?* This idea is conveyed by Negro-English: I am black, but I don't sleep in smoke. The gnat is small, to be sure, but she is not the servant of the cow.

4. *Much cry, little wool.* Corresponding proverbs are the Negro-English: The lump-fish has a big mouth but a narrow throat. When you kill the wild song-birds, you find little fat on them.

5. *Barking dogs do not bite.* An interesting correspondent is the Yoruba: Much gesticulation does not prove manliness.

6. *Half a loaf is better than no bread.* The Yoruba and Negro-English correspondents are wide apart. Yoruba: He who cannot build a house builds a shed. Negro-English: Half an egg is better than the shell.

7. *When the devil was sick, etc.* In Yoruba we find: When famine is sharp the cricket is fat; when famine is relieved the cricket is poor. The meaning of this proverb is that in time of famine the

cricket is eaten by the negroes just as if he were a fat and juicy morsel, but when scarcity of food is past, it is looked upon again as poor and unfit to eat.

8. *Lay by something for a rainy day.* Quite characteristic is the Tsimshian Indian : What will you eat when the snow is on the north side of the tree ?

9. *The young birds twitter as the old birds sing.* The Negro-English correspondent is : The she-goat brings no sheep into the world.

10. *The first step counts.* For this we find Yoruba : The stirrup is father of the saddle.

11. *Might is right.* Very expressive is Negro-English : The cockroach has no rights in the heron's beak.

12. *The race is not always to the swift.* The Yoruba say : Ajé (god of money) often passes by the first caravan that arrives, and loads the last with blessings.

13. *They also serve who only stand and wait.* We find in Yoruba : The aro (a sort of apple) is porter at the gate of the gods.

14. *It never rains, but it pours.* A curious Negro-English correspondent is : The papaja-tree wept for children ; now it has them up to the neck. The reference is to the way the fruit grow right up to the top.

15. *There is a tide in the affairs of men, etc.* The Yoruba have a beautiful turn of this saying : The dawn comes twice to no man.

16. *It's an ill wind blows no one any good.* Corresponding in Negro-English we have : When the horse is dead, the cow gets fat.

17. *To some fortune comes without asking.* Curiously expressive is Negro-English : The dog chews no orange-toothpicks, yet his teeth are white.

18. *Rome was n't built in a day.* To this saying corresponds Negro-English : The little pig says : Mama, how happens it that you have so long a nose ?

19. *How could I help it ?* For this idea we find Negro-English : My laughter is not to blame for the wasp's body being nearly cut in two. My laughter is not to blame for the howling monkey having a beard. My laughter is not to blame that the rabbit has no tail.

20. *Locking the stable after the horse is stolen.* Expressive correspondents occur in Negro-English : Set the net after the fish have gone by. After the cow's hunger has passed away, you stuff her mouth with banana-peelings.

21. *You must get up early to catch me.* Of a peculiar turn is the Negro-English : I am the bird ; before the tree cracks to fall down, I have already flown away.

22. *When the cat's away, the mice will play.* Just as expressive are Negro-English : When the cat was dead, the rat made a drum of its skin. When the tiger is dead, the stag dances on his grave.

23. *It is easy to kick a dead lion.* The corresponding saying in Negro-English is : When the fire is out, the negro-children play with the ashes.

24. *There is something to be said on both sides.* For this we find Negro-English : There are wild animals, but wild hunters, too. Yoruba : A one-sided story is always right. The Yoruba also express the proverb in the following terms : The partridge argued concerning the bird-snare of cloth, why did the farmer bring cloth to the farm ? He replied to the partridge, We are accustomed to take our overclothes to the farm [the laborers left their wrappers in the grass, while at work].

25. *One hand helps the other.* Say the Yoruba : If the farm were not hard to cultivate, the smith would not make hoes to sell.

26. *One cannot serve two masters.* The corresponding saying in Negro-English is : The dog has four legs, but he does not run on four roads.

27. *Neither fish, flesh, nor good red herring.* In Yoruba we find : The ajao is neither rat nor bird.

28. *Nothing new under the sun.* Diverse but very expressive are Negro-English : What the fox found out, the 'possum knew long ago. What the ebb takes out, the flood brings in.

29. *There are more things in heaven and earth, etc.* A curious variant is the Yoruba : The mockingbird says : I sing 200 songs in the morning, 200 at noon, and 200 in the afternoon, and yet I sing many frolicsome notes for my own amusement.

30. *To throw a sprat to catch a mackerel.* We find in Negro-English : You will throw the lemon away to get an orange.

31. *The fox said that the grapes were sour.* This idea is well expressed in Negro-English : If you don't know how to dance, you say that the drum (music) is bad. When the monkey can get no ripe bananas, he says they are sour.

32. *A good excuse is never wanting.* We find in Negro-English : The stag said : I am not afraid of the dog, but his loud barking sets me to running. The mosquito says : Yes, I'd like to dance, but the wind is too strong.

33. *Learn by experience.* Quite peculiar is Negro-English : If you don't live in the house, you don't know when it leaks.

34. *Men despise what they do not understand.* This is well rendered by Yoruba : One who does not know the oriole says the oriole is noisy.

35. *Shoemaker, stick to thy last.* In Yoruba we find : No one should ask the fish of what happens on the land, nor the rat of what happens in the water.

36. *Killing the goose that laid the golden egg.* The Yoruba have



an interesting correspondent : The covetous man, not content with gathering the fruit of the tree, took an axe and cut it down.

37. *Enough is as good as a feast.* In Negro-English we find : He would sell a gnat and say it was a cow.

38. *To put the cart before the horse.* The Negro-English variant is : To strike the drum below.

39. *Penny-wise, pound-foolish.* In Yoruba we find : He runs into debt who cuts up a pigeon to sell by retail.

40. *No rose but has its thorn.* The corresponding saying in Negro-English is : If you want roasted bananas, you must burn your fingers first.

41. *Physician, heal thyself.* In Negro-English we find : If the she-goat had known medicine, her knee would not be black.

42. *A bird in the hand, etc.* The proverb corresponding in Negro-English values the first bird much more highly : A bird in the hand is worth twenty in the bush.

43. *People in glass houses should n't throw stones.* In Negro-English we find : The man says the ghost bothers him, and the ghost says the man bothers him.

44. *Cut your suit according to your cloth.* The corresponding saying in Yoruba is : He is a fool who cannot lift an ant and yet tries to lift an elephant

45. *To kick away the ladder by which one rose.* In Yoruba we find : The marsh stands aloof, as if it were not akin to the stream.

*Alexander F. Chamberlain.*

## A GHOST-DANCE IN CALIFORNIA.

DURING ethnological researches conducted on behalf of the Department of Anthropology of the University of California, among the Yurok and Karok Indians of the lower Klamath river, the writer learned of the existence of a ghost-dance in this region about thirty years ago.

The information obtained from the Karok, who live along the Klamath river from Happy Camp down to Orleans, is as follows: The dance was made in order that the dead might return. It originated in the east. The Karok obtained it from the Shasta. In Karok territory it was first held at Happy Camp. Then the lower Karok went up to Happy Camp, learned the dance, and brought it back with them. Thus it was made at Katimin and Amaikyara, two villages near the mouth of the Salmon river. The dance was not prescribed to any particular spot, as are the native dances, but could be made anywhere. The participants danced in a circle. They painted red. They wore various regalia regularly used in the native dances. It was a woman who going to Happy Camp and seeing the dance there, learned it and instituted it at Amaikyara. She was in the centre; the people danced around her in a ring. She told them to look down, not up. Before long a number of the participants would lose their senses. After the dance had been made for some time, people began to dream of the dead. Many Yurok came up from the lower river, some from as far as the mouth. They brought their woodpecker-head regalia and other ceremonial paraphernalia. They were, however, told that when the dead came back these valuables would disappear. After a time the Yurok grew tired and went home. Of the neighboring tribes besides the Yurok, the Athabascan Tolowa of Smith river took up the dance, but the Athabascan Hupa of Trinity river did not.

The Yurok, who live on the Klamath from Weitchpec down to the mouth, gave the following information: The dance came from the Shasta of Scott river. Then it was made by the Karok at Happy Camp. From there it was brought both down the river to Amaikyara, and across the mountains to the Tolowa on the coast. From the Tolowa it came to the Yurok in the following way: An old Tolowa living at a place called Burnt Ranch, between Crescent City and Smith river, started the movement. From him his nephew, a Yurok living at Staawin, ten miles up the Klamath from the mouth, learned to dream. At first the ceremony among the Yurok was directed by the old Tolowa; after he went back, by his Yurok

nephew. The dance was made at Kootep, a village near Klamath. The site was then uninhabited, the houses having been destroyed by a flood some years before. The dance was brought to this place the summer after the Karok began to make it. There was talk of making the dance also at Weitchpec, the Yurok settlement farthest up the river, and nearest the Hupa. The two prophets said that the dead of Weitchpec would not return if the dance were not held there. The dance was, however, not made at Weitchpec.

The dancers stood in concentric circles, which revolved alternately in opposite directions. There are said sometimes to have been ten such circles. On one occasion the dance was held indoors, and there were two circles. The old prophet, and later his nephew, made medicine in a separate house. [This is a feature found in many ceremonies of the Yurok and Karok.] Men, women, and children took part in the dances. Sometimes they danced in the morning. Then they would eat their first meal when it was nearly noon, for it was forbidden to eat before dancing. [Similar regulations are common Yurok ceremonial observances.] Later in the day the dancing would begin again, and continue into the night. Sometimes they danced all night.

The prophets dreamed of the dead, and then told their dreams to the people. They announced that the dead would return if the dance were made. They said that the world would turn over and end. As to the fate of the living, the doctrine varied. Once it was said that all would perish, again that all would live, and at other times that only those who made the dance and obeyed its regulations would live. Valuables kept secreted would be lost: obsidian would turn into common stone, dentalium shells into sticks. But if valuables were exposed during the dance, they would remain unaltered. Therefore the dancers held trays on which lay their dentalia, and one man who possessed a very large obsidian implement put it into a baby-basket and carried it in the dance. The people also pretended to gamble for woodpecker-head ornaments and other valuables; but when they had played, each took his own again. All dogs were killed.

Those who disbelieved were told that they would turn to rock. Men and women were ordered to bathe together without shame, and did so. Sexual intercourse was forbidden. Those who disobeyed would find their genitalia turned to sticks or stone. Once one of the prophets said that all the acorns that had been stored in the house in which he made medicine had disappeared, the dead having come and eaten them; again that the dead had announced that they would come the next day. On another occasion the prophet directed all the wood on the graves of the dead, and the inclosures

surrounding the graves, to be taken away, tied in bundles, and carried into the hills. This was done. Such is the account given by the Yurok.

Indians who now have adult children declare that at the time of the dance they were not yet married. Others, who are above forty, say that they saw it as children. This would point to a period about thirty years ago. A white informant states that the dance took place not long before the Modoc war of 1872-73; in the successful resistance of the Modocs to the whites, the Indians of the lower Klamath saw proof of their new beliefs. Stephen Powers<sup>1</sup> mentions the excitement as raging "all over Northern California, especially among the Yurok, Karok, and Shasta," in 1871 and 1872, "until the Modoc war broke out, in November, 1872, when it gradually subsided." He describes some of the characteristic features of the movement, such as the belief that the dead would return, that dancing would bring them back, and the dancing in a circle. He states further that the Indians believed that their dead would sweep the whites from the earth, and that at Scott's Bar the dancing took place about two upright poles painted spirally red and black, with handkerchiefs at the top, the dancers' bodies being "painted in like manner." Powers, however, attributes the entire movement to the legal execution of a Karok at Orleans in 1871, of which event he gives a circumstantial story. There is no reason for this belief of the origin of the movement. It seems almost certain that the dance spread to the Shasta, and thence to the tribes of the lower Klamath, from the Paiutes of Nevada, among whom, according to Mooney,<sup>2</sup> there existed, somewhere between 1869 and 1872 a belief and a dance very similar to those established among the same tribe nearly twenty years later by Wovoka, from whom the well-known ghost-dance movement of a dozen years ago took its origin. Of this later much more widely-spread movement the Karok and Yurok seem to be ignorant.

The exact territorial limits of this early ghost-dance in California are uncertain. The Shasta, Karok, Tolowa, and Yurok practised the dance. According to the white informant quoted before, the Yurok of Big Lagoon, on the coast thirty miles south of the mouth of the Klamath, held the dance in that neighborhood. The Hupa are said not to have made it, and it seems probable that among none of the tribes farther south did the movement obtain a foothold.

The fundamental feature of this movement was the belief in the return of the dead. In this, as in many of its other characteristics, both of doctrine and of observance, it agrees closely with the later

<sup>1</sup> "Tribes of California," *Contr. N. A. Ethn.*, vol. iii. p. 42.

<sup>2</sup> "The Ghost-Dance Religion," *Ann. Rep. Bur. Ethn.*, vol. xiv. p. 701.

ghost-dance. Several peculiarities are due to the specialized Karok-Yurok-Hupa culture. It is somewhat remarkable that none of the information, except that obtained from whites, contains reference to any difference or opposition between Indians and whites or the old life and the new, since such a contrasting is mentioned as part of the doctrines of the Paiute movement of 1870, and is at the root of the beliefs underlying the ghost-dance.

*A. L. Kroeber.*



## ITEMS OF FOLK-LORE FROM BAHAMA NEGROES.

THE negroes of Bahama are mixed as regards origin, but their tales are substantially the same, though found in different versions. The Congo people, of whom some aged persons were born in Africa, are regarded by negro natives as the scum of society, and their old women enjoy the reputation of being witches, or "hags," as they are called. Having freely mixed and conversed with these, I found them inoffensive old women, from eighty to one hundred years of age, who seem to be quite ignorant of their repute as "bloodsuckers;" according to common belief, these are known as follows:—

When a hag enters your house, she always sheds her skin. When you first see her, she appears like the flame of a candle floating about; in some way, she puts you to sleep, and resumes her body (but without the skin); she then lies on you, and sucks away every drop of blood that God has put in you.

Hags are generally in search of good-looking babies or women, and if they cannot succeed in sucking your blood, they will disfigure you in one manner or another.

If, as you pass by, you see an old woman looking at you steadfastly, she is certainly a hag; get quickly out of the way, or you will swell up like a barrel, and will burst before getting home.

Protection against hags may be obtained by the following methods:

If you think you are "hagged," say nothing, but eat assafœtida. Keep some about your clothes, and rub yourself with bluing. Then they can't do you any mischief.

If you cannot sleep, it is a sign that hags are about; take a pair of scissors, make the sign of the cross on the basket-head of your bed (on the bolster), and the hag will let you alone.

If you think you are hagged, get quickly some of your water into a bottle (there are differences as to the proper size, form, and color; the majority advocate a wide-mouthed black bottle); don't spill one drop; put in also some guinea pepper, several new needles and pins—not more than six of each—and cork it tight; this will give you power over the hag, and keep her from making water. The first person you will see in the morning will be your hag, who will beg of you bread, or something else, just to make you talk; if you do talk, you will loosen her, and she will be free; otherwise, if you keep your mouth shut, and wish to make her suffer, she will be obliged to come to you, until you speak to her and free her from the spell. If you mean to kill her, never speak a word to her, and after a while her bladder will burst, and she will die. If you prefer to kill her in

another way, throw the corked bottle into the sea, and she will go and drown herself.

There is another way to catch a hag. If you think you are being hagged, take a pint of benne seed (as small as mustard seed) and guinea corn (also a small seed); spill it all in the four corners of your house; that will catch the hag, as she cannot leave the house before she has picked up all the seeds, one by one, during the night. In the morning you will see her in her raw body, the skin being away; she will be so ashamed that afterwards she will never come near you.

Follow certain miscellaneous superstitions:—

To cure moles, tie the mole up with a horsehair, and let it remain until the hair has consumed the mole, which will drop off.

For severe cold, drink the water of one of your family, of the opposite sex, mixed with the juice of wild oranges; this will cut the cold like a knife.

For nervous headache, get the water of some person of your family, of the opposite sex always; soak the "mole" (top) of your head, tie it up in a bandana handkerchief, and you will get a sweet sleep.

For severe headache, tie two live frogs, one on each temple, with a cloth (don't let them die on you); when you release them, they will be weak and die, and your headache is gone.

To help in cutting a baby's teeth. Tie rats' teeth in a bag of black cloth, hang it on the baby's neck, and it will cut its teeth before you are aware.

To strengthen babies' backs (i. e. kidneys) and keep them from wetting their beds, give them roasted rats, or rats' broth.

To test gold, rub the coin hard against the wool of the head, and smell it; if it gives no smell it is gold, if otherwise, brass.

If you call on the name of a dead person whom you have not known, and happen to suffer from a sore eye or a sore foot (the usual complaint here), your eye will get sorer and your foot will swell and give you pain; but as the dead body rots away in the grave you get easier, and when it is wholly wasted you cease to suffer and the sore is gone.

To cure a drunken husband, take a piece of your undershirt, wet it, tie it across his head, jump over his head three times, and shake your skirts at him; he will say: "My dear, I feel better," and will drink no more.

If you have a bad wife, get some new needles and new pins, and a clean handkerchief; pin the needles and pins crossways on the handkerchief; sew it inside her pillow, and during the night she will confess all the faults she has been committing against you.

Beware of "West-Indians ;" the middle of their bodies is fish, the remainder is meat ; if you meet one in the "jungles" (the bushes) he will ask you : "Which will you have, fish or meat?" If you say "Meat," he will let you go ; if "Fish," he will destroy you.

The Bahama negroes have an abject terror of Indians. It is believed that all these have not been destroyed by the Spaniards, but that a remnant still lives in the midst of the forests in some of the larger islands.

*M. Clavel.*

NASSAU, N. P.

THE IGNIS FATUUS, ITS CHARACTER AND  
LEGENDARY ORIGIN.

A TALE OF MARYLAND NEGROES AND ITS COMPARATIVE HISTORY.

THE legend below printed was obtained by Miss Mary Willis Minor of Baltimore, from the recitation of a negro servant, and forms part of the collections of the Baltimore Folk-Lore Society, to be hereafter published as the Ninth Memoir of the American Folk-Lore Society.<sup>1</sup>

## JACK-O'-MY-LANTERN.

Once dey wuz a man name Jack. He wuz a mighty weeked man, an' treat he wife an' chil'en like a dawg. He did n' do nuttin' but drink from mawin' tell night, an' 'twarn' no use to say nuttin' 'tall to 'im 'cause he wuz jes' ez ambitious ez a mad dawg. Well suh, he drink an' he drink tell whiskey could n' mek 'im drunk ; but et las' hit bu'n 'im up inside ; an' den de Debble come fur 'im. When Jack see de Debble, he wuz so skeart he leettle mo'n er drapt in de flo'. Den he bague de Debble to let 'im off jes' a leettle while, but de Debble say, —

"Naw Jack, I ain' gwine wait no longer ; my wife, Abbie Sheens, is speekin' yo'."

So de Debble start off pretty bris' an' Jack wuz 'bleeged to foller, tell dey come to a grog shop.

"Mr. Debble," said Jack, "don' yo' wan' a drink?"

"Well," said de Debble, "I b'leeve I does, but I ain' got no small change ; we don' keep no change down dyah."

"Tell yo' wotcher do, Mr. Debble," said Jack. "I got one ten cent en my pocket ; yo' change yo'sef inter nurr ten cent, an' we kin git two drinks, an' den yo' kin change yo'sef back agin."

So de Debble change hisse'f inter a ten cent, an' Jack pick 'im up ; but stid o' gwine in de grog shop, Jack clap de ten cent in he pocket-book dat he had n't took outen he pocket befo', 'cause he did n' wan' de Debble to see dat de ketch wuz in de shape ob a cross. He shet it tight, an' dyah he had de Debble, an' 'twarn' no use fur 'im to struggle, 'cause he could n' git by dat cross. Well suh ; fus' he swar and threat'n Jack wid what he wuz gwine do to 'im, an' den he begun to bague, but Jack jes' tu'n roun' an' start to go home. Den de Debble say, —

"Jack, ef yo'll lemme out o' hyah, I'll let yo' off fur a whole year, I will, fur trufe. Lemme go Jack, 'cause Abbie Sheens is too lazy

<sup>1</sup> In regard to the dialect, I give the spelling as communicated by Miss Anne W. Whitney, Secretary of the Baltimore Society.

to put de bresh on de fire, an' hit 'll all go black out ef I ain' dyah fo' long, to ten' to it."

Den Jack say ter hisse'f, "I gret mine to let 'im go, 'cause in a whole year I kin 'pent and git 'ligion an' git shet on 'im dat er way."

Den he say, "Mr. Debble, I 'll letcher out ef yo' 'clar fo' gracious yo' won' come after me fur twel munt."

Den de Debble promise befo' Jack undo de clasp, an' by de time Jack got he pocket-book open he wuz gone. Den Jack say to hisse'f, "Well, now I gwine to 'pent an' git 'ligion sho' ; but 't ain' no use bein' in no hurry ; de las' six munt will be plenty o' time. Whar dat ten cent ? Hyah 't is. I gwine git me a drink." When de six munt wuz gone, Jack 'lowed one munt would be time 'nuff to 'pent, and when de las' munt come, Jack say he gwine hab one mo' spree, an' den he would have a week er ten days lef' an' dat wuz plenty o' time, 'cause he done hearn o' folks 'penting on dey death bade. Den he went on a spree fo' sho', an' when de las' week come, Jack had 'lirium trimblins, an' de fus' ting he knowed dyah wuz de Debble at de do', an' Jack had to git outen he bade and go 'long wid 'im. After a while dey pas a tree full o' gret big red apples.

"Don' yo' wan' some apples, Mr. Debble ?" said Jack.

"Yo' kin git some ef yo' wan' em," said de Debble, an' he stop an' look up in de tree.

"How yo' speck a man wid 'lirium trimblins to climb a tree ?" said Jack. "Yo' cotch hole de bough, an' I 'll push yer up in de crotch, an' den yo' kin git all yo' wants."

So Jack push 'im in de crotch, an' de Debble 'gin to feel de apples to git a meller one. While he wuz doin' dat, Jack whip he knife outen he pocket, an' cut a cross in de bark ob de tree, jes' under de Debble, an' de Debble holler, —

"Tzip ! Sumpi' nurr hut me den. Wotcher doin' down dyah, Jack ? I gwine cut yo' heart out."

But he could n' git down while dat cross wuz dyah, an' Jack jes' sot down on de grars, an' watch 'im ragin' an' swarin' an' cussin'. Jack kep' 'im dyah all night tell 'twuz gret big day, an' den de Debble change he chune, an' he say, —

"Jack, lemme git down hyah an' I 'll gib yo' nurr year."

"Gimme nuttin' !" said Jack, an' stretch hisse'f out on de grars. Arfter a while, 'bout sun up, de Debble say, —

"Jack, cut dis ting offen hyah an' lemme git down, an' I 'll gib yo' ten year."

"Naw surree," said Jack, "I won' letcher git down less yo' 'clar fo' gracious dat yo' won' nuver come arfter me no mo'."

When de Debble fine Jack wuz hard ez a rock, he 'greed, an'



'clared fo' gracious dat he wouldn' niver come fur Jack agin, an' Jack cut de cross offen de tree, and de Debble lef' widout a word. Arfter dat Jack niver thought no mo' 'bout 'pentin', 'cause he warn' feared ob de Debble, an' he did n' wan' to go whar dey warn' no whiskey. Den he lib on tell he body war out, an' he wuz' bleeched to die. Fus' he went to de gate o' heaven, but de angel jes' shake he hade. Den he wen' to de gate o' hell, but when wud come dat Jack wuz dyah, de Debble holler to de imps.

"Shet de do' an' don' let dat man come in hyah; he done treat me scanlous. Tell 'im to go 'long back whar he come frum."

Den Jack say, —

"How I gwine fine my way back in de dark? Gimme a lantern."

Den de Debble tek a chunk outen de fire, an' say, —

"Hyah, tek dis, and dontcher niver come back hyah no mo'."

Den Jack tek de chunk o' fire an' start back, but when he come to a ma'sh, he done got los', an' he ain' niver fine he way out sence.

This negro legend is of European origin; before citing parallels, it will be necessary to consider the nature of the phenomenon which goes by the name of *ignis fatuus*.

More than one writer has observed the manner in which American negroes have appropriated the superstition. Speaking of Jack-o'-the-Lantern, W. Wirt Sikes observes: "The negroes of the southern seaboard states of America invest the goblin with an exaggeration of the horrible peculiarly their own. They call it Jack-muh-lantern, and describe it as a hideous creature five feet in height, with goggle-eyes and huge mouth, its body covered with long hair, which goes leaping and bounding through the air like a gigantic grasshopper. This frightful apparition is stronger than any man and swifter than any horse, and compels its victims to follow it into the swamp, where it leaves them to die."<sup>1</sup> Mary A. Owen mentions similar beliefs as prevalent among aged negresses in Missouri, who relate extravagant tales respecting "Jacky-mi-Lantuhns" or "Wuller-Wups." There is, she explains, both a "man-jacky" and a "woman-jacky;" persons unfaithful in the marriage relation are tied by the devil in bladders and flung into the swamp, where they endeavor to drown the victims who by magical influence are compelled to follow their steps. Such spirits often issue from churchyards, and the notion is mingled with superstitious ideas answering to those concerning vampires. They are as tall as cottonwood trees.<sup>2</sup>

The negro conceptions are not so peculiar as has been asserted,

<sup>1</sup> *British Goblins*, London, 1880, p. 18.

<sup>2</sup> *Voodoo Tales*, New York, 1893, c. xviii.

but on the contrary do not essentially differ from ideas current in Europe, whence they have doubtless been derived.<sup>1</sup>

Even with persons scientifically inclined, the *ignis fatuus* still passes for an external reality. Thus the Century Dictionary defines the word: "A meteoric light that sometimes appears in summer and autumn nights, and flies in the air a little above the surface of the earth, chiefly in marshy places near stagnant waters, and in churchyards. It is generally supposed to be produced by the spontaneous combustion of small jets of gas (carburetted or phosphuretted hydrogen) generated by the decomposition of vegetable or animal matter. . . . Before the introduction of the general drainage of swamp-lands, the *ignis fatuus* was an ordinary phenomenon in the marshy districts of England." Murray's Dictionary uses corresponding language, and adds: "It seems to have been formerly a common phenomenon, but is now extremely rare. When approached, the *ignis fatuus* appears to recede, and finally to vanish, sometimes reappearing in another direction. This led to the notion that it was the work of a mischievous sprite." The most recent encyclopædist of meteorology remarks: "Many have expressed doubts concerning the actuality of the phenomenon, yet the accounts of its appearance are so well attested that its reality must be conceded." He gives a number of mentions, beginning with an elaborate account of 1807, but rejects chemical explanations, assuming spontaneous combustion of illuminating gases as out of line with correct theory.<sup>2</sup> On the other hand, many observers, after taking all possible pains, have failed to satisfy themselves in regard to the existence of the gleams. I am not aware that phenomena of the sort have attracted attention in the United States; at least, in a marshy district where I spend much of my time I have not heard of any comment on similar displays.

The truth seems to be, that the credit given to the *ignis fatuus* is in great measure owing to the imposing Latin title which gives it an

<sup>1</sup> In Switzerland the eyes of an *irrlicht* are compared to fiery bushel-baskets. E. L. Rochholz, *Schweitzersagen aus der Aargau*, 1856, ii. 84. Their size is variable, from dwarfish to gigantic; they may be as tall as forest trees. F. Schönwerth, *Aus der Oberpfalz*, Augsburg, 1858, ii. 90. Untrue women walk after death; if an adulterous man meet them, he must dance with them until he sinks exhausted. A. Wuttke, *Deutsche Volksaberglaube*, 2d ed., Berlin, 1869, p. 445. The motion of *ignes fatui* by leaps and bounds is everywhere usual.

<sup>2</sup> S. A. Arrhenius, *Lehrbuch der kosmischen Physik*, Leipzig, 1903, pp. 879-80. Arrhenius does not mention the observations of J. Allies, who succeeded in finding the *ignes fatui*, which he describes as rising several feet and falling to earth, as moving horizontally like the flights of the green woodpecker, being bluer than a candle, and some as large as Sirius. *On the Ignis-Fatuus, or Will-o'-the-wisp, and the Fairies*, London, 1839.

air of verisimilitude. Whatever illuminations may occasionally be perceived, and whether these be electrical or chemical, those accredited by folk-lore are not referable to actual occurrences, but are either purely imaginary, or else fanciful interpretations of every-day happenings.

This proposition becomes clear, when the belief is taken in connection with kindred opinions in which similar lights play a part. These are divisible into several categories. First may be mentioned the so-called "corpse-candles," supposed to precede and prognosticate a death. If luminous appearances of the sort issue from the room of a sick person, and are seen to enter the churchyard, it is taken for granted that the illness will be fatal, and that the sufferer will shortly be borne to his rest along the path followed by the apparition. The movement of the flame answers to that which may be expected from the living man; if the pace be brisk, as that of a youth skipping or running, the death of a child is indicated; if slow and even, of an elderly person. In this case the vision is, so to speak, a present reflection of the future event; inasmuch as it formerly was usual to inter by night, and in consequence torches or candles were borne by the mourners, such lamps belong to the funeral procession, which appears in an anticipatory reflex. So another sort of flames, those indicating the presence of buried treasure, may represent the flickering of the funeral pyres anciently employed in cremation; the dead was laid in the barrow with his goods about him, whence a bold hand might win riches. Lights, again, may be expected in any meeting with ghosts, since the astral body of a spirit is in itself luminous.<sup>1</sup>

According to early religious conceptions, the cultivated land, the farm and croft, belongs to mankind and to the deities whose homes have therein been established; beyond this territory lies the wilderness, where dwell spirits who in the desert pursue a life similar to that of humanity, live by the produce of the forest, and have to wild animals a relation answering to that which man bears to the flocks and herds. Mountain and bog are supposed to abound in spiritual neighbors, often hostile and always capricious, who live like men in communities and families, have proper names, individual form, character, and function, yet remain unknown, save in so far as accident brings some particular being into contact with the villagers. Mysterious gleams perceived in untilled ground are interpreted as evidencing the presence of such strangers, who may be of any age and either sex, will be engaged in tasks and enterprises answering to

<sup>1</sup> For the subject of ghostly lights, see several papers in recent volumes of *Folk-Lore* (London); M. J. Walhouse, vol. v. (1894), pp. 293-99; H. F. Feilberg, vi. (1895), 288-300; R. C. Maclagan, "Ghost Lights of the West Highlands," viii. (1897), 203-56.

those which would employ the perceiver, will be taken for friendly or malevolent as the impression dictates, and in general take toward the farmer and his community about the same attitude as the latter have to the distrusted inhabitants of the adjoining village. The presence of such neighbors will be indicated by the same signs which ordinarily mark the approach of human wanderers; the spirits will need and use lights for all tasks in which lights are needed, while the nature of the lamp will answer to that which is common in the locality, torch, rush-candle, or lantern; the bearer will naturally often be accompanied by others of his supernatural kind, with whom he will engage in games, revels, and industries; if busy with toils of agriculture, he may be desirous of profiting by human experience, and after the general habit of tillers of the soil borrow the tools he requires. In this manner arise innumerable variations of appearance and possibilities of conception, in different localities associated with different presentations of such imagined existences.

As for the external cause which supplies the perception, this is a matter of secondary consequence. The flash of a firefly, or a watery reflection of a star, the sunset-gleam returned from a window, moonlight in the forest, the flight of a luminous insect, or simply the reaction of the eyeball against extreme darkness, will be all-sufficient to create elaborate and circumstantial visions, of which the intellectual element is projected from the fancy. Imagination creates experience; during the period of its existence a superstitious belief never lacks the support of ocular testimony, and is never discredited by failure to observe a corresponding reality. The *ignis fatuus* is one aspect of a universal faith; that it alone has continued to pose as a separate entity is an example of the way in which a high-sounding title promotes recognition.

For these lights, names are numerous. *Ignis fatuus* is universal in European literature, but has the appearance of a relatively modern and rationalistic designation. English testimonies are from the sixteenth century; the word is explained as meaning "foolish" or "false" fire. The term "fool's fire" is also English. Corresponding, but in what manner is not perfectly clear, is the French *feu follet*. Another Latin title is *ignis erraticus*, to which answer the English "wandering fire," "walking fire," German *irrlicht*.<sup>1</sup>

<sup>1</sup> For the English words, see testimonies in Murray, *New English Dictionary*, and the *Stanford Dictionary*. Italian uses especially the plural, *fuochi fatui*. The Old French *folet* signifies elf, fairy; *feu follet*, therefore, ought to mean fairy fire, corresponding to English elf-fire (seventeenth century), Welsh *cllyldân* (E. Owen, *Welsh Folk-Lore*, Oswestry, 1887-96, p. 112), Gaelic *teine sìth* (J. G. Campbell, *Witchcraft and Second-Sight in the Highlands and Islands of Scotland*, Glasgow, 1902, p. 171). *Feu follet*, therefore, may be the original from which, by mistranslation, has come *ignis fatuus*. *Folet* I take to be from *fol*,



For the ghostly fire English literature has accepted two proper names, Jack-of-the-lantern (Jack-a-lantern, lantern-Jack, etc.) and Will-o'-the-wisp (Will-a-wisp, Will-in-a-wisp, etc.). But to the light belongs many other personal names: Jenny-with-the-lantern, Peg-a-lantern, Hob-with-a-lantern (Hoberdy's lantern, etc.), Kit-with-the-canstick, Kitty-candlestick, Joan-in-the-wad, Jacket-a-wad, Gillion-a-burnt-tail. We perceive that the sprite might have any common Christian name, out of which two have found literary reception, and, as usual, superseded and extinguished less favored appellations.<sup>1</sup>

The *ignis fatuus* may also be named from locality, as in the English example of "Syleham lights." Such title implies a story, the nature of which may be conjectured from an Irish instance. In Scottish islands the phenomenon has been called "Uist Light" (*Solus Uithist*), a name derived from a legend variously told. A girl from Benbecula is said, by misconduct, to have brought on her head the maternal curse. She disappeared (being probably drowned), and her spirit becomes a "great fire" (*teine mhor*).<sup>2</sup>

The idea underlying these personal and local appellations is that wandering flames belong to the souls of persons well known and recently deceased, of whom can be related histories explanatory of the reason which caused them to undergo such transformation.<sup>3</sup> Among an infinite number of such tales, certain ones, because of their intrinsic interest, attained a circulation beyond the limits of the neighborhood, and became widely famous, as is the case with the particular narrative of which we have an American version from the lips of a Maryland negro. It should be added that such legends are generally not of local invention, but far-wandered beliefs which here and there strike independent root, develop into a new species, and in their turn travel and vary.

The extent to which the fiery apparitions vary in aspect is indicated by the English names. In the cases of Jack and Will, we have only spectral men who carry lanterns or torches, as sensible

causatively, as a being that befools (by spiritual possession); *feu follet* may have once carried such connotation, a befooling fire.

<sup>1</sup> For names of the *ignis fatuus*, see the learned paper of G. L. Kittredge, "The Friar's Lantern and Friar Rush," *Publications of the Modern Language Association of America*, xv. (1900), 415-41. Kittredge shows that Rush had nothing to do with the lantern-bearing friar of Milton's *L'Allegro*. Also, C. P. G. Scott, "The Devil and his Imps," *Transactions of the American Philological Association*, xxvi. (1895), 79-146.

<sup>2</sup> Campbell, *op. cit.*, p. 171; Maclagan, *op. cit.*, p. 227; J. MacRury, in *Transactions of the Gaelic Society of Inverness*, xix. (1893), 158-171; *Folk-Lore*, xiii. (1902), 43.

<sup>3</sup> Thus in Aarau, Switzerland, the illumination was thought to be the soul of a miller deceased twenty years before. Rochholz, *op. cit.*, ii. 84.



people do on dark nights. In all countries nocturnal gleams are similarly interpreted.<sup>1</sup> But the glow may proceed from the person of the wanderer, in a number of different ways.<sup>2</sup> Gill-of-the-burnt-tail evidently draws the flaming streak behind her.<sup>3</sup> As for Joan-in-the-wad, the flaming bundle of cloth envelops her person, so that she must appear as a pyramid of fire; just so *revenants* who come from Hell or Purgatory are dressed in blazing garments.

Being ghosts, the night-roamers are likely to be closely connected with their mortal remains; if the Will-o'-the-wisp be seized, only a bone is left in the grasp.<sup>4</sup> A particularly weird manner of conception is that the skeleton should walk with a light in the breast, so that the ribs are darkly silhouetted on the radiance, and are therefore compared to baskets containing a lamp.<sup>5</sup> In Ireland, such a skeleton is thought of as winged, and wings are elsewhere assigned to an *ignis fatuus*.<sup>6</sup> In general, it may be said that the local element of the descriptions is relatively limited; West European ideas so closely coincide that an observation in Norway, Germany, the Low Countries, France, Brittany, or England will probably have had parallels in the other lands, and after dialectic variation and divergence of name is allowed for, observations from one region may be cited as likely to hold in all. If English folk-lore does not furnish examples of all the different ways of imaging the lustres, such deficiency is to be set down to poverty of record much more than to any original difference; in this respect, as in others, West European folk-lore forms a body of popular knowledge which is nearly uniform.

Since *ignes fatui* are only illuminated spirits, and every spiritual

<sup>1</sup> Among examples of ecclesiastics who carry a "friar's lantern" may be added that of the *éclairleur* in Upper Brittany, who is always looking for the sacramental wafer which he has dropped in water. Such illuminators may be asked to give light, with a formula:

*Eclaire-moi, Foirard;  
J'vas t'donner deux liards.*

P. Sébillot, *Traditions et superstitions de la Haute-Bretagne*, Paris, 1882, i. 150.

<sup>2</sup> The evil spirit appears as a horse with fiery tail. *Folk-Lore*, x. (1899), 362. Perhaps Gill may have had an equine form.

<sup>3</sup> Fiery men show themselves as all fire, spitting fire, or bearing fire on the back, as a burning parcel of straw or fiery column, drawing a streak of flame, or as a fiery skeleton, with head under arm. Rochholz, *op. cit.*, p. 446.

<sup>4</sup> A. Kuhn and W. Schwartz, *Norddeutsche Sagen*, etc., No. 260.

<sup>5</sup> So regularly in Swiss belief, Rochholz, *loc. cit.*; like Irish representation, MacLagan, 229; the fire is in the heart of the girl; the same comparison to a basket.

<sup>6</sup> For the lights as winged, Irish, MacLagan, *loc. cit.*, Campbell, *op. cit.*, p. 171. In Flanders, *les lumerottes* are souls of infants who die unbaptized, and appear as a bird which bears in its beak a diamond whence proceeds the light. J. Lemoine, *Le folk-lore Wallon*, Ghent, 1892, p. 131. The idea rests on the general representation of such souls as birds. A. Le Braz, *La légende de la mort en Basse-Bretagne*, Paris, 1883, p. 270; Grimm, *Teutonic Mythology*, 829, 916.

being may at one time or another be lustrous, it is only natural that many classes of supernatural beings should be represented among the nocturnal light-givers whom the Latin name *ignis fatuus* has grouped in one family.

Flaming wanderers may be gods or saints, as with *Maria stella maris* and Saint Elmo, to whom the British mariner formerly attributed the "composant" ("corpus sant," *corpo santo*) whose shining was regarded as protective.<sup>1</sup>

Or, on the other hand, the incandescence may be considered as demonic, proceeding from the devil,<sup>2</sup> or from goblins,<sup>3</sup> or diabolic animals.<sup>4</sup>

<sup>1</sup> These fires, as is known, were by Hellenic antiquity attributed to the Dioscuri Castor and Pollux, and their sister Helena; the name of the latter survives in Saint Elmo, Herme, etc.; in Brittany still Saint Helena. See P. Sébillot, *Légendes, croyances et superstitions de la mer*, Paris, 1886, ii. pp. 87 ff.; F. S. Bassett, *Legends and Superstitions of the Sea and of Sailors*, Chicago, 1885, pp. 302-320. These lustres have, I believe, always been considered as interpretations of a particular electric marine phenomenon; but this doctrine will not hold; application to such supposed illuminations is at the most only secondary; the fires of St. Elmo are not to be distinguished from the *ignis fatuus*, of which they form a single species. According to Pliny, the starry lights manifested themselves also on the heads of favored individuals; a relic of such superstition survives in the Italian *fuochi fatui lambenti*. (Dictionary of Tommaseo and Bellini.) Sébillot observes that in Treguier the *feux follets* of marshes are subject to identical superstitions, p. 107. That a spirit of the marsh may be active also at sea is shown in the case of the Irish "Bog-sprite" or "Water-skeerie," an *ignis fatuus* who is thought to wave a wisp of lighted straw. Some think him a disembodied spirit and guardian of hidden treasures. He exhibits all the transitions common to such spirits, flies, stands still, becomes extinct, revives, is seen in churchyards, but also by mariners on the masts, spars, or sails. "Lageniensis" (J. O'Hanlon), *Irish Folk-Lore*, Glasgow, 1870, p. 170. The recorder adds that a single apparition is considered to betoken danger, two or more safety. The same belief is mentioned by Pliny, *Nat. Hist.* ii. 37 (see Brand, *Antiquities*, iii. 349). A Sicilian legend explains the fire of St. Elmo as the shining of a lantern given by Christ through St. Christopher. G. Pitre, *Usi e costumi del popolo Siciliano*, Palermo, 1889, iii. 66. In Cornwall "Jack Harry's lights" appear on a phantom vessel resembling that of which the loss is indicated (instead of on the ship of the navigators). M. A. Courtney, *Cornish Feasts and Folk-Lore*, Penzance, 1890, p. 134. Again, on the same coast, a wreck is foreshown by the appearance at sea of a lady who carries a lantern, and who is supposed to be in search of her drowned child. Courtney, p. 135. In Italian and Spanish, Santelmo, according to the dictionaries, is used as a name of the *ignis fatuus*, appearing on trees as well as on the water. It will be seen that the maritime lights cannot be taken by themselves, but are only a modification of the terrestrial superstition.

<sup>2</sup> A Hessian legend explains the *irrwisch* as the body of a dead usurer, whom the devil flays, stuffs with straw, and makes fly as a burning wisp. Wolf's *Zeitschrift für Deutsche Mythologie*, i. (1853), 246.

<sup>3</sup> Light proceeds from pixies with shining heads on fire, like the rising moon. *Folk-Lore*, xi. 1900, 214.

<sup>4</sup> The light is ascribed to wehrwolves, fire-drakes, etc. Kittredge, *op. cit.*, p. 431.

However, the light-bearers with whom I am especially concerned, and who play the more extensive part in European record, are neither celestial nor devilish, but those spirits of the departed which, according to universal European popular belief, are denied entrance equally to heaven and the inferno, and compelled to perform their penance by long wanderings on earth. For such destiny the reasons might be either ethical or ritual.

If the soul of the deceased had in life committed any wrong which might be undone, or undertaken any vow possible to carry out, it would probably be unable to repose until atonement had been made. A crime of this sort, from Babylonian antiquity especially abhorred, was the removal of the boundary stones which determined the ownership of land. A Swiss legend relates that a youth, who at nightfall happens to pass by the edge of a wood, sees a "burning man" in whom he recognizes his godfather Gotti. On the morrow with pick and shovel he resorts to the spot, and, aided by the ghost, is able to restore the stone to its original site; the fiery soul obtains peace and is seen no more, while the lad, who has been promised Paradise as his guerdon, shortly expires.<sup>1</sup> Again, the person who has hidden away a treasure must roam until he can find means of restoring it to his heirs.<sup>2</sup>

For ritual reasons, the *revenants* who shine at night are those who have not received the offices of the church, have been cast out uninterred, been drowned or otherwise irregularly disposed of. A touching belief sees among such the souls of children who have died unbaptized; these are not hopelessly exiled, but under certain circumstances may attain salvation. If buried under the eaves of the church (according to German ideas), the rain which falls during the christening of a living infant will serve for their water of baptism. These spirits have such object always in mind, and particularly approach their parents in order to sue for their aid. So in the case of older persons who are buried out of holy ground, and therefore have become "burning men," the carrying of the cross which marks their burial-place into "God's acre" will be enough to deliver the sufferer. If English folk-lore does not exhibit similar features, the absence, I suppose, is owing solely to the impression on popular fancy produced by the Protestant reformation; mediæval notions were the same in England as in France and Germany.<sup>3</sup>

<sup>1</sup> Rochholz, *op. cit.*, ii. 78; F. Chapiseau, *Le folk-lore de la Beauce et du Perche*, Paris, 1902, ii. 244, Une âme en peine ou les bornes déplacées.

<sup>2</sup> Rochholz, p. 78. In Brittany souls of rich men who have made bad gains, thieves, etc., must wander until restoration is made. Le Braz, *op. cit.*, p. 388.

<sup>3</sup> As testimonies, I may refer to the citations made by Brand, *Antiquities*, edition of W. C. Hazlitt, 1870, iii. 348, from works published in 1704 and 1723, to the effect that the people believed *ignes fatui* to be souls in a flame, come from purgatory, to move others to pray for their entire deliverance.

The usual fluctuation in folk-thought appears in the manner of conceiving the activity of similar beings. Their malice or good-nature would of course depend on the character of the particular man who had become a fiery ghost.

*Ignes fatui* share with other spirits the habit that they are influenced by sacrifices, and demand in return for their service some present, though it may be a very small one, as a small coin, or even a crumb. For the purpose of imploring their aid are used formulas, much the same in all countries of Western Europe; an English example is:—

Jack of the lantern, Joan of the lub,  
Light me home, and I 'll give you a crub (crumb).<sup>1</sup>

After the service has been rendered, the proper expression is: "Thank 'ee, Jack." Here the German has better preserved the original intention; the person assisted should say "*Gelts Gott*,"<sup>2</sup> on which the soul undergoing purgation is likely to be released, the idea being that merit and earning the gratitude of men shortens the term of penance.

On the other hand, there is a class of malicious ghosts, of whom salvation can hardly be predicated, and who take an evil pleasure in misleading night-wanderers; and it is this character which has prevailed in literature, and is reflected in the history of Jack or Will. Experience showed that those who followed the lanterns of the sprites and were lost in the bog were likely to be persons fond of the bowl; as like seeks like, this led to the conclusion that the ghost was that of a drunken person; thus Will-o'-the-wisp is said to have a face like a brandy-bottle;<sup>3</sup> and this is the character given the spirit in the legend now in question.

After this brief exposition, necessary in order to render the matter intelligible, I proceed to trace the comparative history of the Maryland narrative.

Of the legend in England, I have met only with an abbreviated version, credited to Shropshire.

"There came to a blacksmith's shop late one night a traveller, whose horse had cast a shoe, and he wanted the blacksmith to put it on for him. So Will (that was the man's name) was very ready, and he soon had it on again all right. Now the traveller was no other

<sup>1</sup> In Devon, *Folk-Lore*, xi. (1900), 212. Grimm, *Teutonic Mythology*, 1801; Schönwerth, ii. 100. For French formula, see above.

<sup>2</sup> Schönwerth, ii. 94.

<sup>3</sup> *Folk-Lore*, xi. 214. In Brittany, *Paotik he shod tan* (Boy with the lighted torch) flies like a butterfly over prairies and marshes, misleading and even drowning drunken folk, or rash persons who pursue him. F. M. Luzel, *Veillées bretonnes*, Morlaix, 1879, p. 64.



than the Apostle St. Peter himself, going about to preach the Gospel; but before he went away, he told the smith to wish a wish, whatever he chose, and it should be granted him. 'I wish,' says Will, 'that I might live my life over again.' So it was granted him, and he lived his life over again, and spent it in drinking and gambling, and all manner of wild pranks. At last his time came, and he was forced to set out for the other world, thinking of course that he would find a place in hell made ready for him; but when he came to the gates, the Devil would not let him in. No, he said, by this time Will had learnt so much wickedness he would be more than a match for him, and he dared not let him in. So away went the smith to heaven, to see if St. Peter, who had been a good friend to him before, would find him a place there; but St. Peter would not, it was n't very likely he would! and Will was forced to go back to the Old Lad again, and beg and pray for a place in hell. But the Devil would not be persuaded even then. Will had spent two lifetimes in learning wickedness, and now he knew too much to be welcome anywhere. All that the Devil would do for him, was to give him a lighted coal from hell-fire to keep himself warm, and that is how he comes to be called Will-o'-the-wisp. So he goes wandering up and down the moors and mosses with his light, wherever he can find a bit of boggy ground that he can 'tice folks to lose their way in the bog and bring them to a bad end, for he is not a bit less wicked and deceitful now than he was when a blacksmith."<sup>1</sup>

The Shropshire narrative shows the essential feature, lost in the American version, according to which the three wishes are conferred by Christ, in exchange for hospitality offered to the Lord and his Apostles, in the course of their earthly wanderings.

I think it likely that the remnant of another English version is to be found in an Irish story attributed to Carleton, regarding one Billy Dawson, who is regarded as a notorious and an incorrigible scamp who lived a riotous and drunken life. This caused his nose to become very inflammable, and when an arch-enemy seized it with red-hot tongs, a flame at once burst forth. This continued to burn on, winter and summer; while a bushy beard which he wore helped to feed the fuel. Hence, the northern country people say that Billy Dawson has been christened Will of the Wisp, and that he plunges into the coldest quagmires and pools of water to quench the flames emitted from his burning nose. It is a remnant of his mischievous disposition, however, to lead unthinking and tipsy night-travellers into bogs, where they are likely to be drowned.<sup>2</sup>

<sup>1</sup> C. S. Burne, *Shropshire Folk-Lore*, London, 1883, pp. 34-5. Taken from the *Shrewsbury Journal*, 1877.

<sup>2</sup> "Lageniensis," *op. cit.*, p. 170. I have in vain sought for the passage in the works of William Carleton to which I have access.



The tale has obtained currency in Gaelic speech, being localized in the Hebrides. A poor smith, who has vainly striven to support his family, is reduced to such despair that he professes himself willing to accept help from God or the Devil. A little old man, with feet like pig's hoofs, calls at the smithy, and promises aid, on condition that the smith shall be ready to go with him at the end of a year; meanwhile he shall always find gold in his right pocket, and silver in his left. During the interval another man calls, is hospitably entertained, and as a reward grants the smith three wishes. The latter desires that any one who helps him at the forge must remain during his pleasure, that whoever sits on his chair shall not remove until given leave, and that any piece of money in his pocket must remain there until he takes it out. The stranger says the desires shall be granted, but it is a pity the wisher had not asked mercy for his soul. At the end of the year Satan appears; the smith induces him to work at the forge, where the demon remains fixed, and is obliged to grant another year; on a second visit the fiend is made to sit in the chair, with a like result; on a third visit, Satan is challenged to prove his power by turning himself into a sixpence which the smith pockets; the coin is restless, and the smith has it hammered at the forge, till the purse is reduced to dust, and the devil goes up the chimney in sparks of fire. The hero of the tale is now free, but, though no longer pestered, goes down in the world, and at death is cast out unburied; knowing that it would be useless to apply at the gate of heaven, his soul takes the road to hell, but the Devil refuses admittance: "There is not," said he, "your like within the bounds of my kingdom; I light a fire never to be quenched in your bosom. And I order thee to return to the earth, and wander up and down until the day of judgment. Thou shalt have rest neither day nor night. Thou shalt wander on earth among every place that is wetter, lower, lonelier, and more dismal than another. And thou shalt be a disgust to thyself, and a harm to every living creature thou seest."

From the smith, whose name is Sionnach (Fox), the "great fire" is called *teine Sionnachain*.<sup>1</sup>

That the history has been current in Wales is shown by a distorted version. Sion Dafydd (John David) of the Bwlch of Ddauafen in the Arvon hills has converse with demons, quarrels with them and beats two devils in a bag which flies to pieces; the fiends take refuge in the village of Rhiwgyfylchi, which from that time has an evil repute. In return for present riches, he sells himself, with the condition that he may escape provided that he has the power to adhere to anything; when the demon comes after him, he asks leave

<sup>1</sup> Maclagan, *op. cit.*, p. 233.

to get into his apple-tree, and hangs on in despite of all efforts to pull him away. After death he is changed into a *Fac-y-lantern*.<sup>1</sup>

No doubt other Welsh versions could have been found which would have precisely answered to the English.

With numerous variations, the tale is everywhere current in Europe.<sup>2</sup>

A Norwegian version recites that a smith makes a bargain with the Devil, in which he agrees to belong to the fiend at the end of seven years, provided that in the interval he may be the most skilful of his craft. In the course of wanderings, Christ and St. Peter enter the forge; as a recompense for his free service, the smith is granted three wishes. Neglecting intimations that he ought to request eternal peace, the smith, who has been troubled by thieves, desires that whoever climbs his pear-tree may be unable to descend without permission, that whoever sits in his chair must remain, and that aught which enters his steel purse must stay there. The Devil is caught, and obliged to grant successive respites. The details are related with much humor, and application of old proverbs. The Devil is induced to enter the purse in order to examine its links, and reports them sound; but the smith remarks that it is well to be slow and sure, and proceeds to weld a doubtful link. In the sequel the smith dies, is turned away from hell, and goes to heaven, where he finds the door ajar, and throws his hammer into the crack; if he did not get in, the narrator knows not what became of him.<sup>3</sup>

The smith debarred from heaven and hell, and hence obliged to wander eternally, is known also in numerous German versions. In the Upper Palatinate it is related that a smith gives work to an applicant, apparently a poor journeyman, but who proves so skilful that he is able to detach the foot of a horse, adjust the shoe, and restore the leg to its original condition.<sup>4</sup> When the time comes for parting, the former servant grants his master three wishes. The smith has been annoyed by thieves who steal the nails from his bag, defile his stone, and rob his apple-tree; he therefore desires that whoso inserts a hand in the bag may be unable to remove it, that a man who sits on the stone may stick there, and that any one who climbs his apple-tree cannot get down. After the departure of his servant, the smith falls into poverty, and makes a compact with the

<sup>1</sup> *Cymru fu*, Wrexham, 1862, p. 385, from oral tradition. Abstracted by Wirt Sikes, *op. cit.*, p. 204.

<sup>2</sup> Grimm, *Kinder- und Hausmärchen*, Nos. 81, 82, and Notes; R. Köhler, *Kleinere Schriften*, Weimar, 1898, i. 67 *et al.*, see index; A. Voigt, *Zeitschrift für vergleichende Litteraturgeschichte*, v. (1892), 62.

<sup>3</sup> S. W. Dasent, *Popular Tales from the Norse*, Edinburgh, 1859, No. 16.

<sup>4</sup> The tale has been "contaminated" by the story of the Master-smith (the legend of St. Eloi). See Köhler, *op. cit.*, p. 296.

Devil (in the form of a green man), in virtue of which he is to be enriched, on condition of an enigmatical cession ; the object to be yielded proves to be his unborn son. After seven years, the Devil sends subordinate demons to obtain the prize, and take the smith, who has offered his own life to redeem that of the child. The three fiends are successively shut in the bag, fastened to the stone, and attached to the tree, and in each case well hammered by the smith and his men. The principal devil then comes in person, and carries off the smith ; but on the way to hell he meets a priest carrying the sacrament to a sick person, and in order to hide himself from the terrifying presence of the halidome, creeps into the bag, where he is detained, and obliged to promise the captive immunity. When the smith comes to die, he is rejected at the gates of heaven and hell ; he does indeed obtain temporary admission into the former place, but by a stratagem is cast out. He is obliged to roam between the homes of rest and torment ; some persons call him the Wandering Jew (*Der ewige Jude*).<sup>1</sup>

The three comical wishes of the tale seem originally to have been that thieves might be imprisoned respectively in the sack, the chair, and the fruit-tree. Instead of the chair, a variety substituted a pack of winning cards ; thus, in a Roman story, a host who has liberally entertained Jesus and his disciples is promised whatever gift he may desire ; however, as the beneficiary is a person of a contented mind, who has no family and a thriving trade, he is at a loss to know what he should ask. At last it occurs to him that he is fond of cards, and he desires that he may be able always to win. Two wishes remain, and St. Peter performs his duty by making his usual suggestion, namely, that the proper course is to request the salvation of the asker's soul ; but unheeding this intimation, the host desires that, inasmuch as his figs are always stolen, whoever climbs the tree may be obliged to remain until liberated, and that he may have a life of four hundred years. Finally, at the advice of the saint, he does run after the Lord, and request his soul's salvation, which is granted as a fourth boon. After the term has expired, Death arrives, but is caught in the tree, and forced to cede another four hundred years. When these are expired, Death takes the man, and according to the final promise of the Saviour is about to convey him to Paradise, but on the way (according to a common mediæval conception) is obliged to pass the gate of Hell, where the Devil is standing. The inn-keeper proposes a game of cards, the stake being his own soul, against that of the damned who had just been admitted ; by virtue of the winning pack, he gains all the souls, with which he repairs to the gate of heaven. "Who's there?" asks St. Peter. "He of

<sup>1</sup> Schönwerth, *op. cit.*, iii. 77.

the four hundred years." "And what's all that rabble behind you?" "Souls that I have won for Paradise." "Oh, that won't do at all, here," replies St. Peter. In the end, the saint consents to refer the matter to Christ, who orders that the innkeeper only is to be admitted; but when the latter sends word that when the Lord had applied for lodging at his inn, he himself had never made difficulty by reason of disciples following, orders are given for the reception of the whole party.<sup>1</sup> Another version names the host as the priest Olivo.<sup>2</sup>

The same history is related, with witty touches, in a poem of the eighteenth century, by D. Batacchi: The priest Ulivo entertains Jesus and his followers with remarkable liberality, the cuisine being described *con amore*. For guerdon the priest is allowed a wish, and desires to live six hundred years. St. Peter reproves him for lack of good sense, and advises him to try again (thus intimating that the only proper desire of man should be for eternal felicity). Ulivo does not follow this suggestion; as he has a tree from which he never gets pears, he asks that any thief may be detained until he grants leave to come down; since he is fond of playing cards after the hour at which his companions are impatient for bed, he begs that any one who sits on a certain chair may not rise till he pleases, and also that his cards may win. The host, therefore, has spent his three wishes without obtaining salvation, which nevertheless the saint promises. Ulivo, by means of the chair and the pear-tree, is twice enabled to arrest Death, with whom he makes contracts which insure him a life extended nearly down to the present time. The ending answers to the modern Roman legend.<sup>3</sup>

The version of Batacchi explains in what manner the hero may have acquired the repute which, in a tale of Grimm, has given him the name of Jack the Gambler.<sup>4</sup> Some narrator suggested that an inveterate gamester might use the magic chair for insuring a supply of adversaries who were not permitted to leave the card-table; the next step was to borrow from other histories the trait that a holy personage might always be able to win in the game.<sup>5</sup> Thus, in a celebrated *fabliau*, we learn that a minstrel who has shared the usual fate of his profession, and gone naked and hungry till Death releases him, is captured by an inexperienced demon and taken to hell, which he finds the only warm and comfortable place he has known. Fondness

<sup>1</sup> R. H. Busk, *Roman Legends*, Boston, 1877, p. 178.

<sup>2</sup> Busk, p. 183.

<sup>3</sup> *Novelle*, Milan, 1879, p. 5.

<sup>4</sup> Grimm, No. 82, *Spielhansl*.

<sup>5</sup> In case of necessity, a saint could throw sevens (by the breaking of a die). *Hist. litt. de la France*, xxiii. 112.



for heat makes him a suitable person to stoke the fire for heating the kettle in which are boiling souls of the damned. Satan and his troop go out hunting, leaving the singer at his duty. St. Peter perceives the opportunity, descends from heaven, and has no difficulty in awakening the former passion for dice; the singer sets as his stake the souls, with the result that he loses them, as Peter always throws one higher. The returning fiend, who finds hell empty, in his rage expels the singer, and beats the devil who had been careless enough to fetch in such booty; from that time there has been no hell for poets. We do not learn what became of the minstrel; but the *fabliau* must have had for basis a popular narration which must have offered some explanation, and may have been akin to the legend with which I am concerned.<sup>1</sup>

Another sub-species of the history is distinguished by the traits that the wishes are granted in exchange for alms rather than for hospitality, and that the bag takes the character of a wishing-sack, in which the owner is able to carry off whatever he pleases. From a mere variant this type has developed into a narration widely different, to the extent of being quite unrecognizable except through comparative examination.

Only slightly deviating from the mother-form is an Irish story. A travelling smith, Seâghan Tinceâr (Jack the Tinker), takes service in Kildare; on the way, in passing a bridge, he has stumbled, and wishes that the Devil may break his neck, if ever again he take that road. Returning after four years with the earnings of his labor, he meets an aged beggar who asks alms in the name of God; this happens three times, and Jack gives away all his money. On each occasion he obtains a wish, and desires, first, to confine anything disagreeable in the bottle he carries, secondly to detain any offender in his bag, and thirdly to keep thieves in his apple-tree. Forgetful of his vow, Jack does once more cross the bridge, and is accosted by the Devil, whom he wishes into his bag, and afterward causes the fiend to be beaten at a smithy. The Devil returns, but is induced to mount the tree, where he remains seven years, till Jack picks him off in gathering a fagot for his wife; the third time the persecutor is shut in the bottle.<sup>2</sup> The story lacks the proper ending, having instead annexed another legendary tale of kindred character.<sup>3</sup>

Wider is the deviation in a Gascon narrative. A peddler, who is neither a good nor a bad man, carries his wares in the bag on his back. He is solicited for charity, first by a lame old man, then by a female beggar, and gives away what little he possesses. These

<sup>1</sup> Montaignon and Raynaud, *Recueil général*, Paris, 1883, v. 65.

<sup>2</sup> D. Hyde, *An Sgeáluidhe Gaedhealach*, London, No. 3.

<sup>3</sup> That of "Godfather Death," Grimm, No. 44; Köhler, i. 291.



mendicants, however, are only transformations of St. Peter, on whom the alms have been bestowed, and who, in guerdon, asks the liberal benefactor to name his wish, at the same time commanding him to discard his present possessions. The peddler accordingly throws away his sack; but having his chief happiness and content in his trade, he can think of nothing better to ask for than a new bag. This the saint bestows, with the addition that the recipient is at liberty to wish into the sack anything he desires to obtain. The peddler now has a merry life, seeing that he is able to appropriate without compensation any delicacy that suits his palate; the temptation proves too strong for his principles, and he obtains in this manner the wife he seeks. When he comes to die and makes application at the gate of heaven, this liberty becomes ground for rejection. However, the peddler is not to be daunted; he lingers at the entrance until he has opportunity to fling in the bag, and then wishes himself inside; once in heaven, he insists on remaining.<sup>1</sup>

The gayety and reckless humor belonging to this form of the story gave it an attraction which procured circulation through all Europe.<sup>2</sup> A Spanish version relates the discomfiture of Death by the aid of the fruit-tree and wishing-bag, but adds the feature that Juan the Soldier wishes St. Peter himself into the sack, and so secures heaven by force.<sup>3</sup> An episode uses the bag in such manner as to effect the disenchantment of a castle; a Russian variant, enlarging this episode, becomes a mere recital of fantastic adventures, in which the legend resolves itself into a fairy-tale.<sup>4</sup>

That the history enjoyed mediæval popularity is shown by numerous literary reworkings of the sixteenth and following centuries.

In 1526 the Venetian Cintio dei Fabrizii, having occasion to explain the origin of popular proverbs, used the tale to illustrate the adage, "Envy never dies." In order to satisfy himself as to the degree of justice in the murmurings of mankind, in company with Mercury, Jupiter descended to earth, and obtained lodging from Envy (*Invidia*). In recompense for kindness, the god, on departure, asks her to name a wish. She requests protection for her apple-tree, which is frequently visited by thieves, and Jupiter gives it the property that none who climbs may descend without the owner's permission. When Death comes for Envy, she asks him, as a last favor, to pluck an apple from her tree. Death is thus fixed in the boughs,

<sup>1</sup> Cénac Moncaut, *Littérature populaire de la Gascogne*, Paris, 1868, p. 57.

<sup>2</sup> See R. Köhler, *op. cit.*, i. pp. 83, 111; also A. Leskien and K. Brugmann, *Litauische Volkslieder und Märchen*, Strassburg, 1882, No. 17, note (in which are mentioned Russian, Polish, Czech, and Moravian versions).

<sup>3</sup> F. Wolf, *Beiträge zur spanischer Volkspoesie aus den Werken F. Caballeros*, Vienna, 1859, p. 74.

<sup>4</sup> Afanasief, *Skazki*, v. 43.

where he is detained until Jupiter, desiring his release, promises Envy immortality.<sup>1</sup>

In 1551 Hans Sachs gave the history a rhymed form. In return for shelter, St. Peter grants a peasant three wishes; these are, that he may know Death when he sees him, and that whoever blows his fire must continue until told to stop. Death is thus caught, and compelled to grant a respite. Finally, when Death is again imprisoned, and no man dies, St. Peter descends to earth, and offers the farmer a hundred years of life if he will set the destroyer free.<sup>2</sup>

Before 1582 an anonym wrote the history of one Sanctus, in which he freely used the legend, which he combined with other similar material. Sanctus, pursued by Death, makes a truce by accepting him as godfather of his son,<sup>3</sup> and obtains an extension of his earthly term. He resolves to lead a good life, but is tempted by the Devil, and yields (as Jack in the American version) on the ground that there is plenty of time left for repentance. When the period expires, he flies, and arrives in heaven, where he misconducts himself and is expelled, but promised that three wishes may be accomplished. Death, who has used up seven hundred pairs of shoes in seeking him, wishes to carry him off, but the expedient of the tree is used, and no man dies, whence results great distress. Sanctus at last himself grows weary of life, and seeks Death, whom he invites to descend. As the remaining two wishes he desires salvation and remembrance on earth.<sup>4</sup>

The version of Attanasy von Dilling, printed in 1691, more closely resembles the modern forms. Christ and St. Peter lodge with a smith, and are kindly treated by the good wife of the host. On leaving, the woman is offered a wish, and desires only heaven. The husband, who is promised four wishes, in spite of repeated suggestions on the part of St. Peter that he ought to desire his soul's salvation, selects the usual detention in the cherry-tree at the forge and bellows, and finally, that his green cap shall remain his own property, and he may not be parted from it. After Death has twice failed, the Devil comes, and is kept at the bellows until he vows never to have anything to do with the smith. Finally, the smith's guardian angel is sent to take him, and carries him to hell, where the Devil, on perceiving the new-comer, hastily shuts the window from which he is looking. The smith is next escorted to heaven,

<sup>1</sup> *Jahrbuch für Romanische und Englische Litteratur*, i. (1859) 310.

<sup>2</sup> C. Lützelberger, *Album des literarischen Vereins in Nürnberg*, 1864, 232, "Der Tod auf dem Stule." I have not found the piece in the collected works of Sachs.

<sup>3</sup> With reference to the tale of "Godfather Death," above noted.

<sup>4</sup> J. Bolte, "Die Historia von Sancto," *Zeitschrift für Deutsche Philologie*, xxxii. (1892) 369.

where St. Peter is equally unwilling to accept the visitor; but in virtue of the fourth wish, the dead smith is still provided with his cap, which he throws in, and remains seated on his property.<sup>1</sup>

More popular than any other literary form has been that in which the legend has been put to an allegorical use, in a different sense from that of the Venetian author; instead of Envy, it is Misery that never dies. Such is the conclusion of a French chap-book, "*L'Histoire du bonhomme Misère*," which from the beginning of the eighteenth century has had an enormous circulation in successive editions. Peter and Paul, who rove the earth as needy vagrants, in the first instance apply at the door of Wealthy (*Richard*), by whom they are refused; they proceed, and are taken in by Misery, who entertains as well as he may his visitors, to whom he abandons his couch of straw! On departing, the guests ask Misery to desire what he pleases. The poor man, who is out of spirits because his pear-tree has been robbed, can think of nothing better than any one who climbs it shall be unable to come down without permission. In this manner he catches a thief whom he pardons. When Death arrives, he succeeds in enticing him into the tree, and refuses release until Death promises never again to come after him, and moralizes: "You can boast, good man, to be the first living man who ever vanquished Death. Heaven ordains that with thy consent I quit thee, and return not until the day of the universal judgment, after I shall have achieved my great work, the destruction of the human race. See it thou shalt, I warrant thee; without hesitancy, suffer me to descend, or fly hence; at the distance of a hundred leagues, a widow awaits me in order to depart." From that day Misery has dwelt in the same poverty, near his beloved tree, where, according to the pledge of Death, he shall remain as long as world is world.<sup>2</sup>

The name of Misery as chief actor appears also in a number of traditional versions, which, however, seem to me to have borrowed the appellation (though not the plot) from the chap-book.<sup>3</sup>

<sup>1</sup> Vulpius, *Curiositäten*, Weimar, 1813, iii. 422. See Grimm, Note to No. 82, who gives an account also of the version of Trömer, "*Der Schmied von Jüterbogk*."

<sup>2</sup> J. F. H. Champfleury, *Recherches sur l'origine et les variations du Bonhomme Misère*, Paris, 1861; reprinted in *Histoire de l'imagerie populaire*, Paris, 1869, pp. 105-88.

<sup>3</sup> Italian, "*Compar Miseria*," A. de Gubernatis, *Le novelline di Santo Stefano*, Turin, 1869, No. 32; T. F. Crane, *Italian Popular Tales*, Boston, 1885, p. 221. Misery, having entertained Jesus and St. Peter, is granted three wishes, which are magic chair, the fig-tree, salvation. In the end, Death abandons the attempt to capture Misery, who never dies. The inconsistency of the desire for salvation with the trait of deathlessness, shows sufficiently the hybridization of the tale. The author of the story in the chap-book says it came from Italy; this may have been only a *façon de parler*. The writer used a legend in which Christ was

The undying Misery has an analogy to the Wandering Jew, which has not been overlooked by ballad-makers. A Breton *gwers* (ballad) makes *Misère* meet Isaac the Wanderer, with whom he has a discussion in alternate rhymes. Isaac, who can boast only seventeen hundred years, is a child compared to Misery, who was born when Adam went into exile. The former is furious against the latter as the author of his distresses; but the song has a moral turn; Misery remarks that those who desire to avoid him have only to shun prodigality and be industrious.<sup>1</sup>

The name is used as the basis of an allegory by an author whose rather stupid work is given in the "Bibliothèque Bleue." Obstinate, in company with Passion, Patience, and Reason, is seeking the way to the house of Happiness. Misery appears a little and decrepit man, with a chain on his leg, carrying a burden; influenced by Hope, he is on his way to the land of Happiness, where he expects soon to arrive. Obstinate is anxious to follow, until he is shown by what impossible paths the journey is made.<sup>2</sup>

It will be observed that in the older versions of the legend it is Death, not the Devil, who is the enemy to be overcome; internal evidence favors the view that this was the original form of the story, that the hero of the action did become exempt from death, but that the resultant evils compelled providential interference. The version of von Dilling shows in what manner, as a substitute for Death, the Devil may have been introduced into the narration.

The Maryland variant presents numerous variations from the recorded English and Irish tales, yet as a rule such differences find parallels in European forms of the story, and are therefore likely to have been imported; of anything distinctively negro there is nothing, except the dialect, and the singular name given to the wife provided for the fiend.<sup>3</sup>

The legend presents a striking example of the variation incident to traditional narratives, which, after the manner of a living organism, alter in such wise as to fill every vacuum. The adversary is either Death, or the Devil, or both; the hero either becomes deathless, or obtains a long life; when he does finally pass away, his

made to apply first at the house of a rich man (*Richard*), afterwards at that of a poor one; this trait does not appear in "Compar Miseria," nor in the Bohemian tale given by Waldau, *Slavische Blätter*, 1865, 598, "Gevatter Elend." See, also, the Breton tale below cited, and Köhler, *op. cit.*, i. 103, 349.

<sup>1</sup> Champfleury, p. 164, after the communication of F. M. Luzel.

<sup>2</sup> Champfleury, p. 175.

<sup>3</sup> The Devil is detained in the fruit-tree by the power belonging to the sign of the cross; so in a Breton variant, he is imprisoned in the box by holy nails, and in the tree by bars of iron which have been sprinkled with holy water. P. Sébillot, *Littérature orale de la Haute-Bretagne*, Paris, 1881, p. 175, "Misère."



spirit either reaches heaven, or remains in an intermediate state ; in the latter case he either wanders as a ghost, or changes into an *ignis fatuus*.

The diffusion of folk-tales is also illustrated. Out of a single narration variants are seen to arise, establish themselves as sub-species, circulate without obstruction by barriers of race or language, in fresh soil strike independent root, and in each region assume appropriate personal reference and local color.

It is not necessary to suppose that in all instances such evolution requires a very long period of time. As already remarked, there is reason to assume that the forms of the story in which the Devil figures are modern rather than mediæval ; yet their recency has not prevented the attainment of European circulation, and in such manner that any one district is likely to present several such variants. The special narration which makes the overcomer of Satan turn into a wandering fire may be of English origin, yet has been accepted in Wales and Ireland.

Though the legend, in all its varieties, considered as a particular tale, is hardly ancient, yet it belongs to a genus which can be traced into antiquity ; such genealogical inquiry must be reserved for a future occasion.<sup>1</sup>

William Wells Newell.

<sup>1</sup> Since these pages were in type, I have learned from a friend (Dr. W. A. Farabee of Harvard University) that belief in the *ignis fatuus*, as a supernatural phenomenon, is still widely spread among whites through the United States. In Pennsylvania hunters observed that they were followed by a light, which paused when they concealed themselves, and retreated when pursued ; this they took to be a Jack-a-lantern (see *Journal of American Folk-Lore*, ii. (1889), 35). In Dallas County, Missouri, where many persons were occupied with dreams of buried treasure (coin having actually been concealed during the civil war), a light said to have been observed for years on marshy though elevated ground, was taken to be a Jack-a-lantern, which served as the token of such hidden wealth ; when investigation proved unavailing, the sign was presumed to have another meaning.

As to the more ancient form of the legend under discussion, in which Death is the adversary to be encountered, D. Hyde (see p. 55, note 2) observes that there are Irish variants, in which *Seághan Tinnceár* overcomes Death instead of the Devil. No doubt English versions of corresponding form formerly existed.

For negro superstitions concerning the *ignis fatuus*, see this *Journal*, i. (1888), 139.



## RECORD OF AMERICAN FOLK-LORE.

## NORTH AMERICA.

ALGONKIAN. *Ojibwa and Cree*. Rev. Egerton R. Young's "Algonquin Indian Tales" (London, 1903, pp. 258) presents "these myths and legends in connection with the chatter and remarks of our little ones," — the story-teller is Souwanas, a pagan Saulteaux, — and the author has endeavored to make it "a book for all classes." What has seemed to him "the most natural version and most in harmony with the instincts and characteristics of the pure Indian" has been selected for record, with the softening of some expressions and the elimination of some details that were non-essential. The work of gathering these legends has extended through some thirty years of missionary labors, and in "the admirable Reports of the Smithsonian Institution" Mr. Young has "obtained verification of and fuller information concerning many an almost forgotten legend. The Indian hero about whom the legends centre is the familiar Manabush or Nanibozhu (here Nanahboozhoo). Among the things accounted for in the stories are: Why the bark of the birch-tree is scarred (it was whipped by N.), why the raccoon has rings on his tail (condemned by N. to have as many circles on his tail as he had stolen pieces of meat out of the *rogan* of the blind men), origin of mosquitoes (made by Wakonda from the dirt on the garments of an Indian whose wife was too lazy to keep them clean), how bees got their stings (given them by Wakonda to protect their honey), origin of the aspen (its leaves are the tongue of a chattering selfish girl) and of the dove (a beautiful maiden), origin of the swallows (naughty children at play metamorphosed by Wakonda), why the kingfisher has a white collar (N. tried to strangle him while pretending to give him a beautiful necklace to wear), origin of fire (N. stole it from the old magician and his two daughters, and gave it to the Indians), how the coyote obtained fire from the interior of the earth, origin of maple-sugar (taught by N. to the Indians), origin of diseases (animals, birds, and insects invented them to punish man for his cruelty, — hence malarial and fever-giving waters, poisonous mosquito bites, etc.), discovery of medicine (the chipmunk, whose stripes tell of the vengeance of his fellow-animals, stirred up the trees and plants to furnish remedies), origin of "Whiskey-jack," the blue jay (lost maiden, with a bad cold, calling for her lover), how the wolverine's legs were shortened (in punishment for conceit), how the twin children of the sun rid the earth of great monsters, why roses have thorns (N. gave them so the animals might not eat up all the rosebushes), why rabbits are white in winter (so they could escape the sight of their enemies, when

the ground was all covered with snow, and vegetation gone), why ducks have red eyes, why the martin has the white spot on his throat (scalded by a jealous husband, who found him with his wife), why the loon has a flat back, red eyes, and queer feet (N. stamped on him), origin of lichens (blisters off N.'s burned back), origin of red willows (stained by the blood from N.'s back), why the buzzard has no feathers on his head or neck (lost them while pulling his head out of N.'s trap), how the rattlesnake got its rattle (N. fastened some wampum to its tail), origin of tobacco (N. stole it from a giant), origin of the haze of Indian summer (the smoke of N.'s big pipe of peace). The flood legend with the diving-animals, and increasing island episodes, is given, together with N.'s encounter with the monster. The occurrence of Wenona as the name of N.'s mother and of Minnehaha as that of his bride, together with the appearance in several of the stories of Wakonda and his son, Wakontas, cause one to believe that the author has mixed somewhat Siouan and Algonkian data. — *Arapaho*. A most noteworthy contribution to the literature of Algonkian mythology and folk-lore is Dr. George A. Dorsey's "The Arapaho Sun Dance; the Ceremony of the Offerings Lodge" (Chicago, June, 1903. Pp. xii. 228. Plates 1-137), which forms Publication 75 (Anthropological Series, vol. iv.) of the Field Columbian Museum. Well-printed and remarkably well illustrated, this memoir is creditable alike to the author and to the institution he represents. This detailed account of the "Sun Dance" among an outlying tribe of the Algonkian stock adds much to our knowledge of the subject in general and in particular. The "Sun Dance" is probably the most famous but the least understood of the ceremonies of the Plains Indians. Even the Indian agents entertain a large amount of misconception concerning the ceremony and harbor a feeling of hostility towards it. Dr. Dorsey's account is based on data obtained during the "Sun Dance" of 1901, with the incorporation of additional information gathered in the course of the performance of 1902, which seems to have been more spirited than that of the previous year. He was permitted to observe "the secret as well as the public rites," and was shown every attention by the participants. Thus we have a sympathetic and accurate description of a very important ceremony of primitive life. The "Sun Dance" is performed in compliance with a vow, generally made during the winter for sickness, lunacy, dreams, etc. The topics considered are: The vow, interval between vow and ceremony, the sacred wheel, time of the ceremony, assemblage and formation of the camp-circle, participants in the ceremony (full list), characterization of the eight ceremonial days, the ceremony (first day 1901 and 1902; second day 1901, second and third days 1902; third day 1901; fourth day 1901,

fifth day 1902; fifth day 1901, sixth day 1902; sixth day 1901, seventh day 1902; seventh day 1901, eighth day 1902; the rabbit-tipi; the sweat-lodge; the altar), the painting of the dancers; the relation of the transferrer to the lodge-maker's wife, offerings-lodge songs, torture, children's games during the "Sun Dance" ceremony, "Sun Dance Myths" (origin myth, little star). Of the ceremony itself we learn (p. 10): "It may not be considered a healing ceremony; nor is sickness believed to be cured by the performance of the ceremony as is the case with the more extended Navaho ceremonies." Dr. Dorsey's Arapaho informant was positive that there were no special rules governing the movements of the one who had made a vow between making and performance, but the author thinks it possible such may have formerly existed. Next to the flat pipe (the great tribal "medicine"), the sacred wheel is the most precious possession of the Arapaho, and to it tribal lore assigns miraculous movements. There is, apparently, no set time for the "Sun Dance," but it usually occurs in the spring after the grass and sage are full grown. One of the priests, however, volunteered the information in 1902 that "the proper time of the beginning of the ceremony was from seven to ten days after new moon and hence an equal number of days after the menstrual period" — the Rabbit-tipi priests set this time because "the menses are unclean and a source of bodily injury to the people, and the 'Sun-Dance' lodge and the Rabbit-tipi must be kept clean from all impurities." A very interesting part of the ceremonies is the numerous prayers, which are very dignified and on a higher plan than one would at first suspect. The conduct of the various secret societies is another important topic, likewise the rôle of men and women, and the animalistic elements in the various ceremonies. The painting of the dancers by the grandfathers is illustrated in detail in the plates accompanying the text. Of the offerings-lodge songs "the majority are almost meaningless, or are intended to divert or distract the attention of the dancers, and are of a joking nature." Some of them "contain words calling on the spirits or gods, but most of them are made up by the singers." It appears that formerly "there were a great many songs with serious words, but gradually they have been forgotten." Torture in connection with the offerings-lodge is no longer practiced, not because of the opposition of the Indian Department, which forbade it by decree, as from "the fact that [escaping danger in war] the reason for it no longer exists." Ear-piercing of children is still practised ceremonially. The presence of the entire tribe in one camp during the "Sun Dance" gives the children from seven to fourteen years of age a chance to indulge in their own games, which take place at full moon. Among those observed were: Game of buffalo meat, game of choos-

ing grandfathers, bathing-games, etc. In the bathing-games there appears to be sometimes a sex atmosphere. The practice (known also to white children) of keeping out of the water in swimming a foot on which some clay has been plastered, is here stated to be "to save their grandchildren," — foot is grandparent, and clay is child. The origin myth (pp. 191–212) contains the story of the deluge and the reconstitution of the earth. The man with the flat pipe calls on the birds and animals to assist him in recovering the land. Two water-fowl dived, but came up exhausted, then dived again unsuccessfully. Then the black snake, the duck, the goose, and the crane tried, but failed. At last the turtle and the red-headed duck brought up clay clinging to their feet. From this the earth was made, which was afterwards filled with necessary animals, plants, etc. Most of the myth is characteristically Algonkian, and belongs with the Nani-boju cycle of deluge and creation legends. For the student of comparative Algonkian folk-lore Dr. Dorsey's monograph is filled with excellent data. — *Skaghticoke*. In the "Proceedings of the American Philosophical Society" (vol. xlii. 1903, pp. 346–352) Professor J. Dyneley Prince and Mr. Frank G. Speck publish a brief paper on "Dying American Speech-Echoes from Connecticut." In the summer of 1903 Mr. Speck obtained from James Harris (claiming to be a full-blood), one of the few surviving Skaghticoke Indians of Litchfield County, Connecticut, 23 words and three connected sentences, the analysis of which by the senior author forms the chief part of this paper. This is "probably the last surviving remnant of the Delaware-Mohican idiom formerly used at Stockbridge, Mass., which was expounded by J. Edwards, Jr., and J. Sergeant," — the Skaghticoke language being "distinctly not a New England product, but coming from the Hudson River region with that branch of the Lenni Lenâpe called Mohicans who settled at quite an early date on the site of Stockbridge, Mass." Professor Prince remarks that "it is curious and characteristic of human nature that a number of obscene words and phrases have survived with some accuracy in the mouth of Harris, Mr. Speck's informant." In the Skaghticoke dialect the letter *r* seems to have existed.

ATHAPASCAN. *Apaches*. In "Sunset" (vol. xi. pp. 146–153) for June, 1903, George Wharton James has a well-illustrated article on the "Palomas Apaches and their Baskets." The exodus of most of the Indians on account of a recent suicide is noted. The Apache coiled weave differs from the Pima in being "ribbed." The Apaches are very much averse to having their pictures taken. The Palomas, or so-called "Yuma" Apaches, surpass the other Apache bands in the fineness, beauty, and quality of workmanship of their baskets.

CADDOAN. *Pawnee*. In the "American Anthropologist" (n. s.



vol. v. pp. 644-658) Dr. Geo. A. Dorsey writes on "How the Pawnee captured the Cheyenne Medicine Arrows." The event took place some sixty years ago, and is still remembered by the Pawnee, and the author presents two versions of the story of the fight as recorded from old Skidi informants, and, "while there is considerable difference in the amount of detail given, they differ only in one important particular, viz., the number of arrows (two or three) which were placed upon the 'Morning-Star bundle.'" These tales give us "insight into certain fundamental traits of character, typical of the two tribes involved."

IROQUOIAN. W. W. Canfield's "The Legends of the Iroquois, Told by 'The Cornplanter'" (N. Y., 1902, pp. 211), treats of the following topics: The confederation of the Iroquois, the birth of the arbutus, a legend of the river, legends of the corn, the first winter, the great mosquito, the story of Oniata, the mirror in the water, the buzzard's covering, origin of the violet, the turtle clan, the healing waters, the sacrifice of Aliquipiso, why the animals do not talk, the message bearers, the wise sachem's gift, the flying head, the ash-tree, the hunter, Hiawatha, the peacemaker, an unwelcome visitor, bits of folk-lore, the happy hunting grounds, the sacred stones of the Oneidas. Pages 197-311 are occupied by notes to the legends. The principal source of the material in this book is stated to be "Cornplanter," the Seneca chief (1732-1836), a half-breed, who imparted the knowledge of them to his friend among the whites, a civil engineer and surveyor, whose diaries and field-books containing the outline legends came finally into the possession of the author. They have been further verified "by means of inquiries made of some of the most intelligent Indians in New York. Mr. Canfield does not hesitate to say (p. 10): "The traditions of the Iroquois herein contained are known positively to be 200 years old, and are confidently believed to be the stories told by the red men thousands of years ago." Through his own studies and the sources indicated Mr. Canfield believes that "he has succeeded in bringing these legends to a point approximating their original beauty." In the elaboration of them "care has been taken not to depart from the simplicity and directness of statement characteristic of the Indian, and only such additions that seemed to be warranted have been made." The legends themselves are very interesting, but their use for comparative purposes is limited by the method of their compilation. The stories of the origin of the arbutus, — it grows only where stepped the flower-maiden who overcame the manito of winter; of the origin of the corn-plant, — a sleep-walking maiden clasped in the hands of her lover; how Oniata kissed the wild-flowers and the tree-blossoms, giving them the fragrance of her breath; the origin of the violet



("heads entangled") from a maiden and her lover killed together by his enemies; the origin of woodbine and honeysuckle (from the hair and body of Aliquipiso, the brave maiden of the Oneidas), are noticeably imaginative and romantic. The appearance of the horse on a par with the other beasts in the story of "why the animals do not talk" is suggestive. The story of the hunter is a version of the same legend as Dr. Beauchamp's "The Good Hunter and the Iroquois Medicine" (J. Amer. Folk-Lore, vol. xiv. pp. 153-159). Mr. Canfield believes that the Iroquois Confederation was formed on June 28, 1451, in Central New York. In connection with the sacrifice-stories about the Genesee and Niagara Falls, we are informed that "the Iroquoian tribes did not practice customs which called for the sacrifice of human life, unless the sacrifice was self-imposed" (p. 201). The interesting institution of the peace-making queen with the "city of refuge" forms the subject of one legend, — six hundred years are said to have passed before the office, vacant through the eloping of Queen Genetaska with a young Oneida, was again filled in 1878. The legend of "the unwelcome visitor," according to the author, "was as common among the Indians as are the parables of the Prodigal Son or the Good Samaritan among Christians," and had the same end in view. In the Iroquois story the hospitable human is a woman.

KOLOSCHAN. *Tlingit*. Lieut. G. T. Emmons's "The Basketry of the Tlingit" (Mem. Amer. Mus. Nat. Hist., vol. iii. pt. ii. pp. 229-277, N. Y., July, 1903), which is illustrated with 14 plates and 72 figures, preserves the excellence of form and matter of the model series in which it appears. The interest of the folk-lorist lies in the ornamentation, designs, symbolic figures, etc., of the basketry and the lore connected therewith. Influence of the interior tribes (Athapascan) is to be traced in Tlingit ornamentation, — also indications that some of the Tlingit families originated in the interior and followed the waterways to the coast. The first place in their decorative motives is occupied by animals and natural objects, after which come articles of dress and ornamentation, implements, etc. The Greek fret, known in Tlingit as *khu roon kus-sar-ya'-yee*, "the fancy border of the blanket," has been "borrowed without change from the Hudson's Bay Company's ornamental blanket made especially for native trade." The cross, called *naste* (or *konnaste* = "Christ"?) has been borrowed from the Russian Greek Church. Among the motives and patterns may be mentioned: The mouth-track of the wood-worm, the intestine of the song-sparrow, the lightning, the butterfly, the trail of the land-otter, the footprint of the brown bear, the tooth of the shark, the tail of the snow-tail (Arctic tern), the feather-wings of the arrow, the leaves of the fire-weed, the rainbow, the backbone, the fish-flake, "the echo of the spirit-voice of the tree

reflected in shadow" (water-reflection), the teeth of the killer-whale, the hood of the raven, the garter, the wild celery (*Heracleum lanatum*) cut up in lengths for chewing, the stick fish-weir, fish-drying frame, footprint embroidery, the strawberry basket, the scallop-shell, the stickleback spawn, the half of the head of the salmon-berry, labret, the halibut-tail, the tadpole, the lozenge (or "eye"), the raven-tail, the club or war-pick, the half-cross, the *eena* (root-stick), the back-of-the-hand tattoo, the shaman's hat, the wave, the ceremonial hat, tying or winding, the flying goose, the goose-track, the young fern-frond, the porpoise-flesh (when cut), "one within another," the tree-crotch, the grave-house. The "checkerboard pattern" is due to the introduction of that game by the whites. A combination of the "head of salmon-berry" and "cross" patterns, the author informs us, "is hardly more than six or eight years old, but it has found much favor among the Hoonah and Sitka because it has sold readily." Lieut. Emmons considers remarkable the occurrence of angular lines and the absence of a totemic significance of these forms. Mason (Amer. Anthropol., n. s. vol. v. 1903, p. 701), however, suggests that "the lore of the Tlingit is hiding in the decoration."

**SALISHAN.** *Tcil'qē'uk* and *Kwántlen*. Mr. Charles Hill-Tout's account of these tribes, which appears as "Ethnological Studies of the Mainland Halkōmélēm, a Division of the Salish of British Columbia" (Rep. Brit. Assoc., 1902, pp. 355-449, reprint, pp. 3-97), contains much of folk-lore interest, besides linguistic details. Tribal and social organization, dwellings, dress, shamanism and spiritism, birth, puberty and burial customs, origin legends, etc., for the *Tcil'qē'uk*; shamanism, salmon and totem myths, and mortuary customs of the *Pilátlq* of the lower Chilliwack River; tribal and social organization, dances, naming-ceremonies, etc., of the *Kwántlen*, are discussed. The *Tcil'qē'uk* maintain that they "have always dwelt there [present habitat], looking at the same sky and the same mountains." They are "more communistic" than the other tribes studied by the author, and some peculiarities of their social organization and their customs "may possibly be due to the fact that the *Tcil'qē'uk* are not true members of the Halkōmélēm division, though they now speak its tongue." The "*director* rather than *ruler*" of the *Tcil'qē'uk*, who in the old days "led and directed the prayers of the community, and conducted all their religious observances," to-day "leads them in their responses, and conducts the service in their churches when their white minister or instructor is absent." The office of chief was "more sacerdotal than imperial." The communism of this Indian people, the author thinks, grew out of the "communal 'long-house,' " first adopted for mutual protection and defence," and afterwards "profoundly affecting social life and customs." In the *suliaism*

of these Salishan tribes Mr. Hill-Tout finds "the connecting link between pure fetishism and totemism, as it is found among our northern Indians." Among the Tcil'qē'uk, "the great transformer and wonder-monger is called QEQāls," — apparently the collective form of the commoner "Qāls of the other tribes." They "seem to possess but few folk-tales, or else they have forgotten them." The *seuwēls*, or sorcerers, of the Pilátq are said to have "a mystic language of their own." Concerning one animal figuring in the folklore of these tribes we are told "after the manner of Indian myths the mouse here appears from nowhere, and, after its task is completed, disappears in like manner." Of the Kwántlən, the author observes (p. 53): "Most, if not all, of the present Kwántlən have been born since the settlement of the Hudson's Bay post in their midst, and their early contact with the white men connected with this, and their long training by the Fathers of the Oblate Mission have much modified and changed their habits and lives." Elsewhere (p. 18) he notes the effect of this contact on speech: "The spread and use of English among the Indians is very seriously affecting the purity of the native speech." The Kwántlən appear not to possess "anything like a developed totemic system." They had religious, social, totemic (súliā) and shamanistic dances, divided into two classes, "dream dances" and "common dances." The "fire dance" should interest the Society for Psychical Research. It is worth noting that the Kwántlən call stories they believe to be true *síyis*, and fables and myths *sōqwiām*. — Mr. Harlan I. Smith's "Shell Heaps of the Lower Fraser River" (Mem. Amer. Mus. Nat. Hist., N. Y., vol. iv. pt. iv. March, 1903, pp. 133-190, figs. 10-60, pl. vi.-vii.) is a valuable archæological monograph, well up to the standard of the author's previous studies, and contains not a little in relation to burial customs, utensils, ornament, etc., of interest to the folk-lorist. Some of the bone objects discovered have geometrical designs, — "the technique of decoration consists entirely of etching in bone and sculpture and etching in antler and bone." As is indicated by the presence of red ochre, white earth, charcoal, etc., painting was also in vogue. The art of this region "differs from that of the North Pacific coast in the extensive application of geometric designs." Many bone or antler objects are decorated with more or less realistic animal figures, — the art here is cruder than on the coast, and resembles somewhat that of the present Indians of Lillooet, and, perhaps also, generally, that of the region between Lower Fraser River and Upper Columbia River. In a general way the finds seem to show that "the prehistoric peoples whose remains are found in these shell-heaps had a culture resembling in most of its features that of the present natives of the Fraser Delta." The people of the past and

those of the present had some differences in physical type. The author considers very striking "the coincidence of the similarity of culture of the prehistoric people of the Fraser Delta and of Saanich with the distribution of languages at the present time." An early migration from the interior to the coast and Vancouver Island, "carrying with it the art of stone-chipping, pipes, and decorative art," is probable.

SIOUAN. *Crow*. As Field Columbian Museum Publication 85 (vol. ii. No. 6, pp. 277-324, Chicago, October, 1903) appears Mr. S. C. Simms's "Traditions of the Crows," embodying material obtained from the second oldest man of the tribe [Montana Absahrokee or Crow Indians] through a most competent interpreter during the summer of 1902. The author gives the English versions of an origin myth; 15 coyote tales; the creator, the porcupine, and the climbing woman; bones-together, red-woman, and the deeds of two boys; the stump-horn and the bladder; the beautiful daughter of a chief, her wicked husband, and the seven brothers; the selfish chief and the two boys; the young men and the turtle; dwarfs on the ledge; the place where the buffalo go over by the will of the sun; baby-tracks. Pages 317-324 are occupied by useful abstracts of the tales. The "creator" is called "Old-Man," — he made the first Crow man and woman by blowing dirt out of his hand, and from the same substance furnished different animals and fruits for food; he also instructed them in primitive arts and industries. The coyote stole summer from the woman with a strong heart, deceived the strawberry-pickers, buried and cooked the bears, made the buffalo in a race fall over a steep cliff and get killed, deceived and killed the animals dancing around him, deceived the buffaloes and made them gore each other, stole (but not to great advantage) the red-bird and red-fox from the boy adopted by the buffalo, and performed other feats, some wise and some not so wise. In the first coyote myth we are told (p. 282): "The Maker of all things appeared in the form of a Coyote, all powerful, and at certain times he got into predicaments that a child could have got out of, so silly and weak was old Coyote at times." The Crow coyote tales belong to the Rocky Mountain coyote-cycle, and some of them strikingly resemble the Kootenay legends about the same animal. The "Origin Myth" has perhaps Blackfoot analogies, as have also some of the other tales. The legend as to dwarfs is interesting. Concerning the baby-tracks about the spring on Pryor Creek, we learn (p. 316): "It was the custom many years ago (and to a limited extent now) for married women who were barren, and wished to become mothers, to go to this spring and take with them a pair of baby moccasins and pray that they might be blessed with a child." Mr. Simms's paper is a welcome addition to the literature of Siouan folk-lore.



## CENTRAL AMERICA.

MAYAN. In the "American Anthropologist" (n. s. vol. v. pp. 667-678) Mrs. Zelia Nuttall publishes "A Suggestion to Maya Scholars." After pointing out that, "although Maya scholars have bestowed much study upon the numerals contained in Maya inscriptions, no one, to my knowledge, has yet devoted attention to, or even taken into consideration, the existence of the seventy-five affixes above referred to [a list is given on pp. 670-678], although they were and are habitually used, in connection with numerals, by Maya people," the author urges the study of these numeral affixes in connection with the recorded numbers. When recording these affixes in their inscriptions, the Mayas "would have chosen some object, easily painted or carved, the sound of the name of which exactly or closely resembled that of the affixes," — Mrs. Nuttall cites examples. The list of numeral affixes is in itself very interesting, representing, as it does, one of the maxima in American Indian class-numeral systems. — Dr. E. Förstemann, in his discussion of "Die Nephritplatte zu Leiden," in the "Zeitschrift für Ethnologie" (vol. xxxv. 1903, pp. 533-557), concludes that the Mayan inscription on the nephrite plate now in the Museum at Leiden has some connection with the first celebration of the five days' festival, the first descent of Kukulkan from heaven, etc. — Part second of Teobert Maler's "Researches in the Central Portion of the Usumatsintla Valley" (Cambridge, 1903, pp. iv. 215, figs. 27-68, pl. xxxiv.-lxxx.), forming vol. ii. No. 2 of the "Memoirs of the Peabody Museum of American Archæology and Ethnology, Harvard University," keeps up the standard of these excellent publications for which all students of Central American archæology and palæography are duly grateful. The subjects treated are: El Cayo, — a lintel from the temple-palace afforded the largest number of hieroglyphs of any of the Usumatsintlan inscribed monuments yet discovered; Budsilhá, — on a rock near by the ruins of a community-house was found a small jadeite figure resembling that of the god of the chief temple of San Lorenzo on the lower Lacantun; La Mar, — ruins of a small city (one of the stelæ, the figures of which are colored bright red, "belongs to the most perfect creations of the Maya sculptor's art"); El Chile, with ruins of a double temple, etc.; Anaité II., with its large monumental terrace; El Chichozapote, — "The temple of the four lintels sculptured on the underside" is very important because "the difference between the workmanship of one epoch and that of a more recent period can be clearly recognized on its bas-reliefs" (here the art of the Maya sculptor "lacks but little of ranking with the high art of the present day"); Yāxchilan (to this are devoted pp. 104-197), which may



have been, though Dr. Maler now appears to favor the identification of the latter with Canizán below Tenosique, the Izancanac, where Cortez crossed the Usumatsintla. Yāxchilan is rather the ruined city discovered by Alzayaga's men in 1696. Yāxchilan exemplifies the fact that the ancient Maya cities "were, as a general thing, not cities of streets, but cities of terraces." At Yāxchilan there were a curved embankment, terrace-buildings, a chain of temples, a chain of other structures, a great and lesser acropolis. Of the sculptures of Yāxchilan the author remarks (p. 163): "It is no exaggeration to say that, in fineness of execution and general artistic value, they can be compared with the best that Assyria and Egypt have produced." Yāxchilan seems to be very important for the study of Maya religious art and symbolism. What Dr. Maler calls a figure of Ketsalkoatl, — the Indians still make their offerings to it, with remarkable rites, unknown to the whites altogether, — shows "a Turanian type," and is "strongly suggestive of the Indo-Turanian representations of Buddha." This figure is meant for "the chief god of the Maya-Toltecs," — this term the author seems to prefer. Numerous examples of the occurrence of the cross in these ruins are cited. Some of the glyphs of Yāxchilan probably "date from the best period of Maya art." At San Lorenzo some remarkable rock carvings were discovered, concerning which Dr. Maler says that "these reliefs are evidently a substitute for sepulchral stelæ." In this region a considerable city was once located. There are several things in Dr. Maler's report which again encourage the hope that long and tactful approaching of the present Indian inhabitants of the country may lead to the knowledge of rites and ceremonies destined to reveal some of the secrets hidden in the Maya monuments. This should stimulate the worthy patrons of these expeditions, which have already yielded such good results.

DARIEN. Lionel Wafer's "New Voyage and Description of the Isthmus of America" (Cleveland, 1903, 212 pp.), reprinted from the original edition of 1699 and edited by the able hand of Dr. George Parker Winship, is a valuable source of information concerning the primitive Panamans. Wafer devoted a chapter of his book, covering in the reprint more than forty pages, to the natives, their manners, customs, etc. The illustrations depicting Indian activities and ceremonies are also of great value. The importance of the original is much increased by the editor's notes and explanatory observations. To the old buccaneer Americanists are indebted for data that could only have come from such direct contact with the natives as fell to his lot, when left behind among them.

## WEST INDIES.

AMULETS. In the "American Anthropologist" (n. s. vol. v. pp. 679-691) for October-December, 1903, Dr. J. Walter Fewkes has an article on "Pre-Columbian West Indian Amulets." These "amulets" are small images carved from stone, shell, and bone, perforated for suspension from the person. The first known figures of such objects occur on a map in Charlevoix's history of Santo Domingo published in 1731, where they are called *zemi* or *mabouya*. The first figures of Porto Rican amulets were published by Professor O. T. Mason in 1877, — he was the first American writer to identify these perforated figures as amulets. Of the West Indian amulets a provisional classification shows that there are two readily recognized types in human form, besides forms representing such animals as frogs, reptiles, birds, etc. According to Dr. Fewkes "there is a striking similarity between some of the West Indian amulets and those in Mexico," — not necessarily evidence of racial kinship. Also, "the similarity between Antillean and South American amulets is marked, but I find no resemblance between those from Porto Rico and from the mainland north of Mexico." There exist also "many resemblances between Arawak prehistoric objects and those of the Calchaquí of Argentina," but "these likenesses, like those of the Pueblos to the Calchaquí, are interesting coincidences of independent origin." Dr. Fewkes also thinks that "while the art products of the Antilleans are *sui generis*, they are more characteristic of the Arawak than of the Carib people of South America." In Cuba and Santo Domingo Antillean art was "comparatively pure Arawak," but in the Lesser Antilles "mixed with Carib." Some of the more remarkable of these interesting amulets are described with some detail. The negroes of Porto Rico doubtless have inherited something from the Indians, and Dr. Fewkes believes that "when the practices of the West Indian 'conjure-man' are studied, it will doubtless be found that he still preserves the same general methods as the ancient *boii*, or aboriginal West Indian sorcerer, having merely modified the usages of the latter or replaced them with others, equally primitive, which his slave ancestors brought from Africa."

CARIBS. Pages 379-380 (with 4 figures) of Dr. K. Sapper's article on "St. Vincent" in "Globus" (vol. lxxiv.) are devoted to the Caribs of that island, their stone implements, pictographs, etc. The surviving Caribs are almost all "black" Caribs, only four or five of the real "yellow" Caribs are said now to be alive. Dr. Sapper, who saw a few of the latter, notes their resemblance to the pure-blooded Indian of Central America, and the likeness of the "black" Caribs to their fellows of the same region who have intermingled

with the negroes to a considerable extent. In the island Dominica some 120 pure-blooded "yellow" Caribs and 280 "black" Caribs survive on a reservation. A very few of the St. Vincent Caribs retain some knowledge of their mother-tongue, and only a few more in Dominica. The language of the Caribs of St. Vincent contains a rather large number of words of Spanish origin. The pictographs of the St. Vincent Caribs, Dr. Sapper thinks, have a certain resemblance to those of parts of Nicaragua (*e. g.*, on the Rio Coco). He considers that these sculptures are more probably genealogical monuments than figures of religious significance. The rarity of animal forms in them supports this idea. The old Carib house has been abandoned and its place taken by the negro-hut.

## SOUTH AMERICA.

CALCHAQUIAN. In the "*Anales de la Sociedad Científica Argentina*" (Buenos Aires, 1903, vol. lvi. pp. 116-126) Dr. Juan B. Ambrosetti writes about "*Cuatro pictografías de la región Calchaquí.*" The first pictograph described is on the Las Conchas River, between Morales and Curtiembre, on the wall of a cave, and is in good preservation except that a portion of it has been injured by the additions of those who from time to time have sought refuge from the rain in this grotto. Two other pictographs are on the river Bodega in the Lerma valley, — of these is the most complex of all. The fourth is in the Yocavil valley, not far from the ruins of the ancient city of Quilmes. All the pictographs were seen by the author in the course of his investigations of 1895-1897. In the first pictograph appear a number of hunters, with bows and arrows, and a number of guanacos or llamas besides a much larger figure of a deity or of some important personage. Dr. Ambrosetti suggests that we have here figured a petition of the hunters to the manito of the animals in question. One of the Bodega pictographs is more complicated, and it contains, besides figures of men and animals (guanacos, etc.), "ceremonial axes," and a huge serpentine creature, on whose body are a number of St. Andrew's crosses. This inscription may be a prayer for rain or something of the sort. The Quilmes pictograph has also to do with men and guanaco or llama like animals, and is possibly also of a religious or ceremonial nature. Dr. Ambrosetti notes the general resemblance of some of these Calchaquí pictographs to those of the Pueblos Indians of Arizona and New Mexico. — To the "*Anales del Museo Nacional de Buenos Aires*" (vol. ix. 1903, pp. 357-369) Dr. Ambrosetti contributes a well-illustrated paper on "*Los pucos pintados de rojo sobre blanco del Valle de Yocavil.*" These painted (red on white) dishes of the Yocavil valley are among the rarest and most interesting of Calchaquí anti-

quities (only 16 are known to the author and of these 10 are in the National Museum of Buenos Aires), most of them coming from Santa Maria. The ornamentation is of two main sorts, — the first based on centre-pointing triangles, the other of crossed (in centre) lines, both bird-faces at the upper and lower circumferences. The significance of these ornamentations is not clear, but some suggest comparison with the glyphs of the Maya monuments, but only in a vague general way.

GUAYCURUAN. *Toba*. In the "Archivio per l'Antropologia" (vol. xxiii. 1903, pp. 287-322, 21 figs.), Domenico del Campana publishes a "Contributo all' Etnografia dei Toba." Clothing and ornament, objects of personal use, implements and utensils for obtaining and preparing foods and drinks, musical instruments (rattle and wooden whistle), arms and weapons, etc., are described, with reference to the two distinct groups of the Toba, — the Tocouit and the Pilagà or Aì, the former on the Pilcomayo in the Argentinian-Uruguayan Chaco, the latter on the same river in the Bolivian Chaco. The Tocouit were said by Boggiani to be of a rather peaceful disposition, while the Pilagà are warlike Toba *par excellence*, and this difference is confirmed by Ducci. Noteworthy is the ostrich-skin hat of the Toba. Their tobacco-pipe is generally a tube. The Toba are great fishermen. The preparation of *ciaik*, a food obtained from a species of palm, belongs to the women. Some favorite drinks are made from wild honey.

PARAGUAY AND MATTO GROSSO. H. Meerwarth's article "Zur Ethnographie der Paraguaygebiete und Matto Grossos," in "Globus" (vol. lxxxiv. pp. 155-156) résumés Th. Koch's papers on the Guaycurú group and the peoples of Paraguay and the Matto Grosso, — tribes belonging to the Guaycuruan, Maskoian, Tupian, and Tapuyan stocks, besides a few isolated peoples.

TAPUYAN. *Guayanàs*. In the "Revista do Museu Paulista" (vol. vi. 1902-03, pp. 23-44) Dr. H. von Ihering publishes an article on "Os Guayanàs e Caingangs de S. Paulo," containing a historical-ethnographical account of the Guayanàs and Caingangs of S. Paulo, Brazil, with critiques of the literature of the subject. From evidence contained in the vocabularies of Ambrosetti and others the author concludes that "the Guayanàs of S. Paulo are linguistically identical with, or closely related to the Caingangs." The Guayanàs of the upper Paraná differ from the Guayanàs of S. Paulo, not only in language (but still related to that of the Caingangs), but also in "important ethnologic characters." The Guayanàs and Caingangs belong to that one of the primitive stocks of Brazil known as the Gês, — an eastern group being formed by the Caingangs, a western by the Guayanàs, of the upper Paraná, and the Ingaim. — To the same



Journal (pp. 45-52) Benigno F. Martinez contributes an article on "Os indios Guayanás," which, besides historical and ethnographical notes, contains something about the character and activities of these Indians. The Guayanás are much given to fishing, and an Indian, without saying good-by to any one, will set forth on the Paraná on a solitary expedition from which he will return loaded with fish. He may remain away from home whole weeks, leaving his family to invoke the genii of the basaltic caves of the river-bank on his behalf. The old custom of burying the dead in clay vessels made for the purpose has given way to burial in the ground. The Guayanás described by Lista are, the author thinks, emigrants from the northern Paraná. On pp. 50-52 are given brief Guayaná vocabularies. — Another article by Telemaco M. Borba, "Observações sobre os indigenas do Estado de Paraná," appears in the same Journal (pp. 53-62), treating of the Caingang and the Arés, — of the language of the latter a small vocabulary is given (p. 57), and their *tembetá* is figured on p. 56. The deluge-myth of the Caingang occupies pp. 57-61, as told to the author by the chief, Arakxó. The Caingang were saved on the peak of a mountain, — Crinjijinbé. The creation of "tigers," ant-eaters, snakes, wasps, etc., is described. Also how the human beings learned to dance and to sing; the institution of marriage, etc. The Cayurucrés and Camés who were drowned in the deluge escaped from the centre of the mountain whither their souls went. A flood legend of the Arés or Botucudos, is given on pp. 61, 62. In this myth an Indian escapes the waters by seizing the emerging branches of a palm-tree. He is afterwards much aided by the sapacurú (a species of ibis) and a saracúra. These birds brought earth in their beaks, and put it in the water, — mountains exist now (the original world was flat) because the beak of the sapacurú was the larger.

## GENERAL.

BIBLIOGRAPHICAL. Under the title "Apuntes viejos de Bibliografía Mexicana" (Mexico, 1903, pp. 91) Professor Alfredo Chavero republishes a number of papers in the form in which they appeared or were written some thirty years ago. These critical bibliographical essays treat of the following topics: Codex Telleriano Remense, Pictures of the Suns (ages) of Nahua Cosmogony, The Aztec Perigrination, Tenochcan Chroniclers (Codex Ramirez, Durán, Acosta, Tezozomoc), Motolinía, Mendieta, Sahagún, Vetancurt.

HOUSES. In "The House Beautiful" (Chicago) for August, 1903 (vol. xiv. pp. 135-139), Mr. G. W. James writes about "A few Indian Houses." Navaho *hogans*, Hopi houses, Havasupai *hawas*, and *toholwas* (sweat-houses), and *meala hawas* (storehouses), the *kish* of the Mission Indians, etc., are briefly described.

INTERNATIONAL CONGRESS OF AMERICANISTS. The Thirteenth International Congress of Americanists, held in New York, October 20-25, 1902, has been the subject of several somewhat detailed reports by members of various nationalities. For the convenience of such as may desire to look the matter up from different points of view the following references may be given :—

1. Chamberlain, A. F. : International Congress of Americanists at New York. (Science, N. Y., 1902, n. s. vol. xvi. pp. 884-899.) See also : Journal of American Folk-Lore, Boston, 1902, vol. xv. pp. 296-299.

2. Lejeal, Léon : Le Congrès de New York. (Jour. de la Société des Américanistes de Paris, 1903, n. s. vol. i. pp. 84-97.)

3. van Panhuys, L. C. : Verslag van de dertiende zitting van het Internationale Congres van Americanisten, gehouden te New-York van 20-25 October, 1902. ('s Gravehage, 1903, pp. 28. Repr. from Nederlandsche Staatscourant, March 18, 1903.)

4. von den Steinen, Karl : Ueber den xiii. Internationalen Amerikanisten-Kongress in New-York, u. s. w. (Zeitschr. f. Ethnologie, Berlin, 1903, vol. xxxv. pp. 80-92.)

These accounts of the Congress and its activities from the point of view of an American, a Frenchman, a Dutchman, and a German, taken altogether, enable one to estimate the value and the importance of such international gatherings better than from a single uni-national report. The personal equation adds to the interest of the matter.

SUGGESTION AND HYPNOTISM. The second and enlarged edition of Dr. Otto Stoll's notable treatise on "Suggestion und Hypnotismus in der Völkerpsychologie" (Leipzig, 1904, pp. x. 738) contains two chapters relating to America : "Suggestiverscheinungen bei den Ureinwohnern Westindiens" (pp. 122-149) and "Suggestive Erscheinungen in Mexiko und Zentralamerika" (pp. 149-190). Among the topics considered are : The suggestive therapeutics of the "medicine-men" of Haiti, Cumaná, etc. ; the auto-suggestive extasis of the Cumanan "medicine-men ;" illusions of the senses among the ancient Haitians ; the hallucinatory cohoba-extasis, the toxic effect of tobacco, etc. ; epidemic mass-suicide among the ancient Haitians ; Mexican belief in magic metamorphosis into animals ; suggestive power of magicians and shamans ; suggestive illusions in Quiché mythology ; the ancient Mexican "magician-thieves ;" suggestive healing in ancient Mexico ; nagualism in Central America ; suggestive effects of Christianity in Mexico ; the prophetic extasis in Guatemala ; Indian martyrdom ; remains of heathendom among the Christian Indians ; the murder-extasis, or *loaparika*, of the Abipone Indians, etc.

*A. F. C. and I. C. C.*

## RECORD OF NEGRO FOLK-LORE.

AFRICA AND AMERICA. In his paper on "The Fallacy of the 'Selected Group' in the Discussion of the Negro Question," in the "Southern Workman" (vol. xxxii. pp. 520-526) for November, 1903, Mr. Talcott Williams points out the unfairness of comparing the slave negroes of America, born of the pestilential swamp of the Congo, — the least favorable of all his African environments, as his progress elsewhere in that continent shows, — with the group of Anglo-Saxons resident in and acclimated to the New World. We ought rather to be surprised at what the negro has done in America than at what he has failed to do.

ALABAMA FOLK-LORE. With this title appears an article in the "Southern Workman" (vol. xxxiii. pp. 49-52) for January, 1904, containing three brief tales, — Why the buzzard has a red head, how the guinea-hen got ahead of the rabbit, brer rabbit and brer fox, 10 proverbs, and some 30 "signs." The material was collected at Calhoun, Ala., and the items are given "exactly as they have been handed down by traditions." The editors state that "the second story is a variant of one published by Joel Chandler Harris, and the third is a combination of three well-known tales." Some of the proverbs and signs show white influence. — "In Old Alabama" (N. Y., 1903), by Anne Hobson, contains some good folk-lore material. According to a reviewer in the "Southern Workman" (vol. xxxii. p. 565), "the untutored Negro's weird imagination, credulity, simplicity, and superstition are all there." Miss Hobson's book, containing 10 dialect stories and many plantation songs, "is said by some to be the most accurate delineation of Negro character since *Uncle Remus*." The narrator of the tales is "Miss Mouse."

EDUCATION. In the "Southern Workman" (vol. xxxii. p. 500) for October, 1903, G. S. Dickerman has an interesting article on "Old-Time Negro Education in the South." In Charleston "public sentiment forbade them [free negroes] to carry a cane or to ride in a carriage." It would seem that a number of free negroes used to hold slaves of their own race. Rev. John Chairs, a Presbyterian minister, educated at Washington College (and a negro), "taught for many years a classical school for white boys in North Carolina, out of which came a number of eminent men."

FEAR OF FIRE. The other day the compiler of these notes heard an educated negro from the South declare that his people were very much afraid of fire, and that he himself had never got up courage enough to report for lessons in blacksmithing for the reason that the sight of the sparks flying about and the other incidentals of the forge scared him too much.

**GHOSTS.** In the "Southern Workman" (vol. xxxii. p. 506) is published "Uncle Si'ah and the Ghosts," which, an editorial note informs us, is "a folk-lore story written as a class exercise by Laura Randolph, a member of the Junior class at Hampton Institute."

**HALLUCINATIONS.** In the "Archives d'Anthropologie Criminelle" for September and November, 1903, Dr. Nina-Rodrigues has an article on "La paranoia chez les Nègres," in which he discusses the prevalence of paranoia among Brazilian negroes. From a brief résumé by Havelock Ellis (J. Ment. Science, vol. I. p. 169), it appears that "there is thus a special prevalence of motor and psychomotor hallucinations, and the author associates this with the normal prevalence of the verbal motor type in negroes, as shown by the frequency with which they talk aloud to themselves." A thoroughly systematized and chronic delusion, "such as is fairly common among whites, is extremely rare, in the opinion of all Brazilian alienists, and when found, the author asserts, always indicates either that the subject belongs to one of the higher African races, or else that he has a trace of white blood." Moreover, the interesting fact is revealed that "the subject of the delusion is nearly always connected with sorcery." Dr. Nina-Rodrigues holds that "this is not due to atavism," but "an underlying belief in sorcery is still common to most negroes, though it is covered by a thin veneer of civilization."

**HYPNOTISM AND SUGGESTION.** The second and much enlarged edition of Dr. Otto Stoll's "Suggestion und Hypnotismus in der Völkerpsychologie" (Leipzig, 1904, pp. x. 738) treats at considerable length of these facts among the peoples of Africa, to whom a whole chapter (pp. 273-298) is devoted. Autosuggestive "possession" in Loango, the "werlions" of South Africa, the "magic forest" of West Africa for youths, etc., are touched upon. At pages 188-190 is described the *capoeiragem*, or murder mania of the negroes of Brazil, after the account of von Tschudi. The *capoeiras* formed a secret society, whose numbers ran amuck on Sundays, holidays, etc. They began by butting each other with their heads. Most of their killing was done with long needles and awls. According to von Tschudi, the basis of the murder-frenzy of these negroes was religious, and he thought the custom was of African origin, coming over with the slaves. Dr. Stoll considers the question of African origin doubtful. It seems unnecessary to assume the existence of an African mystic secret society. That these outbreaks occur generally on Sundays and holidays may be due simply to the fact that the blacks, like the whites, were accustomed to greater liberties on those occasions. The account of von Tschudi was published in 1860.

**INDIAN "MEDICINE MAN" AND NEGRO "CONJURE MAN."** In his article on "Precolumbian West Indian Amulets" (Amer. Anthr.,



n. s. vol. v. pp. 679-691), Dr. J. Walter Fewkes observes (p. 690): "Many instances of the use of charms and amulets still survive in the practices of the negro 'conjure men' of Porto Rico, but it is difficult to distinguish those of Indian from those of African descent." The methods of the negro "conjuror man" and the old *boii* of the pre-Columbian natives of the Antilles are, he thinks, much the same, adding, on this point: "To what extent the West Indian conjure man of to-day has been influenced by aboriginal sorcery is not now known, but the subject is well worthy of study, and a rich field for research awaits the folk-lorist in Santo Domingo and Porto Rico."

NAME. In the "Southern Workman" (vol. xxxiii. pp. 33-36) for January, 1904, Fannie Barrier Williams discusses the subject, "Do we need another Name?" The author agrees with Professor DuBois that *Negro* is a great deal better than *Afro-American*, while *colored* is a mere term of convenience.

SACRIFICES. Mr. J. B. Andrews's account of the sacrifices of fowls at the "Springs of the Ginns," near Algiers, by the Soudanese negroes of that region, contained in his "Les Fontaines des Génies" (Alger, 1903), will be of value for the comparative study of Negro folk-lore. The pamphlet is noticed more at length elsewhere in this Journal. The contact of Islamism and Negro fetishism in Algeria may throw light on some of the phenomena of the contacts of the Negro with Catholicism and Protestantism in various regions of the New World.

A. F. C.

# FIFTEENTH ANNUAL MEETING OF THE AMERICAN FOLK-LORE SOCIETY.

THE Fifteenth Annual Meeting was held in rooms of the Peabody Museum of American Archæology and Ethnography, Cambridge, Mass., on Tuesday, December 29, 1903.

At 12 M. took place the meeting of the Council.

At 2 P. M. the Society met for business, the President, Dr. Livingston Farrand, occupying the chair.

The Permanent Secretary presented the Annual Report of the Council.

During the year 1903 the membership of the Society has remained nearly constant.

The inadequacy of the membership to the task in hand, the record and study of the vanishing remains of tradition in North America, has repeatedly been urged in previous reports of the Council. It is recommended that members take an active interest in the enlargement of the Society, and for that purpose the establishment of additional local branches is recommended.

The volume of Memoirs intended to appear in the year 1903, namely, a collection of Maryland folk-lore, made by the Baltimore Folk-Lore Society, has been delayed by the illness of the editor. As the Eighth Volume of Memoirs will be substituted another volume namely, "Traditions of the Skidi Pawnee," by Dr. George A. Dorsey. It is expected that the Maryland collection will form the Ninth Volume, to appear early in the year 1905.

In the future it is expected that the numbers of the *Journal of American Folk-Lore* will be issued with more regularity, and that the *Journal* will be brought to a regular date of publication, in the second month of each quarter.

The following is the substance of the Treasurer's Report:—

## RECEIPTS.

Balance from last report . . . . .	\$2,195.88
Annual dues . . . . .	810.00
Subscriptions to Publication Fund (including dues) . . . . .	165.00
Houghton, Mifflin & Co., sales of Memoirs . . . . .	120.64
Postage . . . . .	.61
	<hr/>
	\$3,292.13

DISBURSEMENTS.

Houghton, Mifflin & Co., for manufacturing Journal of American

Folk-Lore : —

No. 59 . . . . .	\$261.46
No. 60 . . . . .	187.20
No. 61 . . . . .	154.33
No. 62 . . . . .	192.53
No. 2 (Reprint) . . . . .	18.72

W. W. Newell, Secretary, assistant and postage . . . . .	79.59
E. W. Remick, Treasurer Boston Branch . . . . .	31.50
E. S. Ebbert, Treasurer Cincinnati Branch . . . . .	12.50
E. W. Wheeler, Cambridge, Mass., printing . . . . .	21.25
Geo. W. Buskirk, New York, N. Y., printing . . . . .	15.50
Second National Bank, New York, N. Y., collections . . . . .	3.70
	<hr/> \$978.28
Balance to new account . . . . .	2,313.85
	<hr/> \$3,292.13

In memory of Dr. Frank Russell, a former President of the Society (during the year 1901), deceased during the year, the following resolution was presented on the part of the Council by Dr. R. B. Dixon :—

*Resolved*, That in the death of Dr. Frank Russell the American Folk-Lore Society has lost a zealous and earnest member and officer, whose studies in the folk-lore of several American Indian tribes are of lasting value and importance, and whose services in arousing the interest of students in the study of folk-lore and related subjects will always be recognized.

No independent nominations for officers having been received by the Secretary, as provided for by the rules, nominations of the Council were announced as follows :—

PRESIDENT, Prof. George Lyman Kittredge, Harvard University, Cambridge, Mass.

FIRST VICE-PRESIDENT, Prof. Kenneth McKenzie, Yale University, New Haven, Conn.

SECOND VICE-PRESIDENT, Mr. Marshall H. Saville, American Museum of Natural History, New York, N. Y.

COUNCILLORS (for three years), Dr. R. B. Dixon, Harvard University, Cambridge, Mass.; Dr. A. L. Kroeber, University of California, Berkeley, Cal.; Miss Anne Weston Whitney, Baltimore, Md.; (for one year) Mr. A. M. Tozzer, Cambridge, Mass.

TREASURER, John H. Hinton, M. D., New York, N. Y.

PERMANENT SECRETARY, W. W. Newell, Cambridge, Mass.

The Secretary was directed to cast a single ballot for the officers as nominated.

On recommendation of the Council, Dr. Juan G. Ambrosetti, Buenos Ayres, was elected as Honorary Member of the Society.

## PAPERS READ.

"What they Sing in New England." PHILLIPS BARRY, Boston, Mass.

"Folk-Lore of the Eskimo." FRANZ BOAS, New York, N. Y.

"Batrachian Folk-Lore." LEWIS D. BURDICK, Oxford, N. Y.

"Race Environment in Proverbs." A. F. CHAMBERLAIN, Worcester, Mass.

"Some Northern California Shamans." R. B. DIXON, Cambridge, Mass.

"Characterization of Pawnee Mythology." GEORGE A. DORSEY, Chicago, Ill.

"The Fable of the Man and the Lion." KENNETH MCKENZIE, New Haven, Conn.

"A Legend of Maryland Negroes and its Comparative History." W. W. NEWELL, Cambridge, Mass.

"Spirit Repellers in the West of India." JAMES A. WOODS, Boston, Mass.

In the evening, at 8 P. M., according to announcement, the Society met with the local Branches in Cambridge and Boston.

The retiring President, Prof. Livingston Farrand, read an address on "The Significance of Mythology and Tradition."

The Secretary was instructed to arrange for the time and place of the next annual meeting, preference being given to a date and place which will enable the Society to meet with the American Anthropological Association and with Section H of the American Association for the Advancement of Science.

The following are Committees of the Council for 1904:—

On Publication, Dr. F. Boas, Dr. R. B. Dixon, Prof. L. Farrand, and *ex officio* the President and Secretary.

On Local Societies, the Representatives of Local Branches, the President, and Secretary.

On Music, Dr. F. Boas, Dr. G. A. Dorsey, and the Secretary.



## EIGHTH MEMOIR OF THE AMERICAN FOLK-LORE SOCIETY.

AFTER an interval of five years, the series of Memoirs will be continued with an eighth volume, the "Traditions of the Skidi Pawnee," by Dr. George A. Dorsey, Curator of the Department of Anthropology, Field Columbian Museum, Chicago, Ill.

The collection of traditions contained in the Memoir was begun in 1899, under a special grant made by the Field Columbian Museum, and was carried on until the end of 1902, from which time the work has been continued with funds provided by the Carnegie Institution of Washington, D. C. The trustees of both these institutions have consented to the publication of the traditions in their present form.

The Skidi form one of the bands of the Pawnee; their ancestral home, according to their own belief, was on the Loup River, in Central Nebraska, where it is said that remains of their earth lodges may still be seen. In 1874, together with other bands of the Pawnee, they were transferred to Oklahoma, and in 1893 received lands allotted in severalty, since which time they have been citizens of the United States.

The tales included in the collection may be divided into two classes, according as they are originally sacred traditions, serving to explain ceremonial, or are simply narratives related for the mere interest of adventure. The first class, rite-myths or myths alluded to in ritual, like the ceremonies themselves, are personal property, which have been paid for by the owner, and according to his belief form an essential part of his life. Recitation of these implies the giving-out of a portion of the possessor's life, and consequent shortening of his days; their obtaining in full is consequently difficult. In course of time these cease to become the exclusive property of the priesthood, lose their esoteric character, and become current as ordinary adventures.

Beside the myths of origin, are recounted a vast number of other stories, known collectively as "Coyote tales," even although the individual history may have nothing to do with the coyote. Inasmuch as this animal has the credit of great resource and artifice, and is seldom vanquished in contests, the victory of the coyote indicates the desire of the narrator that he may himself be equally successful in whatever venture he may have in hand. These tales are related when men assemble together during the winter months, at home, on the hunt, or the warpath.

As the volume will not be ready for delivery to subscribers until the late spring, a fuller account of the contents of the Memoir may be reserved until the next number of this Journal.

## NOTES AND QUERIES.

FOLK-LORE AT GERMAN UNIVERSITIES, ETC. — From the list of lectures and courses in Anthropology at the Universities of Germany, Austria, and Switzerland, given by Professor Ranke (Corr.-Bl. d. deutschen Ges. f. Anthr., xxxiv. 53-58) as offered during the academic year 1902-1903, it appears that Folk-Lore was represented, particularly, as follows: *Seler* (Berlin): Religion and Culture of the Ancient Mexicans; *Vierkandt* (Berlin): Race-Psychology (Language, Customs, Myths, Primitive Art); *von Luschan* (Berlin): Nature, Life, and Customs of the Peoples of the Islands of the Pacific.

FOLK-LORE MUSEUMS. — R. Wossidlo writes to the "Schweizerisches Archiv für Volkskunde" (vol. vii. p. 313) that the "Bauernmuseum" at Mecklenburg, founded in 1900, contains already 2305 items and specimens. The same Journal, referring to R. Mielke's "Museen und Sammlungen" (Berlin, 1903), reports the existence in Germany of 91 public and private institutions or museums devoted to "Heimat und Volkskunde."

RESUMPTION OF AN OLD CULT. — In "Wallonia" (vol. xii. 1904, p. 18), M. O. Colson has an interesting note on the "Trau del Heûve," a mysterious cavern at Sinsin in the Province of Namur, entered by a funnel-shaped opening. Inside are two stalagmites, which in the shadow resemble phantoms draped in white, — they are locally known as "Marguerite and Pierrette." Farther on are two other stalagmites. The four are situated in square form, and in the centre on some rocks is a huge shapeless stone, called "Cheval Bayard," a name of modern origin perhaps. From time immemorial these objects seem to have had associated with them a mysterious cult. Not long ago the young people of Sinsin and the surrounding villages made it their duty to visit once a year, on February 2 (Purification), these "persons." Later on the entrance to the grotto was obstructed and it became very difficult to make one's way in, so the custom fell into disuse. But when the owner out of curiosity removed the obstructions, the pilgrimage began again as of old. More about this grotto may be read in the article of Hauzeur in the "Annales de la société archéologique de Namur" (vol. v. 1857-1858, pp. 16-19).

SCHOOL JARGON. — An interesting contribution to the literature of school jargons and "languages" is Dr. Kurt Schladebach's "Die Dresdener Penälersprache" (Z. f. d. deutschen Unterricht, vol. xviii. 1904, pp. 56-62). The pupils concerned are from ten to twenty years of age. The school-house receives such names as Affenkasten ("monkey box"), Bude, Kaff, Kasten, Kiste, etc.; the teacher is Brotfresser, Pauker, Profax, Stutz, etc. The teachers' room is called "Olymp," and the women attendants "Bett-hexen" and "Grazien." Curious, too, is "Krankenbug," for sick-room. Really new formations are rare, according to Dr. Schladebach. One note-

worthy example is *Stundenfresser*, the name given to a small strip of paper on which, towards the close of the school year, as the holidays approach, is marked the number of lessons yet to be gone through. After each of these the corresponding bit of the paper is torn off. These jargons, on the whole, make use of already existing linguistic material, turning it sometimes adroitly enough to new uses.

"WHITE PERIL." — This term is applied by E. G. Browne, in his "Lectures on the History of the Nineteenth Century" (Cambridge, 1902) to the overflowing of Africa and Asia by European culture. Browne considers "Panislamism" to be a "mare's nest;" other writers, like the Italian Nallino, make it out to be one of the chief tendencies of the day in the Mahometan world. A good discussion of the subject will be found in C. H. Becker's article on "Panislamismus," in the "Archiv für Religionswissenschaft" for January, 1904. Becker points out that Panislamism is the creed of the Sunnite rather than the Shiite Mahometans. In Persia and in Africa different views would prevail.

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## BIBLIOGRAPHICAL NOTES.

### BOOKS.

Schweizerische Gesellschaft für Volkskunde. FRAGEBOGEN UEBER VOLKS-MEDIZIN IN DER SCHWEIZ. Im Auftrage des Gesellschaftsvorstandes zusammengestellt von E. HOFFMANN-KRAYER. Basel: 1903. Pp. 19.

Dr. Hoffmann-Krayer's *questionnaire* on folk-medicine in Switzerland is quite comprehensive, embracing between three and four hundred items distributed among the following subjects of inquiry: Names of the parts and organs of the body, folk-lore concerning their form and appearance, functions, etc.; natural activities of bodily organs, etc., mental and psychical functions; reproduction, birth, and death; folk-hygiene, care of the body, causes of disease; folk-therapy in general; individual diseases, etc., in folk-belief and in folk-medicine; veterinary medicine among the folk. An alphabetical list of the chief topics referred to in the body of the *questionnaire* occupies pages 14-17, and specimen answers are given on the last two pages.

DIE WERKE MAISTRE FRANÇOIS VILLONS. Mit Einleitung und Anmerkungen herausgegeben von DR. WOLFGANG VON WURZBACH. Erlangen: Fr. Junge, 1903. Pp. 186. Price 3 Mk.

This is the first edition of the works of the famous old French poet to appear in Germany. Besides the text the volume contains a critical introduction on Villon's life and works (pp. 5-31), a bibliography of the various editions of his poems, and of the more recent writing about his life and works. There are five works cited concerning his "jargon." In 1885 Villon's "Le grant testament" was published in a Danish translation.

LES FONTAINES DES GÉNIES (SEBA AIOUN): Croyances soudanaises à Alger par J. B. ANDREWS. Alger: Typographie Adolphe Jourdan, 1903. Pp. 36.

This pamphlet, with a brief preface by René Basset, treats of the negro folk-lore of the "Springs of the Ginns," near Algiers, known to the natives as *Seba Aioun*, "The Seven Springs," or more at length, sometimes, *Seba Aioun Beni M'ned*, and the ceremonial and other practices in connection therewith. The sacrificial rites for the *ginns* of Seba Aioun "are probably more numerous, extensive, and varied than found elsewhere in Algeria." This ceremony is old, having been described in the seventeenth century by Father Dan in his "History of Barbary," who, however, does not mention the negroes in the matter, a fact which suggests that in those days the blacks were not the sacrificers.

The cult of *Seba Aioun* is chiefly in the hands of negroes, or rather of their seven *dars* (houses), or religious fraternities, each representing a country of the Soudan (East: Katchena, Zuzu, Bornu. West: Bambara, Songhai, Tombu, Gurma), and each controlled by the peoples from these respective regions. Politics has somewhat influenced these things, for the countries of the western *dars* are now under French, those of the eastern *dars* under English protection. The negroes of Bambara and Katchena are the most numerous in Algiers. The most Islamized are those of Bornu. The organization of the *dar*, the orchestra, music, dances are described, and on pp. 26-28 is a list of the principal *ginns*. The Soudanese make little distinction between *marabouts* and *ginns*, and those who are Islamized have borrowed *Allah* from the Arabs. There is noticeable an influence of these negro peoples (who still retain their original dialects) upon Moslemism as well as vice versa. A species of syncretism worth studying is here going on.

The sacrifices are estimated to amount to at least 1000 fowls a year, and the objects sought are "all sorts of prosperities, chiefly health (many diseases are thought to be inflicted by the *ginns* as punishment for misdeeds toward them), neglect of worship, etc. Some of the *ginns* prefer certain colors, others certain kinds of feathers. Each spring has its special *ginn*, and is said to have its special therapeutic value, — a bottle of the water is carried off by the sacrificer. Sometimes, but rarely, sacrifices of goats, sheep, or cattle are made. The spirit of the *ginn* is supposed to drink the blood shed in the sacrifice. Specimens of the songs used by the *dars* are given on pp. 20, 21. The sorcerers or shamans are known as *talebs*, *marabouts*, *hounias*, *arifas*. The author thinks that the *dars* are not very prosperous, and may become extinct before long. Immigration into Algiers from the Soudan has not continued since the abolition of slavery. This little monograph contains much of interest to the student of the negro in America as well as in Africa.

Alexander F. Chamberlain.



DIE VOLKSKUNDE IN DEN JAHREN 1897-1902. Berichte über Neuerscheinungen von DR. FRIEDRICH S. KRAUSS. Erlangen: Verlag von Fr. Junge, 1903. Paper,  $6\frac{1}{2} \times 10$ . Pp. 180.

This work of the well-known Slavic expert, Dr. Krauss of Vienna, is without question the most valuable compendium of its kind that has appeared in a long time. While modestly claiming to be only a reference guide to the folk-lore literature of the six years preceding publication, its scope is much wider, and it is really a series of connected and classified reviews embracing almost every important ethnologic book or brochure that has appeared on either side of the Atlantic since 1896.

It opens with an appreciation of Folk-lore, — or rather of the more inclusive *Volkskunde*, — and deals in turn with every branch of the subject, summarizing in extended bibliographic form the latest work in each. Among the subjects noted by title are Music, Songs, Stories, Proverbs, Riddles, Animals, Plants, Medicine, Superstitions, Funeral Customs and Beliefs, Sun Worship, Sacrifice, Witchcraft, Symbolism, The Sexes, Woman, The Child, Festivals, Fire, Costume, and a number of others, with discussions of special phases. As usual, his criticisms are incisive and to the point, for instance, his pertinent remarks on the folk-lore value of a well-built and well-labelled museum, and his characterization of Landor's spectacular account of alleged funeral cannibalism in Tibet as "pure bosh." American authors are well represented, and the results of recent explorations among the primitive tribes of both Americas are fully considered. The volume concludes with an alphabetic list of over four hundred authors noted. Altogether the work is invaluable to its purpose, and is one which every student and editor of folk-lore things, in the broadest sense, will do well to make a constant desk companion.

*James Mooney.*

UM HOHEN PREIS: Ein bürgerlich Trauerspiel von BRANISLAV GJ. NUŠIĆ. Übersetzt und für die deutsche Bühne bearbeitet von DR. FRIEDRICH S. KRAUSS. Leipzig: Adolph Schumann, 1904. (Volume 3 of Library of Selected Servian Masterworks, edited by Dr. F. S. Krauss.) Paper,  $5\frac{1}{4} \times 8$ . Pp. xxiii. 119.

This third volume of the "Servian Masterworks," now appearing in German under the able editorship of Dr. Krauss, himself of Servian birth, is by the brilliant young author and patriot whose "Auf Uferloser See" formed the first of the series. As in the other, the minor note dominates. Whether from an inborn race seriousness, or as a habit fixed by centuries of bloody struggle with a barbarous invader, Servian thought appears to be gloomy, and in this Nušić seems its fitting exponent. He resembles Poe in dark conception, and Heine in the bitter after-taste, and has no superior in the art of building up to a powerful climax. The play deals with the fortunes of a government official in Belgrade, who has unwillingly thrown away the simple country habit of his early youth at the bidding of an ambitious but shallow wife, to ape the extravagances of foreign custom at the cost of wealth, honor, and heart's content.

*James Mooney.*

A TROOPER'S NARRATIVE OF SERVICE IN THE ANTHRACITE COAL STRIKE, 1902. By STEWART CULIN, Private, Second Troop Philadelphia City Cavalry, N. G. P. Philadelphia: George W. Jacobs & Co., 1903. Pp. 91.

Besides military experiences, this little book gives us interesting glimpses of the life of the Poles and Lithuanians of the Anthracite district of Pennsylvania, their habits, customs, etc. In Shenandoah, where "nearly every other house is occupied as a saloon," the signs all bear foreign names, "Russian, Polish, Lithuanian, and German." Of the children, we learn (p. 30) that their games are all American. In the public schools "the Polish boys are brighter and more intelligent than those of American parentage" (p. 41). In Shenandoah there are Catholic churches of six varieties; a Greek church for the "Huns;" Protestant churches of ten denominations; and a Jewish synagogue. Three different Lithuanian dialects are spoken in this part of Pennsylvania. The English of the miners' children, "like that of the miners generally, had a pleasant brogue, and was interspersed with quaint words and expressions borrowed from the English miners" (p. 31). In connection with the strike, Mr. Culin says (p. 32): "The presence of the troops inspired a military spirit among the boys. They played soldier, and finally improvised a camp on the side of the hill where they mounted guard over tents ingeniously constructed of old bags." The soldiers, too, devised a new form of amusement, the "porch party" (p. 21). Mr. Culin's sketch gives a good idea of the human activities prevailing over and above the strike and its immediate phases.

*A. F. C.*

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## THE LONG HIDDEN FRIEND.

### INTRODUCTION.

STUDENTS of folk-lore have long recognized the fact that in America a peculiarly interesting and fruitful field for the study of traditional superstition is to be found among the Germans of Pennsylvania. The folk-lore of these Pennsylvania Germans has been repeatedly discussed by contributors to the *Journal of American Folk-Lore*.<sup>1</sup>

One of the most valuable and authentic hand-books of the charms and popular magic in use among the people of Eastern Pennsylvania is "The Long Hidden Friend," which is reprinted in the following pages. This curious book was written in 1819 by John George Hohman, and for almost a century has been held as a prime authority by the witch-doctors of this section. These witch-doctors are generally known as "hex-doctors" (German "hexe," a witch), and the practice of their arts is often called "pow-wowling."<sup>2</sup> It must not be understood from these terms, however, that the witch-doctor is in league with the powers of darkness. On the contrary, he makes it his business to overcome by pious charms the malign influences of the witches who have placed their spells upon man or beast. Accordingly, the incantations of the witch-doctors make extensive use of religious symbols and prayers in which one easily recognizes the survivals of liturgical weapons employed by the mediæval church in its warfare against witchcraft.

The belief in witchcraft is popularly associated with Salem and the Puritans. That it continues to flourish to-day to any considerable extent among the white population of the United States will be a surprise to most persons, yet within the past four years investigations have disclosed the fact that in eastern Pennsylvania whole

<sup>1</sup> *Folk-Lore of the Pennsylvania Germans*, W. J. Hoffman, vol. i. pp. 125-135, ii. pp. 23-35; *Folk-Lore from Buffalo Valley, Central Pennsylvania*, J. G. Owens, vol. iv. pp. 115-128; *Notes of the Folk-Lore of the Mountain Whites of the Alleghanies*, J. Hampden Porter, vol. vii. pp. 105-117; *Folk-Medicine among Pennsylvania Germans*, Emma G. White, vol. x. pp. 78-80.

<sup>2</sup> Cf. articles by J. G. Owens, p. 125, and Emma G. White, p. 78.

communities, almost whole counties, firmly believe in the reality of "hexing," and protect themselves from its influence by the charms and incantations of the witch-doctors. Dr. John M. Bertolet, a physician of Reading, Pa., published in December, 1899, an article in the "Monthly Medical Journal," Philadelphia, in which he presented facts as to the wide extent of witch-doctoring in Berks County. Following close upon this was a long article upon the same subject in the "New York Herald," January 14, 1900, based upon material gathered by Dr. Bertolet. Interest in the matter was still further awakened by the daily "North American" of Philadelphia, whose correspondent visited Reading and collected information concerning the practices of the witch-doctors, which was published in a six-column article, May 22, 1900.

On the basis of statements made in this article, Joseph H. Hageman, one of the most prominent "hex-doctors" of Reading, brought suit for libel against the "North American." In the course of the trial, however, the truth of the statements made in the article was so fully substantiated that the counsel for the plaintiff moved that the jury be instructed to bring in a verdict for the defendant. A large number of witnesses were examined, and their testimony (printed in full in the "North American"<sup>1</sup>) furnishes striking evidence of the implicit faith which many still cherish in the potency of charms and amulets.

In none of these articles on the practices of the witch-doctors is there any mention of Hohman's "Long Hidden Friend" as the source from which their magic was taken, though several of the charms given correspond almost word for word to those in Hohman's book. By a singular coincidence, however, at the very time that the printers were engaged in setting up the accompanying reprint of "The Long Hidden Friend," the Berks County Medical Society, while investigating further the practices of the witch-doctors, discovered that the principal source of the charms which they were using was this very book of Hohman's. The results of this investigation by the Medical Society are set forth in an article by the Reading correspondent of the Philadelphia "Public Ledger," May 14, 1904. The correspondent writes:—

The representatives of the Medical Society have found that the practice of the witch-doctors is founded on a book of seventy pages, published in this city over eighty years ago by John George Hohman, one of the pioneer witch-doctors of eastern Pennsylvania. His volume is called "The Long Lost Friend," a collection of mysterious and invaluable arts and remedies. . . .

Investigation by representatives of the local medical society shows that this book is almost exclusively used by the witch-doctors in preparing their charms and in giving advice, for which they charge high prices.

<sup>1</sup> March 7, 11-14, 1903.



Immediately on the appearance of this article, Mr. W. W. Newell wrote to Reading inquiring for further information as to the extent to which Hohman's book is still used by the witch-doctors. The replies to his letters fully confirm the statements made by the correspondent of the "Public Ledger." Rev. J. W. Early, a Lutheran minister of Reading, writes under date May 24, 1904:—

If you suppose that any use of it is confined to irregular practitioners in Berks County, you are grievously mistaken. The practice of its mysterious formulas is carried on to a large extent even beyond the limits of Pennsylvania, possibly the larger portion of the country east of the Mississippi, and possibly even beyond. Not only Reading has had its "Warsht (Wurst) Frau," but there are hundreds upon hundreds who carry on the same things in other parts of the country.

Another correspondent, also from Reading, writes:—

It is a fact that there are a number of "witch doctors" in eastern Pennsylvania, and they do a flourishing business. Hohman's book and the "Seventh Book of Moses" are, I understand, the foundation of their practices, and the former, I know, is the volume consulted by them.

Add to this concurrent testimony the fact that many of the charms collected in Pennsylvania, Maryland, and the whole Alleghany region by the students of folk-lore are to be found in the pages of Hohman's book, and it becomes evident that "The Long Hidden Friend" possesses the highest value as an early record of the popular magic practised among the German immigrants in Pennsylvania.

Before proceeding to discuss the contents of the book let us bring together such information as is at hand concerning its author, John George Hohman. In his preface the author states that the book is written "at Rosedale, in Berks County, Pennsylvania, 31st July, in the year of our Lord Jesus Christ, 1819." On the title-page the author's home is given as "near Reading, in Elsop Township, Berks County, Pa." At first this location was difficult to identify. None of the maps show a "Rosedale" in Berks County; nor is there such township as "Elsop." In the German text, however, the name of this township is given as "Elsass," which is, of course, the German form for "Alsace," a township just northwest of Reading. Clearly the "Elsop" of the English edition is a misprint. Furthermore, I find it recorded in the "History of Berks County"<sup>1</sup> that about the year 1815 a woollen mill was erected on Rose Valley Creek in Alsace township, at "Rosenthal." There was, then, at the time Hohman wrote his book, a settlement by this name. In this way the place of writing is fully identified.

That the book was written as early as 1819—the date given in

<sup>1</sup> M. L. Montgomery, Phila., 1886, p. 989.

the author's preface — is shown by an examination of the names appearing in the book. For example, several of the names mentioned in Hohman's list of "Testimonials" can be identified by local historical records with persons living at that time. One of the most interesting of these circumstantial confirmations of the date of the book is found in the case of the "Dr. Stoy" referred to in connection with the cure of hydrophobia (No. 97). After giving this remedy, the author adds: "It is said this is the remedy used so successfully by the late Dr. Wm. Stoy." Now, from an article on "The Reformed Church in Pennsylvania," by J. H. Dubbs,<sup>1</sup> I learn that there was a Dr. Henry William Stoy practising at Lebanon, who was especially celebrated for his success in treating hydrophobia. As an evidence of his reputation in this respect Mr. Dubbs quotes the following entry from the account book of George Washington:—

"OCTOBER 18, 1797. Gave my servant Christopher, to bear his expenses to a person at Lebanon in Pennsylvania celebrated for curing persons bit by wild animals, \$25.00."

This Dr. Stoy of Lebanon died in 1801, and his fame was still remembered eighteen years later when Hohman referred to him as "the late Dr. Wm. Stoy."

Hohman tells us very little of his own personal history. But fortunately there is another source of information which throws an important light upon our author's character. In Mr. W. J. Buck's "Local Sketches and Legends pertaining to Bucks and Montgomery Counties,"<sup>2</sup> I stumbled upon a chapter entitled, "George Homan and His 'Taufschienst.'" Nothing is there said of Hohman's book, or of his interest in charms, yet there can be no doubt that the Homan of whom Mr. Buck writes is to be identified with the author of "The Long Hidden Friend." After a couple of pages in regard to German redemptioners<sup>3</sup> in general, Mr. Buck proceeds to give an account of Homan:—

About the year 1799, there arrived at Philadelphia a vessel whose cargo consisted chiefly of German redemptioners. Among these was George

<sup>1</sup> *Publications of the Pennsylvania German Society*, Lancaster, Pa., 1902, p. 184 ff.

<sup>2</sup> 1887, p. 178 ff.

<sup>3</sup> These "redemptioners" were immigrants who sold themselves into practical slavery for a term of years after their arrival in America in consideration of the payment of their passage to this country. For further information in regard to them, cf. article on "The Redemptioners," by F. R. Diffenderffer, *Publications of the Pennsylvania German Society*, 1900, especially pp. 164-185; cf. also article on "The Reformed Church in Pennsylvania," by J. H. Dubbs, *Pennsylvania German Society*, 1902, p. 35. In the possession of the Historical Society of Pennsylvania there are two MS. volumes entitled, "German Redemptioners from 1775-1804." A search through these records very likely might disclose some further mention of Hohman.

Homan, his wife Catharine, and a young son son called Caspar. Their time was purchased by a farmer by the name of Fretz, who conveyed them in his market wagon to his home in Bedminster township. After residing and working for perhaps a year with his purchaser, he formed the acquaintance of Nicholas Buck, the founder of Bucksville, for whom he conceived a strong attachment. He solicited the latter to go his security, that he might be enabled to live and work for him on his farm. Taking a fancy to him, Mr. Buck finally consented, and so arrangements were made that he might work out for him his unexpired time, whilst his wife and child would continue with Mr. Fretz.

After Homan had resided near a year with his bondsman, he made unto him, considering his circumstances, a remarkable proposition. He stated that he had a knowledge of drawing and water-color painting, which he had learned in early life in Germany, and was withal a poet and ready writer. This was to make taufschiens and peddle them over the country to help raise the money the sooner to purchase therewith his freedom and that of his wife. This proposition to Mr. Buck was a novelty, and well it might have been to any other native Pennsylvanian. He stated if he would allow him a day for the purpose he would produce for him a specimen from such materials as he possessed. This was granted, and within a couple of weeks was completed. It was drawn and painted on paper of about twelve by sixteen inches in dimensions. In the centre was a heart in outline of five inches in diameter, surrounded by representations of birds, flowers, and angels, in rather gaudy colors, with pieces of poetry of four or eight lines each between the spaces.

At this stage of our progress it may be well to inform the English scholar, ignorant of the German language, what taufschien signifies. Its literal translation is *baptism certificate*. The laws of Germany being rigid on this matter, that the age and baptism of every infant be duly entered in church records and a certificate thereof be also given the parents to be exhibited whenever demanded by the authorities as to the age of the child for legal marriage and for military service if a boy. This was required to contain the names and residence of the parents, the child's name and date of birth and baptism. In addition the names of the sponsors and of the officiating clergymen. The common German name for this instrument of writing was taufschien. This custom was continued in Pennsylvania by nearly all the German denominations well into the beginning of this century or as late as 1830, prominently by the Lutherans and German Reformed.

As George Homan was also an expert penman, he was in the practice of making at his home as many as fifty or one hundred of these taufschiens, when he would set off on his pedestrian peddling tour, selling them among the German settlers and farmers. The space within the heart was left blank, to be afterwards filled up to suit the wishes of his patrons. When desired he would do this in handsomely ornamented German text called *Fraktur Schrift*, for which there was an additional charge. The verses mentioned were all of a religious character, and in praise of infancy and baptism. His

success was such in selling these that within ten months from starting in the business he realized sufficient to not only purchase his own but his wife's freedom, to the great pleasure and satisfaction of his bondsman as well as his purchaser.

His business in this line became so extensive through his industry and perseverance that he got them engraved in outline after one of his designs and printed at Allentown, which he would afterwards color to suit his or the purchaser's fancy. In about sixteen years he realized enough from this source to purchase himself a snug house and home near the borough of Reading, to which was attached several acres of ground, when in addition with the assistance of his family he entered into trucking and proved himself very successful in raising vegetables for the market there. Here himself and wife attained to a good old age through the comfortable provision he had made by his industry. Besides Caspar, who grew to manhood, he had several other children.

A son of Nicholas Buck, to whom I am chiefly indebted for this information, made his wedding tour to Reading in the spring of 1824, and greatly surprised him with a brief and unexpected visit, which highly pleased him, through his great regard for his long-esteemed bondsman who had faith in his integrity. The reader will now know what *taufschiens* are and how they were the means of securing liberty to a worthy man and wife whilst servitude prevailed, and finally secured him a happy home and a comfortable position in life.

Everything in this account fits exactly with the information supplied in Hohman's preface. His book, it will be remembered, is dated "at Rosedale near Reading," in the year 1819. Compare with this what we are told of Homan, the vendor of "*taufschiens*." Coming to America about 1799, in the course of "about sixteen years" he saved enough "to purchase himself a snug house and home near the borough of Reading." This must have been about the year 1816, or shortly before "*The Long Hidden Friend*" was written.

Moreover, the thrifty character of the "*taufschien*" peddler well agrees with that of Hohman the author, who tells us as a reason for putting out his book: "*Ich bin sonst auch noch ein zeimlich armer Mann und kann es auch nöthig brauchen, wenn ich ein wenig mit solchen Büchern verdiene.*"

Our author, then, to accept Mr. Buck's account, was a worthy, industrious man who commanded the respect of those who knew him. Whether he further added to his modest income by engaging in the professional practice of the charms which he published in his book, we cannot say. The list of testimonials would point in this direction. On the other hand, it would seem that if he had been engaged in the practice of these charms he would have regarded it as poor financial policy to publish them broadcast. At all events, he was not a shrewd quack who was striving to enrich himself by cultivating the supersti-



tions of the ignorant, but an honest man who himself thoroughly believed in the value of the charms which he has collected in the pages of his book. Furthermore, his youth and early manhood had been spent in the Fatherland, where he had been educated in the customs and superstitions of the peasantry. In all these ways he was well qualified to serve as a medium for the transmission of genuine traditional folk-lore.

A few words must now be said as to the several editions of "The Long Hidden Friend." When the reprinting of the book was undertaken the only edition at hand was the one printed at Carlisle in 1863. After the type had already been set up, the existence of two other editions was discovered. One of these is in German, printed at Harrisburg by Theo. F. Scheffer, without date. The only known copy of this edition is in the possession of Rev. J. W. Early of Reading. He has kindly furnished a careful transcript of the text for the purpose of comparison. The title-page and introduction of this German edition will be found in the following pages at the foot of the English text. The other edition is in English, with the title, "The Long-Lost Friend." Like the German edition, it was printed by Scheffer at Harrisburg. The title-page bears the date 1856.

A comparison of these three editions shows that the language of the German text is far more idiomatic than that of the English versions. The latter contain many crude and unintelligible passages which are clearly due to the blunders of translators imperfectly acquainted with German idioms. This establishes the fact — antecedently probable — that the original edition was in German.

Nevertheless, the copy now in Mr. Early's possession, though in German, cannot be regarded as of the original edition. On the title-page and again on pages 10 and 11 appear certain devices which are well-known emblems of the Independent Order of Oddfellows. The first lodge of this order was established in Baltimore in 1819; and not until 1821 was there a lodge of Oddfellows in the State of Pennsylvania — Franklin Lodge, Philadelphia. Hohman's preface, it will be remembered, was dated in 1819. It is very difficult to believe that at such an early date cuts of Oddfellow's emblems would be found in a printing office at Harrisburg — where no lodge existed until a number of years afterwards. Moreover, the German edition contains an Appendix in which a quotation is made from the Lancaster "Eagle," 1828. Scheffer's printing office at Harrisburg is still in operation, the business being conducted under the firm name of "The Theo. F. Scheffer Estate." In reply to my inquiries, Mr. T. J. Scheffer writes that he is unable to give the date of our German edition. It appears, however, that down to the year 1852 the name of this firm was "Scheffer and Beck." The German

edition may therefore be dated between 1852 and 1856. Mr. Schef-fer, moreover, establishes the existence of other earlier editions of Hohman's book. He tells me that he has seen a copy bearing the date 1840.

The two English editions show no dependence upon each other, but are separate translations from the German. There is more or less difference between them in the order in which the charms are arranged—the edition of 1856 following more closely the order of the German edition. The edition of 1863 lacks Charm No. 105½, which is found in both of the others. On the other hand, No. 100, which appears in the German and the 1863 editions, is not found in the edition of 1856; and Charms No. 13, 14, 15, 16, 17, 18, and 177 in the 1863 edition are lacking in both the other editions.

The German edition and the edition of 1856 contain also an Appendix giving various recipes for curing diseases of man and beast, for dyeing cloth, etc. A number of these are quoted from newspapers. The only one which is dated is taken from the Lancaster "Eagle," 1828. There are no elements of magic or folk-lore in the recipes of this Appendix. Whether they were added to the book by Hohman himself is doubtful.

Turning now from the discussion as to the several editions, to the contents of the book, the question at once presents itself: What were the sources from which Hohman gathered his material? To answer this question satisfactorily from the incomplete information at hand is, of course, impossible. The author himself tells us that he has collected his material from various sources through years of painstaking labor. At the conclusion of his preface he writes (I quote the German, as the meaning is somewhat perverted in the English translation):—

Dieses Buch ist theils aus einem Buch gezogen, welches von einem Zigeuner herausgegeben worden, theils aus heimlichen Schriften mühsam in der Welt zusammengetragen, durch mich, den Autor Johann Georg Hohman, in verschiedenen Jahren.

The Gipsy-Book to which he here refers is not known to me. In all probability it was a German charm-book with which our author became acquainted before his emigration to America; for there is good evidence that his interest in magical lore had begun many years before the publication of "The Long Hidden Friend." Moreover, the anecdote of the gipsies in Prussia, which he relates in his Remark at the end of No. 117, indicates that he knew something of gipsy charms while still in Germany. This charm, No. 117, is the only one which is definitely referred to as taken from the gipsies. But another, which shows striking similarities to a gipsy charm in

Leland's collection,<sup>1</sup> is No. 25.<sup>2</sup> The charm quoted by Leland is for driving worms out of swine, while Hohman's charm is for killing worms in horses; but in both the couplet runs, in almost identical phrase, —

Be they white or brown or red,  
Soon they 'll all be very dead.

Other charms against worms "white and brown and red" are found in Nos. 6, 69, and 149. One may conclude with good reason that all of this group are of gipsy origin.

Moreover, the attempts at metre and rhyme in a number of the charms in "The Long Hidden Friend" may possibly be an indication that they have been taken from the Gipsy-Book. It is noteworthy that in nearly all of the charms collected by Leland a more or less regular rhyme appears. Also in Hohman's charm No. 117, which is avowedly borrowed from the gipsies, there is use of rhyme,<sup>3</sup> as well as in the "white and brown and red worm" charms, which one suspects to be of gipsy origin. In a number of cases the rhyme exists only in the German text, having been effaced in the process of translation (thus, Nos. 23, 65, 66, and 70); in others only traces of the original rhyme survive in the English version (thus, Nos. 50, 71, 102, 122, and 144). In a few cases, however, the rhyme of the German text is equally well represented in the English translation (thus, Nos. 12, 27, 28, 60, and 67). In two instances (Nos. 74 and 104) the English edition gives rhymes where none stood in the German.

In suggesting the possibility that these charms which show rhyme were taken from the Gipsy-Book, I am not, of course, entering upon the question of their ultimate source. Whether they were in any sense peculiarly gipsy material, or had merely been incorporated in the Gipsy-Book from the general stock of folk-lore, is a matter we are not here called upon to determine. In either case we are not prevented from supposing that these were among the charms which Hohman, according to his own statement, borrowed from the Gipsy-Book.

The Gipsy-Book, however, was not Hohman's only source. From the German Centennial Almanac he quotes a list of the unlucky days and seasons of the year (No. 186). The wide use of the Centennial Almanac among the Pennsylvania Germans has already been noted by Mr. J. G. Owens.<sup>4</sup> By a peculiar coincidence, Mr. Owens, in his article (pp. 127, 128), quotes exactly the same passage from the Almanac which is found in Hohman's book.

<sup>1</sup> C. G. Leland, *Gypsy Sorcery and Fortune Telling*, London, 1891.

<sup>2</sup> Cf. my note on this charm.

<sup>3</sup> In this charm the rhyme comes out more distinctly in the German version.

<sup>4</sup> "Folk-Lore from Buffalo Valley Pa.," *Journal Am. Folk-Lore*, vol. iv. p. 119.

Another source from which Hohman borrows is the "Book of Albertus Magnus." To this author are explicitly credited Charms Nos. 45 and 46. Furthermore, No. 57 is a close translation of a passage in Albert's "De Virtutibus Herbarum," though it is quoted without acknowledgment. I suspect that a number of the other herb-remedies have also been taken from the same source (particularly Nos. 56 and 59), though I do not have at hand a copy of Albert's treatise with which to compare them. Albertus Magnus († 1280), the celebrated theologian and philosopher, enjoyed throughout the Middle Ages a wide reputation as an adept in magical arts. He was the author of books on alchemy, on the nature of plants, animals, and stones, and of other similar treatises. But it was not upon these authentic works alone that Albert's reputation for magic rested. It became the fashion to put forth under his name all manner of occult writings.<sup>1</sup> In this way there grew up a Book of Albertus Magnus, in which, together with authentic treatises, appeared much other material of this sort. Dr. G. C. Horst<sup>2</sup> quotes the title-page of an early edition of this Book of Albertus: "Der aus seiner Asche sich wieder schön verjüngende Phönix, oder gantz newer Albertus Magnus, mit seinem curieusen Schrifften, sowohl rare und unbekannte Geheimnisse der Natur, als auch von Erzeugung der Menschen, ersprisslicher Fortpflanzung derer Familien, wie auch andere furtreffliche Sachen, das Frauen-zimmer betreffend, vorstellend. . . . Hamburg, bey Joh. Georg Hermessen, 1720." It was doubtless through some such book as this that Hohman became acquainted with Albertus Magnus.<sup>3</sup>

Aside from the Gipsy-Book, the Centennial Almanac, and the Book of Albertus Magnus, Hohman makes no explicit mention of his sources—the recipe from William Ellies's treatise on sheep-culture in England (No. 98) has nothing of magic in it, and therefore is outside our present inquiry. Doubtless, however, the source of most of the formulas given in "The Long Hidden Friend" could be found by searching through the mediæval works on magic. Thus, I chanced to come upon the source of Hohman's charm to cause the return of stolen goods (No. 174) in a cabalistic treatise in German, entitled, "Semiphoras Vnd Schemhamphoras Salomonis Regis."<sup>4</sup> It is quite likely, also, that a further source of some of Hohman's ma-

<sup>1</sup> Sighart, *Albertus Magnus, sein Leben und seine Wissenschaft*, 1857, p. 83.

<sup>2</sup> *Zauber Bibliothek*, Mainz, 1823, vol. iv. p. 42.

<sup>3</sup> It is interesting to note that a New York publisher of the present day offers an edition of Albertus Magnus, translated from the German, "Being the Approved, Verified, Sympathetic and Natural Egyptian Secrets, or White and Black Art for Man and Beast," etc., etc.

<sup>4</sup> Pub. 1686, Andreas Luppilus, Wesel, Duissburg, and Frankfort; reprinted by Horst, *Zauber Bibliothek*, vol. iv. p. 172.



terial may be found in the collections of prayers against witchcraft and magic arts which were published with the authority of the mediæval church.<sup>1</sup> One cannot fail to be impressed with the liturgical character of some of the formulas in the book — for example, Nos. 116, 125, 163, 165, and 166. Indeed, these formulas, though thoroughly mystical in tone, are really prayers rather than charms. One of the striking things in the attitude of the popular mind toward the supernatural is its impartiality. Whether a spell depended upon the operation of holy or of demonic agencies really mattered little so long as its potency was assured. Consequently, in "The Long Hidden Friend" we find gipsy charms which border upon witchcraft side by side with pious spells to overcome the power of gipsies and witches.

We have now seen in a general way what were the immediate sources from which Hohman collected the charms in his book. It only remains to add a word as to the antiquity of the material itself. In the study of folk-lore no one expects to find the beginning of anything. In a given century or a particular nation, folk-lore may assume a distinctive character, but the elements of which it is composed can be traced back as far as the records will carry us.

Thus the charms which were in use among the Anglo-Saxons more than a thousand years ago are essentially similar to the material in Hohman's book. In the Anglo-Saxon charm-books are found mystic talismans and spells for warding off disease and misfortune of every sort; there, too, are prayers for protection against witchcraft and accounts of herbs possessing magical properties. To enter upon any detailed comparison of this Anglo-Saxon folk-lore with the charms in "The Long Hidden Friend" is here impossible,<sup>2</sup> but perhaps a single example will serve to show how thoroughly they resemble each

<sup>1</sup> One of these books of prayers is in the possession of Mr. H. M. M. Richards of Lebanon, Secretary of the Pennsylvania German Society. In a letter to Mr. W. W. Newell he gives the following transcript of the title-page: —

Der wahre geistliche Schild, so vor drey hundert Jahren von dem heiligen Papst Leo X bestaetiget worden, wider alle gefaehrliche boese Menschen sowohl, als aller Hexerey und Teufelswerk entgegen gesetzt; Darinnen sehr Kraeftige Seegen und Gebett, sotheils von Gott offenbaret, theils von der Kirchen und Heil. Vaeter gemacht und approbiret worden. Nebst einem Anhang heilichen Segen, zum Gebrauch frommer Catholischer Christen, um in allen Gefahren, worein sowohl Menschen als Viehaft gerathen, gesichert zu seyn. Cum Licentia Ord. Cens.

ibid An. 1647 impress.

<sup>2</sup> The reader who wishes to explore the subject further will find the Anglo-Saxon charms published with translation and introduction by T. O. Cockayne, *Leechdoms, Wortcunning, and Star-Craft of Early England*, Rolls Series, 3 vols., 1864.

other. The following is a Saxon charm for the recovery of stolen cattle :—

A man must sing this when one hath stolen any one of his cattle. Say before thou speak any other word : Bethlehem was hight the borough wherein Christ was born : it is far famed over all earth. So may this deed be in the sight of men notorious, per crucem Christi. Then pray three times to the east, and say thrice, May the cross of Christ bring it back from the east ; and turn to the west and say, May the cross of Christ bring it back from the west ; and to the south, and say thrice, May the cross of Christ bring it back again from the south ; and to the north, and say, The cross of Christ was hidden and has been found. The Jews hanged Christ, they did to him the worst of deeds ; they concealed what they were not able to conceal. So never may this deed become concealed. Per crucem Christi.<sup>1</sup>

It is true that one does not find anywhere in Hohman's book a close parallel to these phrases, yet such charms as Nos. 137 and 138 clearly belong to the same type, and represent the same stage of culture.

One does not need, for that matter, to stop with the Anglo-Saxon charms in tracing the antiquity of Hohman's material. Much of it may easily be carried back to a still earlier period. Thus, the notion which crops out in No. 143, that a red thread bound on some part of the body brings good luck, is to be found in the writings of Pliny. It is far from my intention, however, to make a study of the origins of the material which is presented in this reprint. My object is accomplished if I have succeeded in showing that this book is a compilation of genuine traditional material.

Testimony has already been presented as to the extensive use of these charms by the witch doctors of Pennsylvania, even to the present day. Further evidence of the wide influence which this book has enjoyed will be found in the notes following the reprint of the text. The scantiness of these notes is due to the very limited time I have had for bringing them together.

In conclusion I wish to make most grateful acknowledgment of the suggestions and assistance which I have received from Mr. W. W. Newell in preparing this material for publication. Without his aid I should not have succeeded in tracing out some of the most interesting facts in regard to "The Long Hidden Friend" and its long-forgotten author.

*Carleton F. Brown.*

HARVARD UNIVERSITY.

<sup>1</sup> Cockayne, *op. cit.*, vol. i. pp. 391-393.

THE  
LONG HIDDEN FRIEND,  
or  
TRUE AND CHRISTIAN  
INFORMATION FOR EVERY MAN.

containing  
WONDERFUL AND WELL-TRIED  
REMEDIES AND MAGIC ARTS,  
AS WELL FOR MAN AS BEAST.

With many proofs shown in this book, of which most are  
as yet little known, and appearing now for the first  
time in America.

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*Published by John George Hohman,  
Near Reading, in Elsop Township, Berks County, Pa.*

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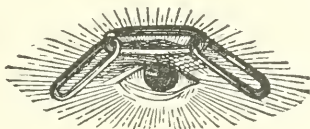
SECOND AND IMPROVED EDITION.

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CARLISLE, PA.  
Printed at the cheap book and job office of the "Carlisle  
American."  
1863.

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HOHMANN'S  
LANG VERBORGENER FREUND,  
enthaltend  
WUNDERBARE UND ERPROBTE  
HEIL-MITTEL UND KÜNSTE  
für  
MENSCHEN UND VIEH



HERAUSGEGEBEN VON  
JOHANN GEORG HOHMANN

GEDRUCKT BEI THEO. F. SCHEFFER.  
HARRISBURG, PA.

## PREFACE

TO THE FIRST EDITION OF THE LITTLE BOOK.

THE author has scarcely any preface to write to his little volume; but, on account of the erroneous notions of certain men, I must not omit it entirely. Many say, you are right, to publish and sell the book. The fewest say, not right. Such men I pity indeed, and pray every man, as best he can, to turn away such men from their errors. It is true that he who misuses the name of Jesus vainly, commits a great sin. Does it not stand expressly in the 50th Psalm? "Call upon me in need and I will save thee and thou shalt praise me." This is in the Lutheran Bible. In the Catholic it stands in the 49th Psalm: "Call upon me in the day of trouble and I will save thee and thou shalt praise me." Where is the physician that has been able to cure disease of the heart, gunshots, small-pox, diseases of the womb? or to heal the *cold burn*, (gangrene) when it attacks the limb strong? To

## VORREDE.

DER Verfasser hätte gern keine Vorrede zu diesem Büchlein geschrieben; aber wegen irriger Meinung etlicher Menschen kann ich es nicht unterlassen. Viele sagen, es ist recht, dass ihr so Bücher verkauft, und drucken lasset. Der kleinste Theil sagt, es wäre nicht recht. Solche Menschen bedauere ich sehr, dass sie auf solchen Irrwegen gehen; und ich bitte daher jedermann, wer es am besten kann, solche Menschen von ihren Irrwegen abzuführen. Es ist wahr, wer den Namen Jesus vergeblich missbrauchet, der thut eine grosse Sünde. Steht nicht ausdrücklich im 50sten Psalm: "Rufe mich an in der Noth, so will ich dich erretten, und du sollst mich preisen;" das ist in der Lutherischen Bibel; in der Katholischen steht es im 49sten Psalm: "Rufe mich an am Tage der Trübsal, so will ich dich erretten, und du sollst mich preisen." Wo ist ein Doctor, der das Herzgesperr und Anwachsen vertrieben hat? Wo ist ein Doctor, der noch eine Schussblatter vertrieben hat? Wo ist ein Doctor, der die Mutterkrankheit vertrieben hat? Wo ist ein Doctor, der den kalten Brand hellen<sup>1</sup> kann, wenn er stark an einem Gliede ist? Dies alles ist zu heilen, und noch viel mehr heimliche Sachen sind in diesem Buche enthalten, und der Verfasser von diesem Buch kann einige Zeit seinen Eid nehmen, dass er schon viele Proben aus dem Buch gemacht hat. Ich sage: einiger Mensch verständigt sich hart, er kann sich den Himmel entziehen, wenn er schuld ist, dass sein Nebenmensch ein Auge oder ein Bein, oder

<sup>1</sup> heilen.



cure all these and yet many more private things are contained in this book, and the author can at any time take his oath that he has already effected many cures, and I can call heaven to witness whether any has ever lost eye, or tooth, or limb, by the use of my remedies. Such men reject the command of the Lord — to call upon him in time of need. If we may not use forms of words (charms) and the highest name, they would not have been revealed to us, and God would not help when we use them. God cannot indeed be compelled contrary to His own perfect will. One other thing I must mention : Some say, if you use these words ; after that the doctor-stuff will be of no use. That is only your doctor's stuff. For if he cannot cure with the words, much less can he without them. I can any time name a Catholic Priest who had his horse cured by such means, and can name the man who did. He lived over in Westmoreland County. I can also name a reformed minister who performed in the art and cured the gout. If people misuse the book, it is a sin ; but woe to those who, through fear of wrong, will suffer the loss of life, or limb, or

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sonst ein Glied verlieret, wenn ihm mit diesem Büchlein geholfen werden könnte. Solche Menschen verwerfen das, was uns der Herr befiehlt, nämlich dass man ihn in der Noth anrufen soll.

Wenn wir mit Worten und mit den höchsten Namen nicht brauchen dürften, so wäre es den Menschen auf der Welt nicht offenbaret, und der Herr thäte auch nicht helfen, wenn jemand ihn brauchen würde. Gott kann auf keine Art gezwungen werden, wenn es sein göttlicher Wille nicht ist. Eines muss ich noch anführen : es giebt auch Menschen, die sagen wenn man mit Worten gebraucht hat, nachher halfen die Doctors-Sachen nichts, denn es half mit Worten nichts. Das ist den Doctors nur ihre Ausrede. Denn wenn etwas nicht mit Worten geheilt werden kann, so kann es gewiss noch weniger ein Doctor heilen. Einige Zeit kann ich den katholischen Pfarrer mit Namen nennen, und kann auch dem Manne sein Name nennen, der dem Pfarrer seinen Gaul mit Worten geheilet hat. Den Pfarrer habe ich gekannt, er wohnte sonst in Westmoreland County. Ich kann auch den reformirten Pfarrer mit Namen nennen, wenn es verlangt wird, und auch die Leute, denen er Zettel dafür geschrieben hat ; und die Gichter sind mit diesem Zettel geheilt worden. Der Pfarrer wohnte sonst in Berks County. Wenn die Leute nur aus diesem Büchlein brauchen was nothwendig ist, so haben sie keine Sünde ; aber wehe denen, die Schuld sind, wenn sie durch kalten Brand das Leben lassen müssen, oder sonst ein Glied verlieren, oder das Augenlicht ! Wehe denen, die in der Noth dies verdrehen, oder einigem Prediger in diesem Stücke folgen, das nicht zu beobachten, was der Herr im 50sten Psalm spricht : Rufe mich an in der Noth,

eyesight, or who avert it to subserve thine avarice contrary to the spirit of the command in the 50th Psalm : " Call upon me," etc., and woe to those who, at the dictate of any preacher, shall dare to despise the little book. I have my proof of the efficacy of these means, and can furnish them to any who may wish to see them.

Dated at Rosedale, near Reading, in Berks Co., Pennsylvania, 31st July, in the year of our Lord Jesus Christ, 1819.

JOHN GEORGE HOHMAN,  
Author and Publisher of this Book.

#### REMARK.

Many people in America believe in no hell or heaven. In Germany such people are fewer. I, Hohman, ask, who cures wounds and gangrene? Who stops blood? I answer; and I, Hohman say: The Lord does it. Therefore there is a hell and heaven. I don't think much of such people.

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so will ich dich erretten, und du sollst mich preisen. Wehe denen, die in diesem Stück folgen einigen Prediger, aus diesem Buch nichts für den kalten oder heissen Brand oder Schussblatter zu brauchen! Ich will dem Prediger sonst in allen billigen Sachen folgen aber wenn ich in der Noth bin, und soll aus diesem Buch nichts brauchen, in diesem Falle kann ich ihm nicht folgen. Aber wehe auch denen, die den Namen Gottes vergeblich um nichtswerthe Sachen missbrauchen!

Ich habe viele Proben aus dem Buch gemacht, und kann es auch noch bei einigem thun. Ich verkaufe meine Bücher öffentlich und nicht heimlich, wie schon Kunstbücher verkauft worden sind. Ich bin willens, meine Bücher bei jedermann sehen zu lassen, und werde mich vor keinem Prediger heimlich verbergen oder verkriechen. Ich, Hohman, verstehe auch ein wenig die Heilige Schrift, wenn ich den Herrn um Beistand anrufe, und zu ihm bete. Bücher drucken ist in den Vereinigten Staaten nicht verboten, wenn es nutzbare und gute Bücher sind, welches der Fall in andern Ländern ist, wo Könige und Despoten über das Volk tyrannisch herrschen. Ich nehme zu diesem nützlichen Buch die Press- und Gewissensfreiheit, welche bei uns in diesem Lande herrscht, zur Richtschnur. Deswegen wünsche ich allen von Herzen, dieses gute Buch in Namen Jesu mit Nutzen zu gebrauchen.

Gegeben im Rosenthal, nahe bei Reading, Berks County, Pennsylvanien, am 31sten Juli, im Jahre unsers Herrn Jesu Christi 1819,

JOHANN GEORG HOHMAN,  
Verfasser und erster Herausgeber von diesem Buch.

TESTIMONIALS.

That I, Hohman, have used these cures out of this book, and that can be shown at any time :

Benjamin Stoudt, a Lutheran Schoolmaster's son, of Reading, suffered great pain on account of a tumor in the eye. In a little more than 24 hours, that eye was as well as the other. He got his help from me and God — year 1817.

Henry Yorger, resident yet of Reading, brought a child to me in 1814, suffering exceedingly from the same cause or the last ; in a little more than 24 hours I and the dear Lord had helped him.

John Boyer, son of Jacob Boyer, dwells yet in Reading, had an ulcer on the leg. He suffered much from it. I attended him and in a short time he was healed. This was in the year 1818.

Londlin Gottwalt, of Reading, had severe pains in the arms ; was entirely cured in about 24 hours.

Catharine Meek, then of Elsob Township, suffered severe pain in the eyes from a tumor, in a little more than 24 hours the eye was cured.

Mr. Silver, of Reading, was with me when he worked in the distillery of my neighbor. He suffered great pain in the eyes, as the above. I healed him in a little less than 24 hours.

Anna Schaeider, in Elsob Township, had severe pain in a finger. In a little more than 24 hours I had helped her.

Michael Hartman, Jr.,<sup>1</sup> dwells in Elsob Township, has a child which had a very sore mouth. I administered for it. In a little more than 24 hours I had helped it.

John Zingeman, Ruscomb-mower,<sup>2</sup> has a child which was badly burnt. My wife came in, late in the year — it was 1812. The proud

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<sup>1</sup> Michael Hartman, Jr., was a neighbor of Hohman's benefactor, Nicholas Buck. He served as a private during the Revolutionary War. He must have settled in Elsob township subsequent to 1808, at which date he sold his farm in Montgomery township, Bucks County. (Cf. Wm. J. Buck's *Account of the Buck Family of Bucks Co., Penn.*, privately printed, Philadelphia, 1893, p. 28.)

<sup>2</sup> Misprint for "Runscomb-manor."

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ANMERKUNG.

Mancher in Amerika glaubt an keine Hölle oder Himmel. In Deutschland gibt es solche Leute nicht so viel. Ich, Hohman, frage : Wer vertreibt gleich die Schussblätter, kalten Brand ? Wer stopft das Blut ? Ich antworte, und ich, Hohman, sage : Dies thut der Herr. So muss Hölle und Himmel seyn, — und auf solche Leute halte ich nichts.

flesh had already set in. She attended it, and in a short time the proud flesh was subdued, and the child was soon cured. At the same time my wife cured his wife of a severe case of Erysipelas in a sore leg.

Susanna Gomber, had severe pains in the head. I soon had her well. Also, David Beech's wife, the same.

John Junkin's daughter and his son's wife both had severe pains in the head, and the woman had besides a wonderful Erysipelas on the back. I cured the headache of both, and the Erysipelas in 7 or 9 hours was gone. Her back broke out and healed completely. The woman had already lain in bed with it several days. Junkin's family lives in Mackemixen; Beech and Gomber in and about Reading — year 1819.

Arnold's daughter was burned with coffee. The handle of the pot brake while she was pouring out, and the coffee went on her arm and burned her quite badly. I was present and saw it. I took the fire out; the arm was not disabled but healed in a very short time. Mr. Arnold dwells near Solomon.<sup>1</sup> His first name is John.

Should any one of the above-mentioned witnesses, who have received help through me or my wife and God, call me a liar and say they have not been helped by us, when they have acknowledged it to us themselves already, I would compel them, if it is possible, which I believe it is mostly, to acknowledge it before a Magistrate. The above-mentioned Arnold's daughter had her limb burned about the year 1815.

Jacob Stoufer, in Heckcock, Bucks County, had a little child which had convulsions every hour. I sold him a book in which the 25 letters were written. At the persuasion of his neighbors, Henry Frankenfield,<sup>2</sup> he used the 25 letters.<sup>3</sup> Immediately the child was freed from the convulsions and become sound. The above-mentioned letters are in this book also.

A Recipe for Rheumatism has been sold from \$1 to \$2; and it was not once stated in it how it was to be used, and was worthless.

John Algaire, of Reading had a very sore finger. I treated him for the Erysipelas and the sore finger. The next morning the Erysipelas was gone, and the finger had begun to heal. Year 1819.

This book is partly taken from one published by a Gipsy and partly from private papers, brought into the world with much labor by me, the author, John George Hohman, at different times. I would

<sup>1</sup> Misprint for "Lebanon."

<sup>2</sup> Henry Frankenfield bought the old homestead at Haycock Run in 1808. (Cf. Wm. J. Buck, *op. cit.*, p. 84.)

<sup>3</sup> The charm referred to will be found on p. 127 (No. 121); also on p. 131 (No. 146).



not have permitted it to be printed ; my wife also was against it ; but my sympathy for my neighbors was too great, seeing how many had already been cured of grievous diseases. How hard many a woman has suffered from affections of the womb ! I ask then, friend, is it not a little praise for me, that I have permitted such a book to be printed ? Am I not, in God's name, deserving of some reward ? Where is there a doctor who can cure the above-mentioned sickness ? I am besides a poor man and am entitled to turn an honest penny by such a book.

The Lord bless our beginning and end in this little book, and stand by us that we may not misuse it, and thereby commit grievous sins ! The word *misuse* means to use the remedy or charm, when it is not necessary. God bless it ! Amen. The word *Amen* means an added desire that he may grant a petition.

HOHMAN.

### MEANS AND ARTS.

1. A good remedy for Disease of the Womb. It must be used  
Three Times.

Place the upper joint of the thumb—the one next the hand—on the bare skin, over the pit of the stomach, on the point of the bone which projects there, and repeat this :—

Uterus, womb, lay thyself down in the right place,  
Else thee or me will they carry on the third day to the grave.†††

2. Another Remedy for Disease of the Womb and for Colds.

You must do it every evening, without fail ! When you take off the shoes or stockings, run the finger through all the toes, and smell of it. It will surely help.

3. A Sure Means to Staunch Blood. It is helpful, though the person is far absent, if the one who uses this means for him,  
pronounces his name right.

Jesus Christus, precious Blood !  
Which soothes the pains and stops the Blood.  
Help thee (name) God the Father,  
God the son and God the Holy Ghost. Amen.

4. When one is Wasting Away, he can use this : It has helped  
many.

Let the person make water in a vessel before sunrise, fasting and undressed ; boil an egg in this urine ; make three small holes in the egg with a needle ; then carry it and throw it on an ant-hill, which the large ants have made. As the egg rots, the patient becomes better.

5. Another Remedy for One Who is Sick. It has helped many when no Doctor could help them.

Let the sick person before sunrise and without dressing or eating make water in a bottle and stop it well. Then you will take the bottle and put it in a chest, close it and stop the key-hole, and carry the key in one of your pockets three days. No one must have the key but the one who puts the bottle with the urine in the chest.

6. A Remedy against Worms — in Man or Beast.

Mary, the holy, went over the land,  
She had three worms in her hand ;  
One was white, another black and the third was red.

Stroke the person (or animal) you would benefit. At each repetition strike him on the back ; viz : the first time, once ; the second time, twice ; the third time, thrice ; and set a time for the worms, but not less than three minutes.

7. For Slander or Witchcraft.

Art thou slandered, or thy head, flesh, limb, send it back home to the false tongues, thus : †††

Take off the shirt, and put it on wrong side out, put the two thumbs at the pit of the stomach, and carry them around under the ribs as far as to the hips. Do this three times, carefully and devoutly.

8. Good Remedy for a Fever.

Good morning, dear Thursday ; take away from (n) the 77 Cover Fever ! Ah, Thou Dear Lord Jesus Christus, take it from him ! ††† This is to be used first on Thursday, once ; on Friday, twice ; on Saturday, thrice ; and each morning thrice. You must, at the same time always say the Creed, and speak with no one till sunrise. The patient also, must speak with no one, eat no swine's flesh, and drink no milk for 9 days, and during the 9 days, not pass over running water.

9. Remedy for the Colic (the Gripes).

I warn you, you gripes ! There is One in the Judgment : he speaks : Right or wrong. Therefore, beware, ye gripes. †††

10. To make a Dog stay, when no one else has previously used means to that end.

Take some blood from yourself, give it to the dog in something to eat, and he remains. Or scrape the four corners of the table on the upper side. Always eat with the knife you scraped with, and give what you scraped off to the dog to eat, and he will remain.

11. To make a Wand to seek Iron, Ore, Water and the like.

The first Christmas-night, between 11 and 12 o'clock, break a young branch, of one year's growth, towards the sunrising, in three highest names. When you use the rod to seek something, use it three times; i. e. — take the wand — it must be forked — take one part in each hand, so that the thick part stands *up*; if the third part strikes toward the earth, that is the place where the thing is which you seek. You are at the same time, to repeat these words: Thou Archangel, Gabriel, I beseech thee, in the name of God, the Almighty, is *water* here or not? Say. ††† Or *iron* or *ore*, etc.; whichever you seek.

12. A very good Remedy for irregular action (stopping or ceasing to beat) and enlargement of the heart.

Heart-ail and increase, retire from (n's) ribs,  
As Jesus, the Lord has retired from his crib. †††

13. To make sure to Hit in Shooting.

Take the † heart of a † field-mouse, and put a little of it † between the ball and the powder, and you will hit what you wish. You must use the three highest names when you begin to load, and you must not finish the words till you finish loading.

14. Another, Good and Safe for Shooting.

Put some blood of a young mule (just foaled) in the barrel, between the powder and the lead, and you will be sure to hit.

15. To make one answer when he is asleep — also to hinder the barking of a dog.

If you lay the heart and right foot of a barn-owl on one who is asleep, he will answer whatever you ask him, and tell what he has done.

Put the two even halves under the arm-pits, and no dog will bark at you.

16. Another, to Prevent the Barking of a Dog.

Whoever wears a dog's heart on his left side no dog will bark at him; they are all dumb before him.

17. Another, for the same.

Put the plant, called houndstongue, under the big toes, and all dogs will be dumb before you.

18. To Make a Black Horse White.

The water in which a mule-foal is boiled makes a black horse white, if it is rubbed or washed with it.

## 19. To Secure Oneself Against Ill-Luck.

If one uses the right eye of a wolf, bound in the right sleeve, no ill-luck will happen to him.

## 20. To Obtain the Object of your Petition.

Let a little of the plant called Five-Finger be worn about one, when he seeks a favor from a lord or an officer, and he will surely succeed. The juice of this plant is good for the Dysentery.

## 21. To Take Fish.

Take Rose-seeds and Mustard-seeds and the foot of a little weasel, and hang them in the net ; the fish will certainly collect.

## 22. Venus Vervain. A Good Remedy for various Ulcers and Excrescences and other Sufferings.

The root of this plant laid on the neck, heals ulcers on it ; is good for injuries to the brain ; heals fig-warts, if the juice of it is boiled with honey and water, and drank ; it makes the parts in the lungs pliant and clean and gives a good breath ; for it heals the lungs. If it is placed in a vineyard, or garden, or field, it grows abundantly. The root is good for those who wish to plant vines, or build or cultivate trees. Young children who wear it about them are docile, love all good arts, and become lusty and cheerful.

## 23. A very good Remedy for the Hot and Cold Brand, Burns and Gangrene. (? fluctuating, local inflammation !)

Sanctus Storius res, call rest,  
Came the Mother of Jesus to him for consolation,  
She reached him her snow-white hand,  
For the Cold and Hot Brand.

†††

Make 3 crosses over the place with the thumbs. All cures with forms of words are repeated 3 times, and always wait a couple of hours, and the third repetition is on the next day.

The single N. signifies the first name, and two N. N. the first or christian name and the surname of the patient. This holds throughout the book.

24 A Good Remedy for Bad People — it is a powerful good for 'em  
Dullir, ir, ur.

Yea, canst not over Pontio ;  
Pontio is over Pilato.†††

## 25. To Kill the Worms in the Horse.

Call the horse by its name and say :

The worms hast thou ? Then I seize thee by the brow,  
Be they white, or brown, or red,  
Soon they 'll all be very dead.



Strike the nag by the head thrice ; mount and ride him to a certain distance and back three times.†††

26. To Cure Poll-Evil in Two or Three Trials.

Take 3 twigs from a cherry-tree ; the 1st towards morning, the 2d towards evening, the 3d towards midnight. Cut 3 pieces off from your shirt-tail ; wrap one of the twigs in each of the rags, and swab the Poll-Evil with them, and then lay them under the eaves. Towards midnight, ease yourself (i. e. dirty) on the ends of the sticks that touched the sore ; cover and wrap it on the sticks with the patches. Afterwards apply it with the sticks, to the Poll-Evil.

27. A Sovereign Remedy for Bad Wounds and Burns.

God's Word and Mary's Milk and Jesus' Blood  
Is for all wounds and burn-sores good.

It is safest if you make the three crosses with the hand or the thumb at each of the clauses. The three crosses marked indicate the plans.

28. A Good Remedy for St. Anthony's Fire (or Erysipelas) as well as for wounds : Also for Aching Limbs on which the Erysipelas appears.

St. Anthony's Fire and the Dragon's red,  
Together over the Brook they fled.  
St. Anthony's Fire is done ;  
The Dragons they are gone.†††

29. To Ease a Pain.

Cut three little sticks — cut them from on one piece — rub them on the sore, wrap them in a little white paper and put them in a warm place.

30. To Drive Away Warts.

Roast chickens-feet and rub the warts with them ; then bury them under the eaves.

31. To Drive Away the Blue Cough.

Cut off three little locks of hair from the crown of a child which has not seen its father in its life-time ; hang it about the child which has the blue cough, in a piece of unbleached cloth. The thread also, with which it is secured must be unbleached.

32. Another for the Same, Which has Helped Many.

Stick the child which has the blue cough three times through a blackberry bush without washing and you must mind to put it through the same way all the three times, i. e. from the same side of the bush you did the first time.

## 33. To Drive Away the Camp Fever.

Write the following order of letters, sew them into a patch, hang it about the neck till the fever leaves :

A b a x a C a t a b a x  
 A b a x a C a t a b a x  
 A b a x a C a t a b a  
 A b a x a C a t a b  
 A b a x a C a t a  
 A b a x a C a t  
 A b a x a C a  
 A b a x a C  
 A b a x a  
 A b a x  
 A b a  
 A b  
 A

## 34. A Right Good Remedy for Colic.

Take a half-gill of good corn brandy, fill a pipe full of tobacco, smoke the whole pipe full of tobacco in the brandy and then drink it. This has helped the author of this book and many others already. Or break up fine—pulverize—a white clay pipe which is smoked black. This produces the same effect if you take the pulverized—i. e. put it in the brandy and take as before.

## 35. To Drive Away Fever.

With the following words on a scrap or billet of paper, wrap the billet in a broad plantain leaf and bind it on the navel of the one who has the fever :

Potmat Sineat,  
 Potmat Sineat,  
 Potmat Sineat.

## 36. To Stop Blood.

To-day is the day, that the evil fell forth :  
 Blood, thou must stay till the Virgin has given another son birth.

## 37. A Good Means to Make One's Steps and Goings Safe.

Go, Jesus, with N. N. ; he is my head ; I am his member.†††

## 38. A Very Good Plaster.

I doubt very much if a doctor in America can make such an one. It cures the white swelling, and has cured a woman of a sore leg, who had sought half of the doctors, in vain, for eighteen years.

Take two (2) quarts of Cider,  
 " one pound of Beeswax,  
 " " " Mutton-suet,  
 " " " Smoking-tobacco.

Steep and simmer them together and strain.

39. To Make a Good Eye-Water.

Take four cents' worth of Rotten-stone,

“ “ “ “ Prepared Chalk,

“ “ “ “ Cloves,

“ one gill of Corn-brandy,

“ “ “ Water.

Beat them well together and it is fit for use.

40. To Staunch Blood. (Nose-Bleed ?)

Begin at 50 and count backwards to 3. When you come to 3 you are done.

41. For White Swelling.

Take a quart of unslacked lime and two quarts of water, and pour it on the lime ; stir it well and let it stand over night. Let the pellicle (scum) of the lime be taken off and a pint of oil be poured into the lime-water. Afterwards stir it around till it is a little thick. Then take hog's-lard and wax, put them all into a pan, melt them together well ; make a plaster of this and put it on fresh every day, or every other day.

42. A Good Remedy for Falling Sickness, when one has not yet fallen into the Fire or Water.

Write on a bit of paper backwards. It is all done ! This must be hung on early the first Friday of the New Moon. The writing must be put in a red scarlet napkin, and a linen napkin put around this. The linen napkin and the thread must be unbleached, and the thread must have no knot in it.††† This is written on the paper only once.

43. To Take Away Pain.

Take the first dirty rag that was first bound on to a wound, and put it in water in which there is apparently verdigris ; but be careful not to stir the verdigris till you have no more fear of the pain.

44. For a Burn.

Burn, I blow on thee. It must be blown on, as the fire of the sun, three times in one breath.†††

45. For the Toothache.

Dig up a sod in the morning before sunrise and before making your toilet, in a certain place ; breathe on it three times and put it quickly back in its place exactly as it was before.

46. A Wonderful Paragraph from the Book of Albatrus Magnus.

It is said therein, that if you burn a big frog to ashes and put it into water, and besmear with it any part on which hairs grow, no more will grow there.

## 47. Yet Another Paragraph from the Same.

If one finds the stone which a hawk has in its knee, and which one can find if he looks for it right, and puts it into the food of two enemies, he thereby makes friendship between them.

## 48. Remedy Against Gout and Rheumatism.

I go on another's jurisdiction ; i. e. you go on to another man's own land. I button my 77thly Gout. You take three shots ; at each shot you button one button. You do this Friday morning, before sunrise, in your dishabille.

†††

Over that part of the body where the disease is make three crosses.

## 49. For the Headache.

Form bone and flesh, as Christ in Paradise, who alone can help ; and this I say to thee (N) for penitence.†††

Say this thrice, at intervals of about 3 minutes, and the headache will soon leave. But if it is caused by strong drink, it is not so likely to go away. You must then say it every minute.

## 50. To Cure Wounds and Pains.

Wound, thou must not (inflamm) heat.

Wound, thou must not sweat.

Wound, thou must not water.

So conjure I thee by the Holy Virgin.†††

## 51. To Cause an Animal to Come to the House Again of its own Accord.

Pluck a little lock of hair in front from between the horns ; one in the middle on the back ; one behind by the root of the tail, and give it to the animal in bread to eat.

## 52. Another, for the Same.

Take a handful of salt, go out on your land and lead the animal around a stone or a stump three times, and always the same way, so as to come up to it on the same side, then give the animal the salt to lick, on the stone or stump.

## 53. To Cement Glass.

Take common cheese, wash it well, and unslacked lime and the glare of egg ; stir them together well and use it fresh. It certainly holds.

## 54. To Keep the Hessian Louse from the Corn.

Make a lye of pulverized coal and soak the seed-corn in it. Then take a quart of urine, put it on a bushel of the corn, stir it around, and let it dry a little.



55. To Bring Cherries Ripe by Martinmas.

Graft the scion on the stock of a Mulberry tree and your desire is accomplished.

56. To Drive Away Frights and Fantasies. Also to Catch Fish.

If you have in your hand the plant called arsesmant, and also caraway, you are safe from frights and fantasies, with which people are often befooled. If they are mixed with the juice of housewort, and the hands are smeared with it, and the refuse put into water where there are fish, you can easily catch the fish with the hands or in nets. If you take the hands out of the water the fish leave.

57. Sonnen-Werbel — Sun-Whist — Sun-Turn. Is it Heliotrope or Sun-flower? To prevent evil reports and discourse the infidelity of a wife.

The virtue of this plant is wonderful, if gathered in the sign of the lion, in the month of August, and folded up in a laurel-leaf, or a wolf's-tooth. If one wears it on his person, no one can say contradictory things to him, but only pleasant words ; and if anything has been taken from any one, and he lays this under his head at night, he will see the form and all the characteristics of the one who has done it.

If it is laid in any place where many women are, in a church, if any one among them has violated her honor, she cannot go from the place till it is removed out of the way. This is proved.

58. For Sore Mouth.

Hast thou the scurvy gum or brown,  
So breathe I thrice mine own breath in.†††

59. To Overcome and end Battles and Quarrels — To Divine whether a Sick Person will Recover or Die — Also for Dimness or Glare of the Eyes.

This root grows at the time that swallows and eagles make their nests. If one wears it about him, together with the heart of a mole, he will overcome in battle and end all quarrels. If it is laid on the head of a sick person, then if he weeps, he is about to get well again ; if he sings with cheerful voice, he is about to die.

When it is in blossom, bruise it and steep it in a vessel of water over the fire, and skim it well, when it is thoroughly done, strain it through a towel and preserve it. This is a good wash for weak or dazzling eyes.

60. To Heal Shot Blister on the Eyes.

Take a dirty plate ; if you have none make one so. Then he for

whom you use it will lose his pain in one minute. Put the side of the plate that is eaten from towards the eyes and say :

Dirty plate, I press thee  
Blister sore, repress thee.†††

#### 61. To Make Chickens Lay Well.

Take haresdung, bruise it fine, mix it with bran wet, and feed it to the hens continually, and they lay abundantly.

#### 62. To Consecrate a Divining Rod.

When one makes a divining rod, or luck rod, he breaks it as before said and says while making it and before he uses it : Luck-rod, retain thy strength, retain thy virtue, whereto God hath ordained thee.†††

#### 63. To Drive Away the Worm.

Worm, I conjure thee by the living God that thou avoid this blood and this flesh, as God, the Lord will avoid the judge who pronounces unjust judgment, it being in his power to pronounce right judgment.†††

#### 64. For Consumption.

I command thee out of the bone into the flesh ; out of the flesh into the skin ; out of the skin into the wide world.†††

#### 65. For a Burn.

There went three holy men over the land,  
They blessed the heat and they helped the burn  
They blessed it that it consumed him.†††

#### 66. For a Snake Bite.

God enacted everything, and everything was good,  
But thou alone, viper, art accursed,  
Accursed shalt thou be and thy poison.  
††† tzing, tzing, tzing.

#### 67. For a Bad Dog.

Hound, hold your mouth to the ground.  
Me God made, thee he suffers, hound.†††

You must do this toward the place where the dog is. You must make the three crosses at the dog, and before he sees you, but you must say the words first of all.

#### 68. For Hollow Horn, in the Cow.

Bore a hole in the horn that is hollow. Milk some milk from the same cow and squirt it into the horn. This is an *allbest* cure.

#### 69. A Very Good Cure for the Botts.

Stroke the horse three times and lead it around three times with the head towards the sun and say : The holy one says, Joseph went

over a field where he found three little worms ; one was black, another was brown, the third was red :

Thou shalt die ; go dead.†††

70. To Take Away Pain and Heal Wounds with Three Rods.

With this rod and Christ's blood  
Take I the pain and suppuration.

†††

N. B. — You must cut a piece from a young branch of a tree, towards sunrise, into three small pieces ; rub them around on the wound one after another, beginning with that which is in the right hand first. In all cases of forms of words in this book, repeat them three times, whether the ††† stand or not. Let a half hour intervene between the first and 2d time, and the third be over night. Wrap the sticks in a piece of white paper and put in a warm place.

71. A Sovereign Remedy for Colic.

Jerusalem, thou Jewish City,  
Which Christ, the Lord, has borne ;  
Water and blood thou must become,  
That is good for N. for Colic and worms.

72. For Weakness of the Limbs.

The buds of the Birch tree, or the inner bark of the root taken when the trees are in bud, makes a good *tea* for weakness of the limbs. Drink of it 14 days, and then wait a while before drinking again ; and during the 14 days, change a couple of days and drink water.

73. Another, for the Same.

Take Bedonia and Johnswort, put it into good corn-brandý, and drink of it in the morning before eating. It is very wholesome and good. A tea made of white acorns is also good for weakness of the limbs.

74. Against Mice.

When you harvest your grain, say as you bring the first three sheaves into the barn :

Rats and mice, the first three sheaves to you I give,  
That my grain all the rest to me you leave.

Name each kind of grain.

75. To drive Away the Ringbone, or Excrescence on the Leg of a Horse.

Take a bone, where you find, but must not be looking for it, rub the excrescence of the horse with it in the old of the moon, lay the bone where you found it and the sore will disappear.

76. To Make a Horse Eat Again. This is Applicable on a Journey.

Hold up the mouth of the horse that will not eat and strike it three times on the inside or the roof of the mouth. It will certainly help it, that it will eat again and continue to travel.

#### 77. A Good Eye-Water.

Take 11 cents' worth of white vitriol and one ounce of sugar of lead, (acetate L.) dissolve them in oil of Rosemary ; put it into a tolerably large bottle and fill it with Rose-water.

78. To Hold a Thief Fixed, that He Cannot Move. It is the Best Charm for this Purpose in the Book.

O Peter, O Peter! Take from God the power ; may I find — what I would bind — with the band, of Jesus' hand — that robbers all, great and small — That none can go no step more, neither backwards nor before — till I then with my eyes perceive, till I then with my tongue releave — till first they count me every stone, twixt heaven and earth, and drop of rain — each leaf of tree and blade of grass ; this pray I to my foe for Mass.†††

Say the Creed and the Paternoster. To compel him to stand, say this thrice. If the thief is to be permitted to win, the sun must not shine on him before you loose him. This loosing is done in two forms. The first is : bid him in the name of St. John to go forth. The second is this : with the words with which you (or *those*, if only *one*, or a woman) were stopt, you are loosed.

79. For the Pining or Dwindling Away of the Leg of a Horse.

Take a pound of old bacon, cut it small, put it in a pan, roast it well, put in a handful of fish-worms, a gill of oats and three spoonsful of salt ; roast it all right black and strain it through a towel ; then add a gill of Dutch soap, and half gill of cornbrandy, a half gill of vinegar and half gill of boys' urine, stir them together and rub the leg with it crosswise, on 3d, 6th, and 9th day after the new moon, and warm it in with an oak board.

80. To Make Molasses.

Take pumpkins, stew them, strain (press) out the liquid and boil it down till it is thick as molasses. The author of this book has eaten such, and thought it was the real molasses, till the people told him.

81. How to Make Good Beer.

Take a handful of hops, about three spoonsful of ginger, and a half gallon of molasses : — strain it into a tub. Then it is good beer.

82. For Falling Sickness.

Take a turtle dove, cut off the neck, and give the blood to the patient.



83. To Make Poor Paper not Flow When You Write on it.

Dip the paper in alum water. I, Hohman, will hereafter pour a little water on the alum and moisten the paper. Then I will see whether one can write on it.

84. For Stone in the Bladder.

The author of this book, Johann Geog Hohman, am using this remedy and it is helping me. Another man sought help from the doctors a long time in vain ; he then found this serviceable, viz. : he ate every morning forty-seven peach-stones, and it helped him. If the case is very bad, continue it. I, Hohman, have used it only a few weeks. I began to perceive its good effects immediately, though I had the disease so bad, that I was forced to cry aloud when I made water. To the loving God and my wife I owe a thousand thanks for this relief.

85. For Incontinence — Not Able to Hold One's Water.

Take a hog's bladder, burn it to a powder and take it.

86. To Take Away an Excrescence in the Increase of the Moon.

Look directly over the Excrescence and say : What increases, increases ; what decreases, decreases. Say this thrice in one breath.

87. To Drive Away Mice or Moles.

Put a piece of unslacked lime in the hole.

88. To Remove a Film from the Eyes.

Dig the root of Bissibet on St. Bartholomew's day before sunrise, 8 or 5 roots ; take off the ends of the roots over the trench from which they are dug ; get a patch of cloth and thread which have not been in water ; see that the thread has no knot in it ; tie up the roots in the patch, hang them on the neck till the film is gone, with a band which also has not touched water.

89. For Bad Hearing — and Roaring in the Ears. Also for Tooth-ache.

Moisten some cotton with a few drops of tincture of camphor and lay it on the tooth affected. It eases the pain very much.

Put in the ear it strengthens the hearing and prevents the buzzing and roaring of the ears.

90. To Make Children's Teeth Grow Without Pain.

Boil the brain of a hare, and rub the gums of the children with it, and the teeth will grow without pain.

## 91. For Puking and Purging.

Take cloves and pound them fine ; take bread and soak it in red wine and eat it, and you will soon be better. Or, put the cloves in the bread.

## 92. To Heal a Burn.

Anoint the burnt part with the juice of the flag bruised and pressed ; or better, saturate a rag in the juice and bind it on.

## 93. Another Good Cure for Weak Limbs — for Purifying the Blood, Strengthening the Head and Heart — for Dizziness, etc.

In the morning, before eating take two little drops of oil of cloves in a glass of white wine. It is good also against the constant vomiting of the mother — also for cold stomach. It strengthens and warms it and checks the vomiting. A couple of drops on a little cotton laid on an aching tooth stills the pain.

The oil-of-cloves is obtained as follows : Take a "good bit" of the clove-spice, pulverize it, pour on a half-ounce of water, let it stand in warm sand four days, then distil it into a tin or copper vessel and separate the oil with cotton or a separating glass.

## 94. For Dysentery and Diarrhœa.

Take moss of trees, boil it in red wine, and give it to the patient to drink.

## 95. For the Toothache.

The author of this book, Hohman, has cured himself more than sixty times with this remedy of the severest toothache ; and of the sixty times that he has used it, it has failed but once. Take, namely, vitriol : when the tooth begins to ache, put a little piece in the sore tooth ; spit all the saliva out, but not too often. I know not whether it would help a tooth that is not hollow, but think it would, if laid on it.

## 96. Caution for Pregnant Women.

Pregnant women must be careful to avoid Camphor. It must not be given to them ; they cannot endure the smell of it when they are sick.

## 97. For Bite of a Mad-Dog — Hydrophobia.

A certain Valentine Kettering of Dauphin Co., has made known to the Senate of Pennsylvania a remedy which will cure the bite of a rabid animal without fail. He says it has been used by his forefathers in Germany for 250 years, and by himself since he came to the U. S. now over 60 years, and has always been found infallible. He publishes it purely from notions of humanity, this remedy is the red-chickweed or pimpernal (Bot. name *anogallis Phœnicea*?). It is a

summer plant, known in Germany and Switzerland under the name of Gauchkeil and red meyer or red heehnerdorn. It must be gathered in June, when in full bloom, dried in the shade and pulverized. The dose of this for an adult is a small egg-glass full, or a drachm and a scruple, at once, taken in beer or water. For a child the dose is the same, only it is to be given at three separate times.

When it is for beasts, it is to be used green, and may be cut and mixed in bran or other fodder. If for swine, use the dust, and put it in their swill. It can be eaten on buttered bread, or honey, or molasses, etc.

The Hon. Henry Muhlenberg says, that in Germany they give 30 grains of the powder four times a day, and so continue for a week with decreasing doses, and at the same time wash the wound with a decoction of the plant and sprinkle the powder in it. Mr. Kettering says he has always found a single dose followed by the happiest results.

It is said this is the remedy used so successfully by the late Dr. Wm. Stoy.

#### 98. To Guard Against Various Diseases in Sheep, and to Promote the Growth of the Wool.

William Ellies, in his admirable treatise on the sheep-culture in England relates the following: I know a farmer who has a flock of sheep which yields a remarkable crop of wool. He secures that result by this means: when he shears his sheep he washes them thoroughly in butter-milk. Butter-milk makes not only the sheep's wool, but also the hair of all animals to grow strong. Those who have not butter-milk at hand, can take other milk, mixing a little salt and water with it. I can assure also, that by the proper use of this means, the sheep-tick will be exterminated from the lambs. It also cures the scab or itch, prevents colds from attacking them, and makes the wool grow rapidly and thick.

#### 99. Plaster for a Burn.

Take a gill of fat in which chickens have been cooked; six eggs roasted in live embers hard; take out the yolk, cook them in the fat till they are right black, add a handful of Rue, steep it and strain through a towel. When ready cool it with a gill of olive-oil. It is best that the plaster for a man should be made by a woman, and for a woman by a man.

#### 100. A Right Good Plaster.

Take worm-wood Rue, , yarrow, and bees-wax, of each an equal part, but of the bees-wax a little more, add tallow and a little spirits-of-turpentine, simmer together in an oven and strain them.

## 101. For Poll-Evil.

Apply turpentine, rub it in with the hand, and baste with a hot iron; then take goose-fat, baste it in 3 days in succession, and the last day in the last quarter (of the moon).

## 102. To Stop Blood.

I go through a green wold,  
Where bloom three flowers, fresh and cold;  
The first is called might, the second, good, is height,  
The third says, still the blood.†††

## 103. To Stop Blood and Cure Wounds in Man or Beast.

On Jesus' grave there grew three roses: the first is goodly, the second all-pervading. Blood stands still, the wounds they heal.

## 104. For Scurvey of the Gums and Foul Throat.

Job was jogging o'er the land: had his staff in his hand,  
Blessed him God the Lord and said: Why, O Job, so very sad?  
Ah Lord, he said, and why not sad? My mouth and throat are very bad.  
Said God to Job, there in the vale; a fountain flows which thee will heal (n. n.).

The throat and mouth in the triune name; but say the names and say, Amen. Repeat three times, morning and evening, and at the words "thee will heal," breathe in the child's mouth.

## 105. To Gain a Law Suit.

It is said, that if one has a law-suit, and will take of the largest sage, and will write the names of the 12 Apostles on a leaf and put them in his shoe before he goes to the Court House, he will gain his case.

105½. For the Swelling of Cattle.<sup>1</sup>

To Desh break no Flesh, but to Desh! While saying this run your hand along the back of the animal.

*Note.*—The hand must be put upon the bare skin in all cases of using sympathetic words.

## 106. To Catch Small Fish — Civet and Beavers.

Castor-liquid, 9 grains each; eel-fat, 2 ounces; unsalted fresh butter, 4 ounces; mix in a vessel of white glass, stop or cover the vessel close, set it in the sun or a tolerably warm place 9 or 10 days; stir the composition with a small spoon till they all come together.

<sup>1</sup> This charm is omitted from the edition of 1863, but is found in the German edition and the English version of 1856.



Use of this Composition. 1. To Catch Fish with the Hook and Line.

1. Moisten with the composition the worms or insects you are to use for bait and keep them in a bladder in your pouch.

2. With the Net.

Make little balls of new baked bread, dip them in the composition and fasten them with twine inside the net.

3. To Catch Fish Merely with the Hands.

Besmeare the legs or boots with the composition and go into the water and the fish gather around you in shoals.

107. Another, to Make the Beast Come to the House.

Feed the beast out of your cooking pot, and it will always come home.

108. To Cure Ulcers.

Stew the bulb of white lilies in sweet cream and lay it on the ulcer as a poultice. The root of the common thistle is also good.

109. For a Sore Mouth.

Take calf's bones, burn till you can pulverize them ; rub the mouth with it. It leaves no foul flesh. It is excellent to heal.

110. To Make an Oil from Paper, which is very Serviceable for the Eyes.

A German related it to me : Burn two sheets of white paper in the candle, add three drops of water. It takes away all defects of the eyes if you annoint them with it. It will heal the most desperate cases.

111. To Drive Away Filtz-Lice — Body-Lice.

Take Monk's dust, mix it with hog's fat, and besmeare yourself with it.

*Another* — Steep Cowslip and wash the parts infested by the vermin.

112. For Rheumatism. — Very Good and Sure.

This recipe has been sold as high as \$2 ; it is the best and surest remedy for the Rheumatism. The formula is written on a letter and sewed up in a piece of linen cloth with thread and hung to the neck by a band on the last Friday in the old of the moon. The cloth, band and thread must not have touched the water, and the thread have no knot in it. In folding the letter, 3 ends must be laid together at one side. You say the Lord's prayer and the Creed when you hang it on. The following is the formula :

God the Father, Son and Holy Ghost grant ; Amen. Like sought

and sought ; that God the Lord grant thee by the first man ; so God on the Earth may be loved, like sought and sought : that God the Lord grant thee by the Evangelist Luke and the holy Apostle Paul. Like sought and sought ; that grant thee God the Lord by the 12 Apostles. Like sought ; that grant thee God the Lord by the first man, so God may be loved. Like sought and sought, that God the Lord grant thee by the loving, holy Father, so as it is done in the godly holy scriptures. Like sought and sought ; that God the Lord grant them by the loving, holy angels, and fatherly, godly Almightyness and heavenly trust and faith, like sought and sought ; that grant thee God the Lord by the fiery furnace which is supported by God's blessing. [Like sought and sought. That grant thee God the Lord by the loving, holy angels, and fatherly, godly Almightyness, and heavenly trust and faith. Like sought and sought. That grant thee God the Lord by the fiery furnace which is supported by God's blessing.]<sup>1</sup> Like sought and confessed. That grant thee God the Lord, by all power and might, by the prophet Jonas who, for 3 days and nights is preserved in the whale's belly. Like sought and confessed. That grant thee God the Lord by all the power and might, out of godly humility to go even to eternity ; therefore † N † be no evils to thy whole body, whether racking gout, or yellow, or white, or red, or black gout or torturing rheumatism, or pains or tortures known by any name, may they do the † N † no harm in thy whole body, whether, head, neck, heart, belly, in thy veins, arms, legs, eyes, tongue ; in all thy veins in thy whole body be no evil. This I write for thee † N † with these words : In the name of the Father and the Son and the Holy Ghost. Amen. God bless thee. Amen.

REMARK. — When one writes for another, where the letter N stands he must write the first name of the patient.

### 113. To Free Bee-Hives of Worms.

With a little care and a quarter of a dollar, one can keep the beehive free of worms for a whole year. Buy at the apothecaries this powder — Flower of Prusse. It does not injure the honey in the least. Take as much as will lie on the point of a pen-knife, mix it in a glass in a small quantity of good corn-brandy ; make a hole in the hive and squirt in the mixture. This recipe is found in no other book.

### 114. An Unguent to Preserve a Weapon of Iron or Steel from Rust.

Bear's grease, 1 ounce ; Snake's grease, ½ ounce ; Badger's

<sup>1</sup> The sentences within the brackets are merely a repetition of the preceding lines and have evidently been added through the printer's error. The other editions do not repeat these sentences.

grease,  $\frac{1}{2}$  ounce ; Almond-oil, 1 ounce ; Pulverized Indigo,  $\frac{1}{4}$  ounce. Simmer together in a new vessel, stirring it well, and preserve in the vessel. Apply with a woollen rag. A piece the size of a walnut is sufficient.

115. To Make a Wick (?) that will not Burn Out.

Take 1 oz. asbestors, boil it in a quart of strong lye for 2 hours, pour off the lye and rinse the remainder in rain-water two or three times, and pour it off into a mortar ; from this the wick is made and dried in the sun.

116. A Morning Prayer on Land for Protection from Misfortune.

I (here pronounce your name) to-day purpose to go out. I will go God's path and way, where God and the Lord Jesus Christ have gone, and the Madonna and child, with her seven rings, with her true things. Oh, my dear Lord, I am thine own ; let no dog bite me, no wolf bite me, no murderer kill me, protect me, oh God, this day. I stand in God's hand ; there I bind myself ; in God's hand am I bound by the sacred fire wound of our Lord God, that no weapon may injure me. Say three Pater Nosters, three Ave Marias, and the creed.

117. A True and Approved Charm. Useful against a Conflagration and Pestilence.

Welcome thou fiery guest ; seize no further than thou hast. This I reckon to thee, Fire, for a penance, in the name of the Father and the Son and the Holy Ghost.

I pray, thee, Fire, by God's power which does and creates all things, that thou stay and go no further, even as Christ stood on the Jordan and was baptized, by the holy man John. That I reckon to thee, Fire, as a penance, in the name of the holy Trinity.

I pray thee, Fire, by the power of God, that thou restrain thy flames ; even as Mary restrains her virginity before all dames, chaste and pure ; wherefore, stay thy rage, Fire. This I reckon to thee for a penance, Fire, in the name of the Almighty Trinity.

I pray thee, thou wilt allay thy ardor, by Jesus Christ's precious blood, which he shed for us, our sins and misdeeds. That I reckon thee, Fire, for a penance, in the name of the Father and the Son and the Holy Ghost.

Jesus of Nazareth, King of the Jews, help us out of this stress of fire, and protect this land and country from all plague and pestilence.

REMARKS. — This charm was brought from Egypt by a christian Gipsy King. In the year 1714, the 1st day of June, six gipsys were brought into the Prussian Kingdom, condemned to be hung. A seventh, an old man of 80 years of age, and condemned to be be-

headed, was brought in on the 16th of the same month. Fortunately for him, a conflagration broke out; the old gipsy was loosed and brought to the fire to try his art, and to the wonder of all, he subdued the fire in a half a quarter of an hour; for which he was pardoned and set free. This was known in the royal palace of Prussia, and in the general Superintendency of Königsburg, and has been openly put to the proof.

It was first tested in Königsberg by Alexander Banman, in 1715.

Whoever has this formula written in the house, is safe from the danger of conflagration or thunderstorm; likewise, if a pregnant woman has it about her, magic cannot injure her or her child; it protects likewise against plague and pestilence. When one repeats the form he must go around the fire 3 times. It always helps.

#### 118. To Ward off the Disaster of Fire.

Take a black hen from the nest in the morning or evening, cut off the head and lay it on the ground; take out the crop and lay that with the head, taking nothing out of it; get a piece from the chemise of a maiden, who is a pure virgin, in which she has had her monthly courses, take the part she has most stained, a patch the size of a plate; get an egg laid on Maundy Thursday, wrap the three together with wax, put it in a neat little earthen pot and bury it under the threshold as long as a stick remains in the house, with God's help. The fire may rage before and behind the dwelling, it cannot harm thee or thy children. It is with God's power sure and certain. If an unforeseen conflagration arises, it becomes you to get an entire chemise in which a maiden has had her courses, or a sheet in which a woman has given birth, wrap it up and throw it all on the fire without saying a word. It always helps sure.

#### 119. Against Witches — for Beasts Write it one Stall — for Human Beings Write it on the Bedsteads.

Trotter head, I pray thee my house and my Court, I pray then my horse-and-cow-stall, I pray thee my bedstead, that thou shed not thy consolations on me; be they on another house till thou goest over all mountains, countest all the sticks in the hedges and goest over all waters. So come the happy day again to my house, in the name of the Father and of the Son and the Holy Ghost. Amen.

#### 120. To Prevent Bad People from Injuring Cattle.

Take worm-wood, black cumin, five-finger and asafoetida, of each 3 cents' worth; take hog-bean straw, the scrapings behind the stable-door and a little salt; make them all into a little bundle and put it in a hole in the sill and plug it up with ivory wood. It helps sure.



## 121. To Quench Fire Without Water.

Write the following order of letters on the side of a plate and throw it into the fire :

S A T O R  
A R E P O  
T E N E T  
O P E R A  
R O T A S

## 122. Another Remedy for a Burn.

One lovely Sara goes through the land, with a fiery, burning brand in her hand. The fire brand burns, the fire brand sweats. Fire brand, thou thy burning leave: Fire brand, thou thy sweating leave.†††

## 123. A Charm for Personal Safety.

Cross of Christ and Crown of Christ and Jesus Christ ; red blood, be to me at all times and all hours good. God the Father is before me ; God the Son is at my side, God the Holy Ghost is behind me. Who now is stronger than the three Persons, he comes day or night and seizes me.††† 3 Pater Nosters.

## 124. Another for the Same.

Every step Jesus goes with N. He is my head, I am his member ; therefore Jesus goes with N.

## 125. A Certain Remedy Against Fire.

As surged the bitter sufferings and death of our dear Lord Jesus Christ. Fire and wind and heated glow, what thou hast in thy elemented power, I bid thee, bid the Lord Jesus Christ, who commanded the wind, and the sea, and they obeyed Him, by these mighty words which Jesus spake, I bid, command and proclaim to thee, Fire, that thou likewise flee, and thy elemented power, thou flame and glow. As flowed the rose-red blood of our dear Lord Jesus Christ. Thou Fire and wind and heated glow, bid thee, as God has bidden the fire by his holy angel, who the fiery glow in the fiery furnace, when the three holy children, Shadrach and his fellows, Meshach and Abed-Nego, by God's command given to his holy angel, that they should remain unhurt, and it also happened ; that thou likewise, Fire-flame and heated glow, that thou lay thyself, as the Almighty God has spoken when he created the four elements, together heaven and earth. Fiat, fiat, fiat ! i. e. in the name of the Father and of the Son and of the Holy Ghost. Amen.

## 126. For a Man or Beast Perverted by Evil Influences.

Three false tongues have pierced thee ; three holy tongues have befriended thee. The first is God the Father, the second is God the

Son, the third is God the Holy Ghost. They give thee thy blood and flesh, thy joy and courage. Flesh and blood is in thee grown, born and lost. Has a man over-ridden thee so bless thee God and the holy Cyprian. Has a wife over-slaughed thee, so bless thee God and the body of Mary. Has a knight troubled thee, so bless thee by God and the Kingdom of Heaven. Has a maid or a servant run away from thee ; so bless thee God and the Heavenly stars. Heaven is above thee ; the earth-realm under thee, thou art in the midst. I bless thee before thou art destroyed. Our dear Lord Jesus in his bitter sufferings and death underwent every thing which the false tongues of the Jews uttered against him, in malice. See how the Son of God trembled when he was oppressed. Then said our Lord Christ : If I have not the rider (oppresses) no one will have him. Who helps me to mourn and carry my cross, him will I defend from the rider, in the name of the Father and of the Son and of the Holy Ghost. Amen.

127. For a Sprite and other Kind of Witchcraft.

I.  
N. I. R.  
I.

Sanctus      Spiritus  
I.  
N. I. R.  
I.

Let this all be preserved, here for time, there eternal. Amen.  
The character which pertains to it is called :  
God bless thee, here for time, there eternal. Amen.

128. For Misfortune and Danger in the House.

Sanct. Mattheus, Sanct. Marcus, Sanct. Lucas, Sanct. Johannis.

129. Protection of the House and Court from Sickness and Robbery.

Ito, Alo Massa Dandi Bando, III. Amen.

I. R. N. R. I.

Our Lord Jesus Christ went into the hall, there the Jews specially sought him. So also must my days be with those who revile me with their evil tongues falsely, and smite, and for praise of God must I bear the suffering, be silent, be dumb, faint, ashamed, ever and always. God thereby bestows praise. Help me I. I. I. ever and eternally. Amen.

130. Against the Influence of the Gipsy Art.

Like as the prophet Jonas, as a type of Christ, was 3 days and 3 nights in the whale's belly, so also may the Almighty God, of his fatherly goodness keep and protect me against all evil. I. I. I.

131. To be Used in the Crisis of Distress and Death.

I know that my Redeemer liveth and that he will raise me up in the latter day upon the earth.

132. For a Tumor.

There went three virgins, to view a tumor and sickness. The first said : it is rough. The second said : it is not. The third said : if it is not, come our Lord Jesus Christ. Said in the name of the holy Trinity.

133. For Adversity and Divers Conflicts.

Strength, Hero, Joy, Prince. I. I. I.

134. To Help a Cow that has Lost her Milk.

Give to a cow 3 spoonful of the first milk, and say to it : If any one asks thee what thou hast done with the milk, say ; the milk-maid has taken it, and I have poured it out, in the Father, etc. Amen. Add a prayer.

135. Another.

- I. Cross of Jesus Christ milk pour ;
- I. Cross of Jesus Christ water pour ;
- I. Cross of Jesus Christ to have pour.

These words must be written on 3 bits of paper, then take milk from the sick cow, and the 3 bits of paper and some scrapings from the skull of a poor sinner, put them in a furnace and boil them well ; and so will you exercise the witch. Or you can mix the bits of paper in the meal and put it in the feeding trough, and say the formula 3 times, and after that give it to the cow. Thus you will not see the witch but it will help the cow.

136. For a Fever.

Make a prayer early in the morning, then turn the shirt around the left sleeve and say : Shirt, turn thee around, and thou Fever, turn ; at the same time name the name of the patient. Say this for a penance in the name of the Father, etc. Amen. Say these words 3 days in succession.

137. To Curse a Thief to Make Him Stand.

This saw must be said on Thursday, early in the morning, before sunrise, under the open sky.

So grant God the Father, Son and Holy Ghost. Amen. Full three and thirty angels by one another stand. They come with Mary to comfort her. Then said the dear, holy Daniel : Sad, dear, lady I see thieves, go which wish thy precious child to steal ; that can I not from thee conceal. Then said our dear lady St. Peter :

Bind, St. Peter, bind. Then said St. Peter: I have bound with a band, with Christ his own hand, as my thieves are bound with Christ's own hands, if they would steal anything of mine, in the house, in the chest, in the meadow and acre, in wood or field, in tree, and plant, and garden, or wherever they would steal anything of mine. Our dear lady then said: Steal who will, but if he steal, he shall stand as a bock, and stand as a block; and count all the stones that on the earth lie, and count all the stars as they stand in the sky. So gave I thee praise and demanded of thee for every spirit, that every thief may know a master, by St. Daniel, to bring the goods of earth, to one's burden, to one's hearth; and thy face must not be towards the place, that my eyes may not see thee and my fleshly tongue may not praise thee. This demand I of thee holy Virgin Mary. Mother of God, by the power and might, when he created heaven and earth, by the angelic host and by all God's holy ones, in the name of God the Father, God the Son, and God the Holy Ghost. Amen. When you would lift the bann, bid him go in the name of St. John.

#### 138. Another Similar.

Ye thieves, I conjure you to obey, even to the cross, and stand with me, and go not from my sight, in the name of the holy Trinity, I command you by the power of God and the humanity of Jesus Christ, that ye go not from my sight, ††† as Jesus the Lord stood in Jordan, when St. John baptized him. After this, I command you, horse and man, that you stand to go not from my sight, as Christ the Lord stood when they nailed him to the cross, and he destroyed the power of the old-father of hell. Ye thieves, I bind you with bonds, as Christ the Lord has bound Hell, so are ye bound; ††† with the words with which they are fixed, they are also loosed.

#### 139. Another, very Swift.

Thou rider and footman, comest here well under thy care. Thou are sprinkled with the blood of Jesus Christ, with the five wounds; thou hast thy gun, flint and pistol bound, sabre and knife are cursed and bound, in the name of God the Father, Son and Holy Ghost. Amen. To be said thrice.

#### 140. To Release the Same.

Yes rider and footman, as I have bound you in the curse till this time, so now ride forth in the name of Jesus Christ, by the word of God and the shield of Christ; so ride ye now all forth.

#### 141. To Cause the Thief to Return Stolen Goods.

Early in the morning, before sunrise, go to a birch-tree, take with you three nails out of a hearse or three horse-shoe nails that have

never been used ; hold up the nails towards the rising sun and say : Oh Thief, I bind thee by the first nail which I make to pierce thee in the brow and brain, that thou return the stolen goods to their former place ; to the man and place whence thou stealest them, else it shall be as sad to thee as it was to the disciple Judas when he betrayed Jesus. The second nail which I make to pierce thy lungs and liver, that thou return the stolen goods to their former place ; to the man and the place whence thou hast stolen them, else it shall be as sad to thee as it was to Pilate in the pains of hell. The third nail which I make to pierce thy foot, thou thief, that thou must return the stolen goods to their former place, whence thou hast stolen them. Oh thief, I bind thee and bring thee by the sacred three nails which pierced Christ through his hands and feet, that thou must return the stolen goods to their former place, whence thou hast stolen them.†††

## 142. A General Prayer.

Jesus, I am about to undertake (such a thing). Jesus, thou wilt go with me. Jesus, shut my heart in thy heart, to thee I commend my body and soul. The Lord was crucified. And my understanding, oh God, that wicked foes may not overcome me, in the name of the Father, and the Son, and the Holy Ghost. Amen.

## 143. To Win in a Play.

Bind to the arm with which you throw the heart of a field mouse, with a red silk thread and you will always win.

## 144. For a Burn.

Our dear Lord Jesus went over the land ; there he saw a burning brand ; there lay St. Lawrence, all in a roast ; he came to him in help and trust ; he lifted up his holy hand, and blessed he him and blessed the hand ; and lifted away the fire that fed ; that it never deeper nor wider spread. Let the burn be blessed in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

## 145. Another for a Burn.

Yield brand away, and never press oh ; cold or warm, let burning alone. God protect thee, blood and flesh, marrow and bone, and all thy vines, be thou great or small, they shall be for the fire hand cold or warm, unhurt and protected in the name of the God the Father, Son and Holy Ghost. Amen.

## 146. To Administer to a Beast for Witchery and Devilwork.

S A T O R  
A R E P O  
T E N E T  
O P E R A  
R O T A S



## 147. To Dress and Heal Wounds.

Say thus: I dress the wounds in three names, whether they be from fire, water, decay or swelling or any other evil, in the name of the holy Trinity. This must be said thrice. Put a thread three times around the wound, lay it under the right corner against the sun and say: I lay thee here †††, that thou mayest take on thyself the lymple, swelling, and one and all, whatever can injure the wound. Amen. Say a Pater Noster, and a God grant it.

## 148. To Relieve a Fresh Wound of Pain.

Our dear Lord Jesus Christ has many sores and wounds, and yet they are not bound up. They endure not long, nor do they mortify nor generate matter. Jonas was blind, I, said the heavenly child, as true the five sacred wounds were pierced. They fester not nor become corrupt. I take therefrom water and blood; that is good for all wounds and hurts. Holy is the man who can heal all hurts and wounds. ††† Amen.

## 149. For Worms in the Body.

Peter and Jesus went out into the field; they ploughed three furrows; they ploughed up three worms. One is white, one is black, the third is red. The worms are all dead, in the name †††. Say these words thrice.

## 150. For all Evils.

Lord Jesus, thy wounds red; stand we before thee dead.

## 151. To Maintain the Right Before the Court and Council.

Jesus Mazareus, Rex Judeorum.

First draw this character by you in the figure and then say: I. N. N. went before the house of the judge; there appeared 3 dead men at the window; one had no tongue; the second had no lungs; the third was sick, blind and dumb. When you go before the judge or officer, and they are not favorable to you, and you have a just cause, say the above.

## 152. To Staunch Blood.

As soon as you are wounded, say: Blessed wounds, blessed hours; blessed is the day that Jesus was born, in the name †††. Amen.

## 153. Another, for the Same.

Write on a slip of paper the four chief rivers of the world, which flowed out of Paradise, namely, Pison, Gihon, Hidekel, and Euphrates. Open to the 1st Book of Moses, C. 20, V. 11, 12, 13, and you will see them. It helps.

154. Another Similar.

Or breathe on the patient thrice ; say the Pater Noster twice as far as — *on Earth*, and say that thrice ; the blood soon stops.

155. Another, Perfectly Sure.

When the blood will not stop, or a vein is cut, lay the letter on it, and stand by an hour. If any one does not believe it, let him write the letters on a knife and stick it into a brute : it will not bleed. Whoever keeps it by him can stand before all his enemies : I. m. I. K. I. B. I. P. a. x. v. ss. Ss. vas. I. P. O. unay Lit. Dom. mper vabism. And when a woman is childbed, or otherwise has heart-grief, let her take this letter with her ; it surely will not fail.

156. A Separate Form to Protect Oneself Against Man or Beast.

When it is necessary to defend yourself, use this formula : In God's name I attack. My Redeemer will stand by me. On the holy help of God, I go at it full fierce. On the holy help of God and my own sword I go at it, full fierce ; God with us alone. Jesus, heath and blessing.

157. Protection of the House and Court.

Under thy shelter I be, from storms and all enemies free. I. I. I. The 3 I's signify Jesus three times.

158. Precaution Against Firearms.

Wear these words by you and one cannot hit you : Annanias, Azarias, and Misael, praise the Lord, for he has redeemed us from hell, and has saved us from death, and has redeemed us from the fiery furnace and has kept us in the midst of the fire ; therefore shall he the Lord permit no fire to touch us.

I.  
N. I. R.  
I.

159. To Fix all Foes, Robbers and Murderers.

God greet you, ye brothers, hold on, ye thieves, robbers, murderers and soldiers, in humility though we have drunk the rose-red blood of Jesus, your rifles and guns, and rendered powerless by the holy blood-drops of Jesus Christ ; all sabres and all swords are also bound with the sacred five wounds of Jesus. There stand 3 roses on God's heart ; the 1st is lawful, the 2d is mighty, the 3d is his own godly will. Ye thieves must herewith thereunder stay and hold still as long as I will. In the name of God the Father, Son and Holy Ghost ; be ye staid and conjured.

## 160. A Safeguard Against all Weapons.

Jesus, God and Man, protect me from every kind of firearms, weapons, long and short, sword of every kind of metal and, hold thy fire, as Mary retained her virginity before and after her parturition. Christ bound every weapon as he bound himself in humanity full of humility. Jesus stops every gun and sword, as Mary, spouse of the mother of God; therefore protect the three holy blood-drops which Jesus sweat on the Mt. of Olives: Jesus Christ protects me from the death-stroke and burning fire. Jesus permits me not to die, much less to be damned, without partaking of the holy supper. That helps me God the Father, Son and Holy Ghost. Amen.

## 161. Shooting Weapons and Representation.

Jesus went over the red sea and looked on the land; therefore must all rifle-muskets, flints and pistols become useless, and all false tongues dumb. The blessing which God made when he created man, that goes over me always; the blessing which God made when he commanded in the dream Joseph and Mary to flee into Egypt with James, that goes over me always, be dear and precious the holy cross in my right hand. I go through the freedom of the land, where no one will be robbed, or killed, or murdered, so shall no one be able to cause any suffering to me, moreover, no dog shall bite me, no beast shall tear me. In all things preserve my flesh and blood, from sins and false tongues which reach from earth to heaven, by the power of the four evangelists, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

## 162. Another.

I. N. N. conjure thee, gun, sabre and knife, may all weapons by the spear which went into the side of the Lord, that water and blood flowed out, that ye be not permitted to hurt me, the servant of God in the †††. I conjure thee by St. Stephen, whom the Jews stoned, that they be not able to trouble me, a servant of God, in the name †††. Amen.

## 163. Safeguards from Shots, Cuts, and Stabs.

In the name I. I. I. Amen. I. N. N. Jesus Christ is the true Saviour. Jesus Christ rules and reigns, breaks down and overcomes all foes, visible and invisible. Jesus is with me always, ever and eternally, in all paths and ways, on water and on land, in mount and vale, in cot and court, in the whole world where I am, where I stand, go, ride, run, journey; whether I sleep or wake, eat or drink, there art thou, O Lord Jesus Christ, at all times, early and late, all hours and moments; whether I go out or in. The sacred five wounds red, oh

Lord Jesus Christ, they are at all times good for my sins, private or public ; that the sword may not cut me, destroy me, nor injure me, help me ††† Jesus Christ with his shield and defence ; protect me N. N. at all times from daily sins, worldly harm, injustice, contempt, pestilence and other sickness, from anguish, torture and pain, from all wicked enemies, from false tongues and old scandal-mongers ; that no shot may injure my body, help me ††† and no band of thieves, nor gypsies, street-robbers, murderers, sorcery, or other kind of devil-spirits may enter my house or court, nor break in ; that the dear lady Mary may protect every thing, and also all the children, by the help of God in heaven, in the eternal joy and sovereignty of God the Father, quicken me, the wisdom of God the Son enlighten me, the virtue and grace of God the Holy Ghost strengthen me from this hour to all eternity. Amen.

164. Prayer Against the Sword and Weapons.

The blessing which came from heaven when Jesus Christ was born, come upon me N. N. The blessing which God the Lord made when he created the first man come upon me ; the blessing which followed when Christ was seized, bound, scourged, mockingly crowned and smitten, when on the cross he gave up the Ghost, come upon me ; the blessing which the priest gave to the tender, sacred body of our dear Lord Jesus Christ come upon me. The steadfastness of the holy Mary and all the holy ones of God, the holy three kings, Caspar, Melchoir, and Balthasar, be with me ; the holy four evangelists, Mathew, Mark, Luke, and John, be with me ; the earthangels, St. Michael, St. Gabriel, St. Raphael, and St. Ariel, be with me ; the holy twelve Apostles of the Patriarchs and the whole heavenly host be with me ; the innumerable company of the holy ones be with me. Amen.

Papa. R. tarn, Tetragrammaten, Angen.

Jesus, Nazaremus, Rex Judeorum.

165. That no Wicked Man may Defraud me, Bewitch or Effect me with Magic, and that I may be always Blessed.

As the cup and the wine and the consecrated bread, when our dear Lord Jesus Christ, on Maundy Thursday prayed for his loving disciples ; and that me at all times, day nor night, no dog may be bite, no wild beast tear, no tree fall on me, no water drown, no gun shoot me, no weapon of iron or steel cut me, no fire burn, and from false judgment, no false tongue swear against me, no rogue vex me, from all vile friends, from magic and witchcraft, from all these, the Lord Jesus Christ protect me. Amen.

## 166. Another.

The holy Trinity protect me ; be with and remain with me, N. N. on water and land, by flood or field, in city or hamlet, in the whole world, wherever I am. The Lord Jesus Christ protect me from all my foes, private and public ; also protect me the eternal God-head and the bitter passion of Jesus Christ. The rose-red blood which he poured out on the holy cross, help me, I. I. Jesus was crucified, tortured and dead. These are true words ; so must also all words be by his power, which are herein written, and spoken and prayed by me. So help me that I may not be sinned, bound or overcome by any man. May all swords and weapons be before me, useless and powerless. Gun, withhold thy fire in the almighty hand of God. So let all gun shots be prohibited †††. As they bound the right hand of the Lord Jesus Christ to the Cross. Like as the Son was obedient to his Heavenly Father, so also may the eternal God-head bless and protect me by his rose-red blood, by the holy five wounds which were opened on the tree of the holy Cross ; therefore may I be blessed and defended, as the cup and the wine and the true bread which Jesus blessed for his twelve disciples on the Maundy Thursday Evening. I. I. I.

## 167. Another.

God's grace and mercy go with me, N. N. Now I purpose to ride out or go out. I would gird, I would bind myself round with a safe ring, if God the heavenly Father will, and may he protect me, flesh and blood, veins and members, the present day and night as I have it before me ; may my enemies, however many they may be, all be confounded, and become as a snow-white dead man. May no one shoot, cut or throw me, nor overcome me with gun or steel in his hand, of any kind of metal, as all ugly weapons are called. But may my gun go off like the thunder of heaven, and my sword hew like the sword of a host. Our dear lady went upon to a very high mountain ; she looked down into a very dark valley, and saw her dear child standing among the Jews, harsh, so harsh, that He, seized so harsh, that He, bound so hard, that, — protect me the dear Lord Jesus Christ from everything which is hurtful to me. ††† . Amen.

## 168. Another for the Same.

Then I cried out on this present day and night, that thou wouldst not permit any of my foes or company of thieves to come near me, they bring to me then his rose-red blood into my bosom. But they do not bring that which was laid on the holy altar. For God the Lord Jesus Christ is gone with his precious body to heaven. Oh Lord, that is to me good for the present day and night. ††† . Amen.



169. Another for the Same.

In God's name cried I out. God the Son be with me. God the Holy Ghost, with me. Who is stronger than these three, he shall answer to me for my body and life: but who is not stronger than these three, he shall not detain me long. I. I. I :

170. A Good Prayer Against the Danger of Shooting.

The peace of our Lord Jesus Christ be with me, N. N. Gun, stand still, in the name of the powerful prophets, Agtion and Elias and kill me not ! Oh gun, stand still ! I conjure thee by heaven and earth and by the will of the last judgment, that thou wilt not cause me, as a child of God to suffer. ††† . Amen.

171. Another, Similar.

I conjure thee, sword, rapier, knife, whatever is injurious and destructive to me, by every prayer of the priest, and him who brought Jesus into the temple and said, a piercing sword shall go through thine soul, that thou suffer not me, as a child of God to suffer. J. J. J.

172. A Very Speedy Remedy.

I conjure the, sabre and knife, and every weapon, by the spear which went into the side of Jesus and opened it, that water and blood flowed forth, that it be not permitted to injure me as the servant of God. ††† Amen.

173. A Good Safeguard Against Thieves.

There stand three lilies on the grave of our Lord God : the first is God's spirit ; the second is God's blood ; the third is God's will. Stand still, thief ! As little as Jesus Christ departed from the holy ones, so little shalt thou run from thy place, that I command thee by the four evangelists and the elements of heaven — in flood or shot, sentence or sight. I conjure thee by the last judgment that thou stand still and go no further till I see all the stars in heaven, and the sun gives it light. And so I fix for thee thy running and thy springing ; I command thee in the name ††† . Amen. This must be said thrice.

174. To Cause the Return of Stolen Goods.

Observe carefully whether the thief went out at the door or elsewhere ; then cut three splinters in the three highest names, then go with the splinters to a wagon, but unwashed, take off a wheel, put the splinters in the hub, in the highest names, then whirl the wheel and say : Thief, thief, thief ! turn back again with the stolen things. Thou wilt be constrained by the might of God ; ††† God the Father calls thee back ; the Son of God turn thee about, that thou must go

back ; God the Holy Ghost carries thee back, till thou art at the place where thou hast stolen. By the might of God must thou come ; by the wisdom of God the Son thou hast neither rest nor repose till thou putttest the stolen things in their former place ; by the grace of God the Holy Ghost must thou run and spring ; thou canst neither rest nor repose till thou comest to the place where thou hast stolen. God the Father binds thee. God the Son constrains thee. God the Holy Ghost turns thee back. (Turn the wheel moderately.) Thief, thou must come, ††† . Thief, thou must come, ††† If thou art almightier, thief, thief, thief, if thou art almightier than God, then remain where thou art. The ten Commandments constrain thee — thou shalt not steal, wherefore thou must come. ††† . Amen.

#### 175. A Mode of Stopping a Shot.

There are three holy blood-drops, flowing over the face of God the Lord ; the three holy blood-drops are suspended before the sinner. As pure as our dear lady was of all men, so little shall fire or smoke go out of the gun. Gun, give thou neither fire, nor smoke, nor flame, nor hiss. Now I go out, for God the Lord goes out with me, God the Son is by me, God the Holy Ghost hovers over me always. Amen.

#### 176. Another for the Same.

Blessed is the hour when Jesus was born ; blessed was the hour when Jesus died ; blessed is the hour when Jesus arose from the dead ; blessed are the three hours combined over thy shooting weapons ; that no shot may hit me, my head or hair, that my blood and flesh may not be destroyed, nor wounded by any lead nor powder, iron, steel, or other metal, so true as the dear mother of God bare no other son. Amen.

#### 177. A Charm for Bad People.

It is said, that if you suspect a person for badness, and he sits down on a chair, and you take a shoemaker's wax-end, that has not been used, and stick one end of it on the under side of the chair, and you sit on the other end of it, he will immediately make water, and in a short time die.

#### 178. A Charm to Constrain a Man from Growing too Large.

I. N. N. make to breathe on thee ; I make to take away from thee three drops of blood ; one from thy heart, one from thy liver, the third from thy vital strength ; therewith I take away thy strength and manhood.

Hbbi Mofsy danti Lantien. I. I. I.

179. To Drive Away the Spring-Tail, or Earth-Flea.

Take the chaff on which a child has lain in the cradle, or take short horse-dung and strew it over the land, and the earth-fleas can do no harm.

180. That Another can Shoot no Game.

Say three names ; namely Jacob Gay ; shoot what thou wilt ; shoot only hair and feathers, and what thou givest to the poor. ††† Amen.

181. A Prayer for and Against all Enemies.

Christ's Cross be with me N. N. Christ overcomes for me all water and fire ; Christ overcomes for me all weapons ; Christ is for me a perfect sign and cure for my soul ; Christ be with me and my body, for my life, day and night. Now I. N. N. pray God the Father by the will of the son, and pray God the Son by the will of the Father, and pray God the Holy Ghost by the will of the Father and the Son. God's holy body blesses me from all harmful things, words and works. Christ offers me also all happiness ; Christ wards off from me all evil ; Christ be with me, over me, before me, behind me, beneath me, with me and in all places and from all my enemies, visible and invisible ; they all flee before me when they know and hear me. Enoch and Elias, the two Prophets who were never taken, bound and slain, and never come out of their power ; therefore, must no one of my enemies injure me in my body and life, nor be able to destroy or seize me, in the name of God the Father, Son and Holy Ghost. Amen.

182. Another Blessing for Foes, Sickness and Misfortune.

The blessing which is come from heaven when the true living Son of God was born, come upon me, always ; the blessing which God bestows on the human race, come upon me always. The holy † of God, so long and broad, as God, has so blessed, has suffered between anguish therefor, bless me now and always. The three sacred nails which pierced the holy hands and feet of Jesus, bless me now and at all times. The spear with which the side of Jesus was opened bless me now and always. The red blood be my defence from my enemies and from everything that could injure me, in body, life, or estate. Bless me the sacred five wounds, wherewith all my enemies will be driven away or bound when God has surrounded me with all christian graces. Help me God the Father, Son and Holy Ghost. Amen. Therefore must I. N. N. be blessed so well as the holy cup and wine and the true life-giving bread which Jesus gave to the 12 disciples on the Maundy Thursday evening. Let all who hate me be put to silence ; let their hearts towards me be dead, their tongues

dumb, let them not be able to hurt me at all, in house, or court, or otherwise. Also, let all those who would attack or wound me with the sword, be unvictorious, cowardly and undexterous. To this help me the holy power of God, which makes all weapons and guns useless. All in the name of God the Father, Son and Holy Ghost. Amen.

### 183. A Good Remedy for the Toothache.

Take a needle and stab the aching tooth with it till you bring blood; take a thread and saturate it with the blood; take vinegar and meal, mix, put them in a patch of cloth, wrap the patch around the foot of an apple tree, wind the thread around it very fast and cover the root well with earth.

### 184. The Talisman.

It is said: that whoever goes a hunting and carries this in his pouch, cannot fail to shoot and bring home something worth having.

An aged hermit once found an old lame hunter in the forest of Thuringia, lying by the way and weeping. The hermit asked him why he was so sad. Oh, man of God! said he, I am a poor unfortunate man; I must deliver to my lord yearly so many stags, roebucks, hares and snipes, as a young healthy hunter could hardly scare up, else he hunts me out of his service. Now, I am old and lame, the forest is poorly supplied, I can no longer meet the demand, I know not how it will go with me. Here he was not able to speak another word for sadness. Thereupon, the hermit took a little piece of paper and wrote on it the following formula: There, old man, stick that in thy hunting pouch as often as thou goest out to the forest, it cannot fail that thou wilt shoot and bring home something worth having. But beware that you never shoot more than is necessary, and that you teach the deep meaning of the words to no one till he promises not to make a misuse of it. The hermit now went on his way, and after a while the hunter also arose, and went into the thicket without thinking of anything. Scarcely had he gone a hundred steps before he shot a Roebuck, a finer one than he had seen for a long time. After this he was always successful in the hunt every day and was considered the best woodman in the whole land.

At nemo in sese tantat, descendere nemo.

\*  
\*       \*  
†   †   †


At precedenti spectatur mantica tergo.  
Do your best and it suffices.

## 185. To Cause the Return of Stolen Goods.

Go out early in the morning before sunrise, to a juniper-bush and bend it towards the sun with the left hand and say : Juniper-bush, I make you bow and stoop till thief puts the stolen goods of N. N. to their place. Then take a stone, lay it on the bush and under the stone on the bush, place the skull of a malefactor ††† . You must take care when the thief has returned the stolen goods, to take the stone off the bush, and lay it where and as it was and release the bush.

## 186. A Warding off of Balls.

May the heavenly and holy sackbuts warm and ward off from me all balls and misfortune,— off from me instantly. I take refuge under the tree of life which bears twelve manner of fruit. I stand under the sacred altar of the christian church. I commend myself to the holy Trinity. I. N. N. entrench myself behind the sacred body of Jesus Christ. I commend myself to the wounds of Jesus Christ, that I may not be seized by the hand of any man, nor bound, nor cut, nor shot, nor stabbed, nor thrown down, nor slain, and especially may not be wounded ; to this help me N. N.

 Whosoever carries this little book with him is safe from all his foes, visible or invisible, and so also he who carries this little book with him can never be killed without the entire sacred body of Jesus Christ, nor be drowned in water, nor burned in fire, and no unjust judgment can be pronounced against him. Thereto help me ††† .

## 187. Unlucky days in Each Month.

January, 1, 2, 3, 4, 6, 11, 12.  
February, 1, 17, 18.  
March, 14, 16.  
April, 10, 17, 18.  
May, 7, 8.  
June, 17.

July, 17, 21.  
August, 20, 21.  
September, 10, 18.  
October, 6.  
November, 6, 10.  
December, 6, 11, 15.

Whoever is born on one of these days is unlucky and suffers poverty. Also, whoever is sick on one of the aforesaid days, seldom recovers his health ; and whoever betrothes himself or marries, comes into great poverty and misery. One must not go abroad, set out on a journey, begin a business, or enter a law-suit on these days.

N. B. On the annunciation day of Mary, Simon and Judas, and the Apostle St. Andrew, one must be bled. The signs of the zodiac, as they are indicated in the Almanac, as to be observed, in the course of the month.

If a cow calves in the sign of the virgin, the calf will not live a year ; if in the sign of the Scorpion, it will die still earlier, and you must not wean it in this sign, nor in the goat nor waterman.



Only this one formula has been taken from a hundred year calendar, brought from Germany, and many believe it.

HOHMAN.

In Conclusion, the following Morning Prayer, to be said in Journeying. It Protects from Ill Luck.

Oh Jesus of Nazareth, King of the Jews, yea King of the whole world, protect me N. N. this day and night, protect me always by the holy five wounds, that I may not be seized nor bound. Protect me the holy Trinity, that no sword, nor shot, nor ball, nor lead may enter my body; may they be mild as the blood-sweat and tears of Jesus Christ, in the name of the Father and of the Son and of the Holy Ghost. Amen.

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[In this Table of Contents it has seemed advisable to use charm numbers instead of page numbers, as the latter, on account of the changed pagination, would be of no value to the reader. Except for the change, the Table of Contents is reprinted as in the edition of 1863.]

## NOTES.

### MEANS AND ARTS.

In the German edition the following general direction immediately precedes the first charm : —

“Gebrauchs-Anweisung : In allen Krankheiten, wo man mit Worten braucht, legt man die Hand auf die blosse Haut, während man die Worte spricht.”

No. 4. *Fasting and Undressed*. The German is, “unbeschräuen, nüchtern.” The latter word, “nüchtern,” evidently means “on an empty stomach”; but I can find no satisfactory translation for “unbeschräuen,” a term frequently used in this book. Rev. Mr. Early, the owner of the German copy writes : “The man frequently uses the words *beschräuen* and *unbeschräuen*. This word I have never seen elsewhere, and I have never found any one who could tell precisely what it means. In some cases apparently it means ‘before eating anything,’ in others this meaning will hardly fit.”

The most probable explanation of “unbeschräuen” is to regard it as a dialect form of “unbeschräien,” “unenchanting.” But it is difficult to fit this meaning in all the passages where the word occurs.

In No. 32, the child suffering from blue cough is to be put through the black-berry bush, “ohne beschräuen.” Our edition omits the phrase. The edition of 1856 translates, “without speaking or saying anything.” In No. 42, the patient is instructed to hang on the written charm, “unbeschräuen.” The edition of 1856 translates, “written but once.” Our edition again omits the word altogether. In No. 45 the patient must perform the charm before sunrise and “ganz unbeschräuen.” The 1856 edition translates, “quite unbeshräwedly.” Our edition reads, “without making your toilet.” Similarly in No. 48, “unbeschräuen” is translated in our edition as “in your dishabille.” In No. 112 the charm is to be hung on, “erstlich unbeschräuen,” on the last Friday of the old moon. Our edition omits the word; the edition of 1856 translates, as usually, “unbeshräwedly.” In No. 174, our edition translates the word as “unwashed.”

No. 6. Compare with this charm, Nos. 25, 69, and 149. See, also, Note on No. 25.

No. 8. *The 77 Cover Fever*. This is an amazing blunder on the part of the translator. The German text reads, “die 77-lei Fieber,” that is “the seventy-seven kinds of fever.”

No. 13. The heart of a field mouse is also employed in Charm No. 143. Compare also the use of the heart of a mole (No. 59).

No. 23. *Sanctus Storiis res*. This is obviously a typographical error. The

German text reads, "Sanct Idorius res." There is no St. Idorius mentioned in any of the catalogues of saints; possibly this word is a corruption of "Isadore." What "res" may mean, I cannot imagine. "Call rest" is a poor translation of "ruf den Rest," i. e. "Call the others."

The "cold and hot brand," frequently referred to, are used respectively for mortification (sphacelus) and gangrene. In the preface our translator wrongly defines the *cold* brand as gangrene.

No. 25. As an interesting parallel to this charm I quote the following from C. G. Leland's *Gypsy Sorcery and Fortune-Telling* (p. 95):—

"A common cure for worms in swine among the Transylvanian tent-gypsies is to stand ere the sun rises before a çadcerli, or nettle, and while pouring on it the urine of the animal to be cured, repeat:—

" ' Good, good morrow !  
I have much sorrow.  
Worms are in my (swine to-day)  
And I say, to you I say,  
Black are they or white or red  
By to-morrow be they dead.' "

I have given this spell only in the translation, omitting the verses as they stand in the original.

Other charms in which the white, brown, and red worms appear will be found in Nos. 6, 69, and 149.

No. 26. With the method of procedure given in the charm, compare the following remedy reported by Dr. W. J. Hoffman in his article on the "Folk-Lore of the Pennsylvania Germans" (*Journal of Am. Folk-Lore*, vol. ii. p. 28):—

"Blisters on the tongue (stomatitis) are caused by telling fibs. When they show no disposition to leave, the following process is adopted: three small sticks are cut from a tree, each about the length of a finger and as thick as a pencil. These are inserted into the mouth and buried in a dunghill; the next day the operation is repeated, as well as on the third day, after which the three sets of sticks are allowed to remain in the manure, and as they decay the complaint will disappear."

Other charms in which three sticks are applied to the spot to be healed and afterwards wrapped up will be found in Nos. 29 and 70.

No. 28. The words of this charm closely agree with the German text. The edition of 1856, however, has mistranslated "Bach" as "wagon," apparently for no other reason than to make a rhyme for "dragon."

No. 29. Compare with this No. 70.

No. 30. Some forty-seven cures for warts have been collected by Mrs. Fanny D. Bergen (*Current Superstitions*, 1896, pp. 102–105). None of them, however, particularly resemble the one here given. The closest parallels to Hohman's remedy which I have seen are those reported by Dr. W. J. Hoffman ("Popular Superstitions," *Pop. Sci. Monthly*, Nov. 1896, p. 100):—

"Warts, it is believed, may be removed by rubbing upon them a piece of meat which is then buried; as the meat decays the warts go away. They may also be transferred to another by rubbing upon them a piece of bone, and putting this upon the spot where found; whoever picks up the bone will have the warts transferred to his own hands."

Cf. also a cure for warts given by J. G. Owens ("Folk-Lore from Buffalo Valley, Pa.," *Journal Am. Folk-Lore*, vol. iv. p. 124): "Steal a piece of meat and bury it under the drop of the house."

No. 32. The German text contains an important detail which is omitted in our edition: "Der Stock muss aber auf zwei Seiten angewachsen sein," that is,



"the bush must be grown fast (to the ground) on either side." Evidently, then, the child was not thrust through the thorny branches, but was merely passed through the arch formed by a bush whose branches had bent down and taken root in the ground. This is made clear in another version of this charm which is reported by Mrs. Waller R. Bullock ("The Collection of Maryland Folk-Lore," *Journal Am. Folk-Lore*, vol. xi. p. 10): "To cure whooping-cough, find a blackberry or raspberry bush whose top has been turned down and taken root, and make the patient crawl under it three times."

There would appear to be some special virtue in putting an ailing child *through* something. Thus, Emma G. White in her notes on "Folk-Medicine among Pennsylvania Germans" (*Journal Am. Folk-Lore*, vol. x. p. 79) records the fact that infants who fail to thrive—"gobacks," as they are aptly termed—are passed backwards through a horse-collar. Very likely the same idea explains the practice, noted by Dr. Hoffman (*Journal Am. Folk-Lore*, vol. ii. p. 28), of curing pleurisy in children by passing the child beneath a table to an assistant. Dr. Hoffman notes in connection with this that in Scotland children are cured of whooping-cough by passing them under the belly of a donkey.

No. 36. *Till the Virgin has given another Son birth.* That is, never. We find this phrase used elsewhere as a symbol for the impossible. Thus the last line of Charm No. 50, according to the German text, reads, "So wenig als die Jungfrau Maria einen andern Sohn thut gebaehren." And almost the identical phrase occurs in Charm No. 176: "So wahr als die liebe Mutter Gottes Keinen andern Sohn gebaehren wird."

In one of the charms against witches given by Dr. J. M. Bertolet (*New York Herald*, January 14, 1900), the injunction is laid upon the witch not to again enter the premises, "until you climb every little tree, wade through all little streams, count all the little leaves on the trees, and count all the little stars in the skies, until the beautiful day shall come when the mother of God shall bring forth her second son." This same charm occurs more than once in the testimony at the Hageman trial (*Philadelphia North American*, March 12, 1903, p. 11, col. 4; also March 13, p. 13, col. 5).

No. 44. Cf. note on No. 122.

No. 48. A cure for the Gout. The German text reads, "Für die Gichter." But the 1856 edition wrongly translates by "Fits and Convulsions."

*I button my 77thly Gout.* Here, as in No. 8, the translator fails to render properly the German, "77erlei," which signifies, "seventy-seven fold."

No. 50. *So conjure I thee by the Holy Virgin.* The German reads, "So wenig als die Jungfrau Maria einem andern Sohn thut gebaehren." Apparently the translator was baffled by the German idiom, and took refuge in this phrase as being safe and convenient. The 1856 edition translates correctly: "No more than Virgin Mary shall bring forth another son." Cf. also, No. 176, last line.

No. 57. This charm was doubtless another of those borrowed by Hohman from the "Book of Albertus Magnus" (cf. Nos. 46 and 47). According to Cockayne (*Leechdoms, Wortcunning, and Starcraft of Early England*, Rolls Series, vol. i. p. xxxii.), Albertus Magnus, in his treatise *De Virtutibus Herbarum*, gives the following account of the magical properties of the Heliotrope (Heliotropion):—

"If one gather it in August and wrap it in a bay leaf with a wolf's tooth, no one can speak an angry word to the wearer. Put under the pillow, it will bring in a vision before the eyes of a man who has been robbed, the thief and all his belongings. If it be set up in a place of worship, none of the women present who have broken their marriage contract will be able to quit the place till it be removed. This last is tried and most true."

No. 59. As it stands in our edition, this charm is of little value, for the trans-



lator has omitted the name of the root referred to. In the German text the title of this charm reads, "Die Schwellwurzel." In the edition of 1856 this is translated, "Swallow-wort." This does not seem a good translation of the German.

*The heart of a mole.* In ancient times the magical virtue of a mole's heart was believed in. Cockayne (*op. cit.* p. xii.) notes a reference to the heart of a mole in Pliny (xxx.-7-3), who says that the Magi had a special admiration for the mole; if any one swallowed its heart palpitating and fresh, he would become at once an expert in divination. In connection with the use of the mole's heart we may compare charms Nos. 13 and 138, which attribute magical virtue to the heart of a field mouse.

No. 66. Dr. W. J. Hoffman (*Pop. Sci. Monthly*, November, 1896, p. 97) testifies to the use of this charm for the cure of snake-bite: "The following procedure was formerly practised in northern Lehigh County, and obtains even at this day in Cumberland County. The operator recites the following words:—

"Gott hott alles ärshaffa, and alles wår gût;  
Als dū allew', shlañg bisht ferflucht,  
Ferflucht solst du sai<sup>a</sup> und dai<sup>a</sup> gift."

The speaker then with the extended index finger makes the sign of the Cross three times over the wound, each time pronouncing the word *tsing*." The words of the spell, which Dr. Hoffmann has written down in phonetical German, correspond exactly to the words in the German text of Hohman's book.

No. 69. Cf. with this charm, Nos. 6, 25, and 144.

No. 70. Cf. Charms No. 26 and 29; also Note on Charm 26.

No. 78. *This pray I to my foe for Mass.* The German text reads, "Dieses bitt' ich meinen Feinden zur Buss," that is, "This I beg as a penance for my foes." (Cf. also No. 187.) The meaning in No. 78 evidently is that the one using this charm prays that the impossible tasks just enumerated be assigned as a penance to be performed by his enemies. The edition of 1856 entirely misses the point: "This I pray for the repentance of my enemies." For similar lists of impossible things prescribed for adversaries, see No. 119; also the charm against witches reported by Dr. Bertolet, which is quoted in note on No. 36.

"Or those, if only one, or a woman." Obviously "those" is the printer's error for "thou." The German text reads, "du."

No. 86. "Excrescence" is a literal rendering of the word "Gewächs," which is found in the German text. One finds this charm among those reported by Mr. J. G. Owens ("Folk-Lore from Buffalo Valley, Pa.," *Journal Am. Folk-Lore*, vol. iv. p. 124): "Goitre: look at the waxing moon, pass your hand over the diseased parts, and say: 'What I see must increase; what I feel must decrease.'"

No. 99. This plaster is used for a burn but for mortification (sphacelus). The German text reads, "fur den kalten Brand."

No. 100. The translator has failed to make out all the German herb-names. In the German text the list reads: "Wermuth, Rauten, Medeln, Schafrippen, spitzigen Wegerich und Immenwachs." The only difficult word in the list is "Medeln." The English edition of 1856 reads "medels," which is no translation at all, for there is no such word,—or, at least, I cannot find any. The only interpretation which I can suggest is that in "Medeln" we have a dialect form of "Middel," a provincial botanical term for common quaking-grass (*Briza media*). The list would then read, "worm-wood, rue, quaking-grass, yarrow, pointed plantain, and beeswax."

No. 104. This curious charm is closely analogous to an ancient Slavonian spell for the toothache which is given by Leland (*Gypsy Sorcery*, p. 38):—

"*Spell for the Toothache.* Saint Peter sat on a stone and wept. Christ came

to him and said, 'Peter, why weepest thou?' Peter answered, 'Lord, my teeth pain me.' The Lord thereupon ordered the worm in Peter's tooth to come out of it and never more go in again. Scarcely had the worm come out when the pain ceased. Then spoke Peter, 'I pray you, O Lord, that when these words be written out and a man carries them he shall have no toothache.' And the Lord answered, 'T is well, Peter; so may it be.'"

This spell was carried about as an amulet prayer. Leland compares with this Slavonian charm the following found in the north of England:—

"Peter was sitting on a marble stone,  
And Jesus passed by,  
Peter said, 'My Lord, my God,  
How my tooth doth ache!'  
Jesus said, 'Peter, art whole!  
And whosoever keeps these words for my sake  
Shall never have the toothache.'"

This English form of the charm is evidently the direct source of the rather decadent version reported from Newfoundland in Mrs. Bergen's collection (*Current Superstitions*, p. 96):—

"Toothache may be cured by a written charm, sealed up and worn around the neck of the afflicted person. The following is a copy of the charm:—

"I've seen it written a feller was sitten  
On a marvel stone, and our Lord came by,  
And He said to him, 'What's the matter with thee, my man?'  
And he said, 'Got the toothache, Marster;'  
And He said, 'Follow me and thee shall have no more toothache.'"

No. 105½. The German text does not throw much light upon the obscurity of this charm. Instead of "desh" and "flesh," we find in the German, "Deisch" and "Fleisch." What "Deisch" may mean I cannot guess.

No. 112. In the directions for making the cloth bag in which the charm is to be sewed up, our edition omits one significant requirement, which appears in both the others: the cloth band and the thread used must have been spun by a child not yet seven, or at least not more than seven, years of age.

Some of the phrases in the formula are difficult. The frequently recurring "Like sought and sought," though not clear to me, is a faithful rendering of the German, "Gleich gesucht und gesucht." The translation of the 1856 edition, "Seek immediately and seek," can hardly be justified. The variation of this phrase, in the latter portion of the prayer, "Like sought and confessed," does not correspond to the German, which reads, "Gleich gesucht und gegicht." "Gegicht" means "tortured," and probably is a reference to the pain inflicted by the disease.

The other phrase often repeated in this formula, "that God the Lord grant thee," etc., in the German is: "das gebent dir Gott der Herr," which is literally, "that God the Lord giving thee." The edition of 1865 reads, "Thus commandeth the Lord thy God."

No. 113. Flower of Prusse. The German edition reads, "Pennsses Blum," which is copied without translation in the edition of 1856.

No. 117. In the German and the 1856 edition the date at which this charm was brought to Prussia is given as 1740, instead of 1714. Also, the year in which the charm was tested at Königsburg is given as 1745, instead of 1715.

No. 118. *Take a black hen*, etc. In Leland's *Gypsy Sorcery* (pp. 89-91) the feathers of a black hen and the egg of a black hen are said to be used by the gipsies in their charms.

No. 119. An instance of the use of this charm is related by Dr. J. M. Bertolet of Reading (article in *New York Herald*, January 14, 1900). Mr. and Mrs. Frederick Garl of Reading, having lost in succession eleven children, all of whom died when less than four months old, finally became convinced that they were "hexed" and sought the advice of two witch-doctors. Both doctors told them that a certain woman was taking the lives of their infants by means of a spell — though they declined to name the witch. The rest of the story can be told best in Mrs. Garl's own words: —

"We agreed, when one of these witch-doctors said he could help us, to let him go ahead. When our twelfth child was born and seemed to be failing, the witch-doctor brought a piece of muslin and a needle with thread. He had what he said was the 'Seventh Book of Moses,' a pen and red ink. He looked at the sick child, blew over its shrunken arms and limbs, waved his arms, said a prayer, then copied from the book on a slip of paper, using his red ink: —

"Trotterhead I forbid thee my house and premises. I forbid thee my house and cow-stable. I forbid thee my bedstead, that thou mayst not breathe upon me. Breathe into some other house until thou hast ascended every hill, until thou hast counted every fence-post, and until thou hast crossed every water, and thus dear day may come again into my house."

This charm was put into the muslin bag and hung at the cradle-head — the child, of course, recovered.

In the course of the suit brought by Hageman, the witch-doctor of Reading, against the *Philadelphia North American*, several copies of this charm were produced in court. I quote the description of one of them as given on the witness stand by their translator (*North American*, March 13, 1903, p. 13): —

"Mr. Gordon — 'I now propose to hand the witness this paper, which was testified to by a witness formerly called, as being a paper given her by Dr. Hageman for the purpose of placing above the trough of one of the cattle which he attended. This is in inverted writing?'

"'Yes.'

"'I hold this mirror before you.'

"'The first of these signs are like five-cornered stars, and then comes again the combination of letters, J. N. R. J. The first word, as near as I can make out, is Trottem, and then the next is clear — Kopf.'"

The witness finally translated the charm as follows: —

"'Trottemkopf, — trotter-head, — I, Henry G. Snyder, forbid you my house and my yard. I forbid you my horses and cow-stable. I forbid you my bedstead. That you may not trot over me, Henry G. Snyder, into another house, and climb over all mountains and fence-posts and over all waters.' Then comes 'the good day again into my house. In the name of God the Father, God the Son, and God the Holy Ghost.'"

Then followed certain characters, not written, like the above, in inverted characters. The witness spelled these out: "I T E, Alv., Massa Dandi, Band, r, Amen, J. K. N. R. † † †." (Cf. Charm No. 129.)

No. 120. Cf. the following remedy against witches reported by Mr. J. G. Owens ("Folk-Lore from Buffalo Valley, Pa.," *Journal Am. Folk-Lore*, vol. iv. p. 126): "To keep witches from entering the house, bore holes in the door-sill, and place in them pieces of paper containing mysterious writing. Then plug up the holes."

No. 121. Cf. also No. 146. This cabalistic word-square is widely employed among the witch-doctors. Mr. J. Hampden Porter, in his "Notes on the Folk-Lore of the Mountain-Whites" (*Journal Am. Folk-Lore*, vol. vii. p. 113), tells us that he procured from a witch-doctor with considerable difficulty a charm which was asserted to be a panacea for almost all ills. "Written on parchment, in ink

dim with age," and "surmounted by an indistinct device that looked like the well-known symbol of an equilateral triangle inscribed in a circle," were these letters:—

S A T O R  
A R E P O  
T E N E T  
R O T A S

It will be observed that the fourth line of the square is here missing. Mr. Porter's notes, as he tells us, were made "among scattered settlements in remoter parts of the Alleghanies between southwestern Georgia and the Pennsylvania line."

Dr. Bertolet, in the *New York Herald* (January 14, 1900), quotes a charm used by a witch-doctor of Reading which concludes with the word-square precisely in the form given by Hohman.

The same word-square was also found on several of the charms sold by Hageman, the Reading witch-doctor, and exhibited before the court during the trial of his suit (*Phila. North American*, March 12, 1903, p. 11, col. 4; March 13, p. 13, col. 5).

No. 122. *One lovely Sara*. There is an obvious typographical error here; "one" should be "our." The German text reads, "Unsere liebe Sahrah."

With this spell may be compared a charm for burns given by Emma G. White ("Folk-Medicine among Pennsylvania Germans," *Journal Am. Folk-Lore*, vol. x. p. 78):—

"There are those who 'blow out' burns, as it is called. This is firmly believed in by many people who claim to be otherwise free from superstition.

'The Blessed Virgin went over the land.

What does she carry in her hand?

A fire brand.

Eat not in thee. Eat not further around. In the name of the Father and of the Son and of the Holy Ghost. Amen!

So saying these words, stroke slowly three times with your right hand over it, bending the same downward one, two, and three times; and blow three times, each time three times."

This practice of blowing out burns is found in Hohman's book as well (cf. No. 44). Other charms for burns which show general similarities to No. 122 will be found in Nos. 23 and 144.

No. 125. *I bid thee, bid*, etc. Another printer's error. It should read, "I bid thee by," etc.

No. 124. Cf. the last lines of my note on No. 119.

No. 134. This charm is difficult to understand. The German text reads: "Gieb der Kuh drei Löffel von der ersten Milch, und sprich zu den Blutmelen: Fragt dich jemand, wo du die Milch hingethan hast, so sprich; Nunnefrau ists gewesen, und ich habe zie gegessen in Namen Gottes des Vaters, des Sohnes und des heiligen Geistes. Amen." There is little doubt that "Blutmelen" is to be read as "Blutmalen," "blood-marks" or "blood-moles." The edition of 1856 translates, "the spirits in her blood," but this is nonsense. "Nunnefrau" seems to be a compound of "Nunne," "a sucking child." The "gegessen" of the German text does not make sense, and I suspect that it is a misprint for "gegossen," which would agree with the reading in our English edition. The following is the only translation I can offer: "Give to the cow three spoonfuls of the first milk, and say to the blood-marks: If any one asks thee where thou hast put the milk, speak thus: It was the wet-nurse and I have poured it out, in the name of God," etc.



No. 143. *The heart of a field-mouse.* Cf. No. 13.

*A red silk thread.* The use of red strings as talismans is mentioned by W. J. Buck, article on "Local Superstitions" (*Collections of Historical Society of Pennsylvania*, vol. i. No. 6, Nov. 1853, p. 379).

No. 146. Cf. Charm No. 121 and note thereon.

No. 148. Cf. note by Emma G. White on "Folk-Medicine among Pennsylvania Germans" (*Journal Am. Folk-Lore*, vol. x. p. 79): "For stopping of blood. Pass around the place with finger or hand, saying these words three times — 'Christ's wounds were never bound. In the name of the Father and of the Son and of the Holy Ghost. Amen.'"

No. 149. Cf. Charms Nos. 6, 25, and 69, and note on No. 25.

No. 152. Mr. J. Hampden Porter ("Folk-Lore of the Mountain Whites of the Alleghanies," *Journal Am. Folk-Lore*, vol. vii. p. 111) reports that hemorrhages are treated by repeating the following words: —

"Glick seliche wunde,  
Glick seliche stunde,  
Glick seliche ist der Engle,  
Das Jesus Christus geboren war."

"As an adjunct to the above," he adds, "three crosses are to be made on the afflicted member." Save for the meaningless substitution of "Engel" (?) for "Tag," this formula is word for word according to the German text of Hohman's charm. Cf. also No. 176.

No. 169. *In God's name cried I out.* Following these words, the German text has "Gott der Vater sei ob mir." This phrase has dropped out in our edition.

No. 174. This charm has evidently been derived from the mediæval cabalistic treatises. I quote the following passage from G. C. Horst's reprint (*Zauber Bibliothek*, Mainz, 1823, vol. iv. p. 172) of a book entitled *Semhamphoras Vnd Schemhamphoras Salomonis Regis* (published in 1686 by Andreas Luppius, Wesel, Duissburg, and Frankfurt): —

"Also nehmen etliche von der Überschwellen, da der Dieb ist gegangen, drey Hölzlein im Nahmen Gottes des Vatters, Sohnes, und Heiligen Geistes, legen sie alle in ein Wagen-Rad, und durch die Nabe sagen sie: Ich bitte dich du Heilige Dreyfaltigkeit, du wollest Schaffen und gebieten dem Dieb N. der mir N. das N. bösslich gestohlen, dass er keine Ruhe habe, biss er mirs wieder bringe. Kehren das Rad 3. mal umb, und steckens wieder an den Wagen."

No. 176. *So true as the dear Mother of God bare no other Son.* This is a mis-translation. The German text reads, "So wahr als die liebe Mutter Gottes Keinen andern Sohn gebähren wird." Cf. note on No. 36.

No. 177. This charm is not contained in the German edition, nor in the edition of 1856.

No. 180. The German text of this spell differs somewhat: "Sprich dessen Namen, nämlich Jakob Wohlgemuth, schiesse was du willst: schiess nur Haar und Federn mit, und was du den armen Leuten giebst." An interesting variation, which well illustrates the effects of oral transmission, is given by Mr. J. Hampden Porter ("Folk-Lore of the Mountain Whites of the Alleghanies," *Journal Am. Folk-Lore*, vol. vii. p. 112): —

"No rifle, however good, will throw a ball that can penetrate, if a woman, with her apron upside down, pronounces, while looking after its bearer, the following formula: —

"'Jacob wunt whole gemut,  
Shees du vas du wilt,  
Shees nur wahre felteren,  
Nicht wun vas du den lieben leiden gibst.'"



No. 182. Cf. this charm with one recently sold by Hageman, the Reading witch-doctor. The following is a translation of Hageman's charm, made on the witness stand during the trial of his libel suit against the *Phila. North American*: —

"The blessing that came down from Heaven, from God the Father by the birth of the living Son, pervades me, Nora May Sheidy. All the blessings that God gave to the human race, may they possess me, Nora May Sheidy. By the bitter martyrdom which the Lord suffered on the holy cross so long and wide, bless me, Nora May Sheidy, to-day and all time to come; and by the three holy nails that pierced Christ's hands and feet, they bless me, Nora May Sheidy, to-day and all the time to come; and by the bitter crown of thorns which pierced the brow of Jesus Christ, bless me, Nora May Sheidy, to-day and the time to come; and the spear which pierced the holy side of Jesus Christ, bless me, Nora May Sheidy. To-day and all time to come may the red blood stand between me, Nora May Sheidy, and all my enemies and against all that can injure me in life or body or household. Bless me, Nora May Sheidy, at all times. By the holy five wounds with which my enemies were vanquished and bound, and the Christendom that surrounds me, help me, Nora May Sheidy. God the Father, the Son, and the Holy Ghost, Amen.

"As truly as the Lord lives and moves, so truly will you, Nora May Sheidy, be made a holy angel, protected in your going and coming. God the Father is my might, God the Son is my power, and God the Holy Ghost is my strength. The angel of God vanquish all my enemies, in the name of the Father, the Son and the Holy Ghost, Amen." (*Phila. North American*, March 12, 1903, p. 11, col. 4.)

No. 186. *Whosoever carries this little book*, etc. In the German edition these lines also stand on page 10, immediately preceding the charms.

No. 187. Cf. article by J. G. Owens ("Folk-Lore from Buffalo Valley, Pa.," *Journal Am. Folk-Lore*, vol. iv. pp. 119, 127, 128).

*Note to p. 91.* Rev. J. W. Early communicates the additional information that, according to his inquiries, Hohman's Rosenthal is not the present Rosedale, a suburb of Reading, but that the name is perpetuated in Rosevalley sewer, which runs through Mineral Springs Park. Rosenthal, therefore, is the present Mineral Springs, now a part of the city.

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## WICHITA TALES.

### 3. THE TWO BOYS WHO SLEW THE MONSTERS AND BECAME STARS.

THERE was once a village where there were two chiefs. The village was divided by a street, so that each chief had his part of the village. Each chief had a child. The child of the chief living in the west village was a boy: the child of the chief living in the east village was a girl. The boy and the girl remained single and were not acquainted with each other. In these times, children of prominent families were shown the same respect as was shown to their parents, and they were protected from danger. The chief's son had a sort of scaffold fixed up for his bed, which was so high that he had to use a ladder to get upon it. When he came down from the bed the ladder was taken away.

Once upon a time the young man set out to visit the young woman, to find out what sort of a looking woman she was. He started in the night. At the very same time, the girl set out to visit the young man, to see what sort of looking man he was. They both came into the street-like place, and when they saw one another the girl asked the young man where he was going. The young man replied that he was going to see the chief's daughter, and he asked her where she was going. She replied that she was going to see the chief's son. The young man said that he was the chief's son, and the girl said that she was the chief's daughter. They were undecided whether to go to the young man's home or to the girl's home. They finally decided to go to the young man's home. The next morning, the young man's people wondered why he was not up as early as usual. It was the custom of all the family to rise early and sit up late, for the people of the village came around to the chief's place at all times. They generally woke the young man by tapping on the ladder, so they tapped on the ladder to have him come down. When they could not arouse the young man they sent the old mother up to wake him. When she got there she found her son sleeping with another person. She came down and told the others about it. She

was sent back to ask them to come down from the bed and have breakfast. When they came down it was found that the son's companion was the other chief's daughter.

Meanwhile, the other chief wondered why his daughter did not rise as early as usual. It was her custom to rise early and do work inside the lodge. In the village where the girl was from, there lived the Coyote. Since the girl was not to be found, the chief called the men and sent them out to find her. The Coyote was there when the father sent the men in search of his daughter. The Coyote went all through his own side of the village, and then went to the side of the other chief, where he found the girl living with the chief's son. He went back immediately to the girl's father and told where he had found her. After she was found, the chief was angry and sent word that she was never to come back to her home; and the young man's father did not like the way his son had acted.

The time came when the young man decided to leave the village. He told his wife to get what she needed to take along for the journey. They started at midnight, and went towards the south. They went a long way and then stopped for rest and fell asleep. On the next day they continued their journey in search of a new home. They travelled for three days, then they found a good place where there was timber and water, and there they made their home. The man went out daily to hunt, so that they might have all the meat they wanted. The woman fixed up a home, building a grass-lodge, and there they resided for a long while. One time, when the man was about to go out hunting, he cut a stick and put some meat on it and set it by the fire to cook. He told his wife that the meat was for some one who would come to visit the place; and that she must not look at him; that when she should hear him talking she should get up in bed and cover her head with a robe. The man left to go hunting that day, and the woman stayed and remembered what she had been told. After her husband had gone the woman heard some one talking, saying that he was coming to get something to eat. When she heard him she went to her bed and covered her head. The visitor came in, took down the meat that the woman's husband had placed by the fire, and ate it. Before leaving, he spoke and said, "I have eaten the meat and will go back home." When the visitor had gone, the woman got up again, for she had her morning work to do. It was late in the evening when her husband returned from his hunting trip. Every time he went hunting he put the meat up before leaving, and when the visitor came the wife would get in her bed so as not to see who he was. Every time he came in and ate she would listen, and it would sound like two persons eating together.

One morning, after her husband had left, the woman made a hole in her robe and took a piece of straw that had a hole in it. When the visitor came she got in her bed and put the robe over her, with the hole over her eye, having the straw in her hand. As soon as the person came in he commenced to eat. After he had finished eating and was starting out, the woman quickly placed the straw in the hole in the robe, looked through it and saw the person. She saw that he had two faces, one face on the front and one on the back side of his head. When she looked at him he turned back, telling the woman that she had disobeyed her husband's orders and that she would be killed. Thereupon the Double-Faced-Man (*Witschatska*) took hold of the woman and cut her open. She was pregnant, so that when the Double-Faced-Man cut her open, he took out a young child, which he wrapped with some pieces of a robe and put on the back of some timber in the grass-lodge, and covered the woman again with her robe. Then he took the afterbirth and threw it into the water.

When the husband returned, he found that his wife was dead. He was there alone and so he spoke out, saying: "Now you have done wrong, disobeying my orders. I told you never to run any risk, but you made up your mind to look and see what sort of a person that was who came here, and he has killed you." The man took his wife's body to the south, laid her on the ground, and covered her with buffalo robes. When he came back he heard a baby crying, and he looked around inside of the lodge, then outside, but he could not find the child. He finally heard the baby crying again and the sound came from behind one of the lodge poles. He looked there and found the child. He cooked some rare meat and had the child suck the juice. In this way the man nourished his child. He stayed with it most of the time, and when hunting, he took the child on his back. Whenever he killed any game he would not hunt any more until all of his meat was gone. This child was a boy, and it was not very long before he began to walk, though his father would still take him on his back when he went hunting. When the child was old enough the father made him a bow and arrows, and left him at home when he went hunting.

One day when the boy had been left he heard some one saying, "My brother, come out and let us have an arrow game." When he turned around he saw a boy about his own age standing at the entrance of the grass-lodge. The little boy ran out to see his little visitor, who told him that he was his brother. They fixed up a place and had a game of arrows, which is often played to this day. When Double-Faced-Man had killed the woman, he had taken a stick that she had used for a poker and he thrust it into the afterbirth and threw it in the water. This stick was still fastened in the visiting



boy. The boy wondered what this stick was there for. They commenced to play. The visiting boy promised not to tell their father about winning the arrows, and the other boy promised not to tell that he had had company. When the visiting boy left he went towards the river and jumped into the water.

When the father came home he asked his boy what had become of his arrows. The boy replied that he had lost all his arrows shooting at birds. His father tried to get him to go where he had been shooting at birds, to see if he could not find the arrows, but the boy said that he could not find the arrows. Next day, the father made other arrows for the boy and then went out hunting again. As soon as the father left, the visiting boy came, calling his brother to come and have another game. They played all day, until the visiting boy won all the arrows, then he left the place, going toward the river. When the man came back from his hunting trip he found the boy with no arrows, and he asked him what had become of them. The boy said that he had lost his arrows by shooting birds. His father asked him to go out and look around for the arrows, but the boy refused, and said that the arrows could not be found. Again the father made more arrows for his boy.

After a long time the boy told his father of his brother's visits. The father undertook to capture the visiting boy one day, and so he postponed his hunting trip until another time. About the time the boy was accustomed to make his appearance, the father hid himself and turned himself into a piece of stick that they used for a poker. The father instructed his son to invite his brother to come in and have something to eat before they should play. As soon as the visiting boy came and called his brother, his brother invited him to come in, but he refused, because he was afraid that the old man might be inside. He looked all around, and when he saw the poker he knew at once that it was the old man, and he went off. The father stayed still all that day, intending to capture the boy. On the next day he again postponed and instructed his boy as before about capturing the visiting boy. About the time for the boy to make his appearance the father hid himself behind the side of the entrance and turned into a piece of straw. When the visiting boy arrived, he called, and his brother invited him in again. He looked around in the grass-lodge, but not seeing anything this time, he entered and ate with his brother. The father had told his boy that when his brother came he should get him to look into his hair for lice; then the boy was to look into the visiting boy's hair, and while he was looking he was to tie his hair so that the father could get a good hold on it. Then he was to call his father. After eating, they both went out to begin their game. They played until the visiting boy won all his brother's arrows.



When they stopped, the boy asked his brother if they might not look into each other's hair for lice. The visiting boy agreed and looked into his brother's hair first, then allowed his brother to look into his hair. While the boy was looking into his hair the visiting boy would ask him what he was doing ; and he would say that he was having a hard time to part his hair. When he got a good hold of the visiting boy's hair he called his father. The visiting boy dragged him a good ways before their father reached them. When the old man got hold, the boy was so strong that he dragged both the father and brother toward the river, but the father begged him to stop. They finally released the visiting boy and he jumped in the water and came out again with his arms full of arrows. They started back toward their home. This boy was named Afterbirth-Boy.

After that, Afterbirth-Boy began to dwell with his father and brother. When their father would go out hunting the boys would go out and shoot birds. When the father was home he forbid his boys to go to four certain places — one on the north, where there lived a woman ; on the east, where there was the Thunderbird that had a nest up in a high tree ; on the south, where there lived the Double-Faced-Man. The father made his boys a hoop and commanded them not to roll it toward the west. It was a long time before the boys felt inclined to lengthen their journeys ; but after a time, during their father's absence, Afterbirth-Boy asked his brother to go with him to visit the place at the north, where they were forbidden to go. The brother agreed, and they at once started for the place. On their way, they shot a good many birds, which they carried along with them. When they arrived they saw smoke. The woman who lived there was glad to see the little boys and asked them to her place. They gave her their birds, and went in. The old woman was pleased to get the birds, and said that she always liked to eat birds ; then she asked the boys to go to the creek and bring her a potful of water. She told the boys that she must put the birds in the water and boil them before she could eat them, so the boys went to the creek and brought the potful of water. When they returned with the pot of water the woman hung it over the fire, snatched the boys and threw them in, instead of the birds. The water began to boil and Afterbirth-Boy got on the side where the water was bubbling. He told his brother to make a quick leap, while he did the same. They at once made a quick jump and poured the boiling water upon the old woman and scalded her to death. When they had done this they started back home. They reached home before their father. On their father's arrival they told him that they had visited the place he had warned them against, and what dangers they had met while visiting the woman, who was the Little-Spider-Woman.

The next day they started to visit the Thunderbird. When they came to the place they saw a high tree where was the nest of the Thunderbird. Afterbirth-Boy spoke to his brother, saying, "Well, brother, take my arrows and I will climb the tree and see what sort of looking young ones these Thunderbirds have." He began to climb the tree and all at once he heard thundering and saw a streak of lightning, which struck him and took off his left leg. Afterbirth-Boy told his brother to take care of his leg while he kept on climbing. When he began to climb higher the bird came again. The thundering began and the streak of lightning came down and took off his left arm. Still he kept on, for he was anxious to get to the nest. He was near the nest when his right leg was taken off, so that he had just one arm left when he reached the nest. Now the Thunderbirds did not bother him any more. He picked up one of the young ones and asked whose child he was. The young one replied that he was the child of the Weather-Followed-by-hard-Winds, and that sometimes he appeared in thunder and lightning. When the boy heard this he threw the bird down, saying that he was not the right kind of a child, and he asked his brother to destroy him. Afterbirth-Boy took another bird and asked him the same question. The young one replied that he was the child of Clear-Weather-with-Sun-rising-slowly. He put the bird back in the nest, telling him that he was a pretty good child. He took up another, asking whose child he was, and the bird said that he was the child of Cold-Weather-following-Wind-and-Snow. Afterbirth-Boy dropped him down and said that he was the child of a bad being, and he ordered his brother to put the bird to death. He then picked up the last one and asked whose child he was. The young one answered that he was the child of Foggy-Day-followed-by-small-Showers. This child Afterbirth-Boy put back into the nest, telling him that he was the right kind of a child. He then started to climb down with his one arm. When he reached the ground his brother put his right leg on him, and he jumped around to see if it was on all right. His brother then put his left arm on him, and he swung it around to see if it was all right. Then the brother put on the left leg, and he felt just as good as he did when he first began to climb the tree. The two boys returned home before their father came back from the chase. When their father came back, Afterbirth-Boy began to tell what they had done while visiting the Thunderbirds and how his limbs were taken off, and the boys laughed to think how Afterbirth-Boy looked with one arm and both legs gone. The father began to think that his boy must have great powers, and he did not say much more to the boys about not going to dangerous places.

Some time after, the boys went out again and came to the place

where their mother was put after her death. They saw a stone in the shape of a human being, and they both lay on the stone. When they started to get up they found that they were stuck to it, and they both made an effort and got up with the stone. They took it home for their father to use for sharpening his stone knife. When they reached home the old man told them to take the stone back where they had found it. He told them that that was their mother, for she had turned into stone after her death. They took the stone back where they had found it.

Some time after, Afterbirth-Boy and his brother started out to the forbidden place where Double-Faced-Man lived who had killed their mother. These creatures were living in a cave. When the boys arrived at the cave they both went in and the Double-Faced-Man's children came forward and scratched the boys. If there was any blood on their fingers they would put them in their mouths. Afterbirth-Boy took the string of his bow and slew the young ones. He caught the old Double-Faced-Man and tied his bow-string around his neck so that he could take him home to his father to have in the place of a dog. When they returned home the old man walked out, and seeing the old Double-Faced-Man, told his boys to take him off and kill him, and they obeyed.

Every day they played, the same as they had always done before, going out shooting birds and playing with their hoop. Afterbirth-Boy said to his brother, "Let us roll the hoop toward the west and see what will happen." They rolled it toward the west, and it began going faster and faster. The boys kept running after it until they were going so fast that they could not stop. They kept going faster, until they ran into the water where the hoop rolled. When they went into the water they fell in the mouth of a water-monster called "Kidiarkat," and he swallowed them. It appeared to them as though they were in a tipi, for the ribs of the monster reminded them of tipi poles. They wondered how they could get out. Afterbirth-Boy took his bow-string with his right hand, drew it through his left hand to stretch it, then swung it round and round. When he first swung it, the monster moved. He swung the string the second time, and the monster began to move more. He swung it the third time, and the monster began to move still more. At this time Afterbirth-Boy told his brother that their father was getting uneasy about them and that they must get out of the place at once, for they had been away from home a long time. Again he swung his bow-string, and the monster jumped so high that he fell on the dry land. He opened his mouth and the boys quickly stepped out and started for home. When the boys arrived at the lodge they found no one. Their father had gone off somewhere, but they could not find out where

he had gone. Afterbirth-Boy looked all around for his trail, but could find no trace of him. At last he grew weary and decided to wait until night to look for their father. When darkness came, Afterbirth-Boy again looked around to see where his father had gone. He finally found his trail and he followed it with his eye until he found the place where his father had stopped. He called his brother and told him to bring his arrows and to shoot up right straight overhead. The boy brought his arrows and shot one up into the sky. Then he waited for a while and finally saw a drop of blood come down. It was the blood of their father. When the boys did not return, he gave up all hope of ever seeing them again, and so he went up into the sky and became a star. They knew that this blood belonged to their father, and in this way they found out where he had gone. They at once shot up two arrows and then caught hold of them and went up in the sky with the arrows. Now the two brothers stand by their father in the sky.

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PROVERBS IN THE MAKING: SOME SCIENTIFIC  
COMMONPLACES.

IN their "Allgemeine Methodik der Volkskunde" (Erlangen, 1899) L. Scherman and F. S. Krauss find a rubric for what the Germans call "geflügelte Worte." These are proverbs, or phrases and sayings of like cleverness or triteness, having their origin in literary or semi-literary sources. Some of these "winged words" do ultimately lose their particular literary character and pass over into the possession of the "folk," from whom, long afterward, some folklorist may gather them in unsuspectingly with other real proverbs.

The present writer has arranged from his notebooks a considerable number of brief and succinct statements of scientific facts and fancies, which may perhaps come under the rubric in question. No attempt has been made to exhaust the writers from which citations are made, nor has it been sought to include many authors whose words one might reasonably expect to find here. The authors cited are chiefly of to-day, and the subject-matter largely anthropological in the broad sense of the term. The modernity of some of the sayings from writers of the Elizabethan and Carolinian ages, *e. g.* Elyot, Bacon, Browne, is sometimes very striking. Notable also are the contradictory opinions expressed by some of the men of science, particularly concerning woman and the child, their various good qualities, defects, etc. It has not been possible to give exact page and date for these citations, so they are recorded simply with the author's name attached as having been found in some one of his works by the present writer. Most of the sentences cited will not be found in any book of "familiar quotations."

1. Absence of discipline is the greatest triumph of the teacher. B. Machado (Portuguese statesman and educator, 1901).

2. A child without gayety is a spring without sun, is a butterfly without wings; it cannot take the flight that proves and maintains health. Mme. Necker (1737-1794).

3. After that a child is come to seven year of age, I hold it expedient that he be taken from the company of women. Sir T. Elyot (1531).

4. Against atheists the very savages take part with the very subtlest philosophers. Bacon (1597; 1625).

5. Age doth not rectify but incurvate our nature, turning bad dispositions into worser habits. Sir T. Browne (1635; 1643).

6. A gentle wit is therewith [grammar] soon fatigate. Sir T. Elyot.



7. Agriculture was, in its beginning, an art of the desert. W J McGee (American anthropologist, b. 1853).
8. All culture has a personal factor. J. W. Powell (American anthropologist, 1834-1902).
9. All Nature is clay in the hands of the potter. O. T. Mason (American anthropologist, b. 1838).
10. All the faculties are sociable. B. Machado.
11. All the social fabrics of the world are built around women. O. T. Mason.
12. Among many primitive peoples marriage is one of the most effective means of acculturation. W J McGee.
13. Among the most seemingly brutally savages there is a higher, purer society, the party of progress. O. T. Mason.
14. Art precedes industry, industry science. B. Machado.
15. A Saint Vincent de Paul among Kanakas is as impossible as a Mozart among the Fuegians. T. Ribot (contemporary French psychologist).
16. A sound Cæsarian nativity may outlast a natural birth. Sir T. Browne.
17. At no period of man's life were wars the normal state of existence. Prince Krapotkin (contemporary Russian scientist).
18. Attention is the stuff that memory is made of, and memory is accumulated genius. J. R. Lowell (American man of letters and poet, 1819-1891).
19. Beast is beast, man is man. J. W. Powell.
20. Beauty in art has only a secondary significance, to attract attention. Ivantzof (contemporary Russian writer).
21. Beauty is the somatic genius of woman. Tonnini (Italian).
22. Be Cæsar unto thyself! Sir T. Browne.
23. Being well and being ill are "catching." B. Machado.
24. Be not afraid of life! W. James (American psychologist, b. 1842).
25. Better no education at all than a bad one. F. Jahn (German educator, 1778-1852).
26. Better no explanation than a bad one. B. Machado.
27. Certain impulses develop in childhood which disappear entirely in later life. H. R. Marshall (American architect and psychologist, b. 1852).
28. Change of determination is not always repentance. B. Machado.
29. Changes of pronunciation start with the child. A. Darmesteter (contemporary French philologist).

30. Child-play is the first education of the will. B. Perez (contemporary French psychologist).
31. Children alone are sufficiently child-like for children. J. P. Richter (1763-1825).
32. Children and ignorant people are the most credulous. E. Darwin (1731-1802).
33. Children and the less intelligent of men crave anger of a low degree. H. R. Marshall.
34. Children are born, and not made. Dr. F. S. Billings (American pathologist, b. 1845).
35. Children beg to be tickled. H. R. Marshall.
36. Children conjure up few chimæras. Mme. Necker.
37. Children gesticulate with all their body. B. Machado.
38. Children should be permitted to use their hands early in infancy. E. Darwin.
39. Children tend not to love, but to be loved. Paola Lombroso (d. of C. Lombroso).
40. Children's morality is more negative than positive. Paola Lombroso.
41. Children write as they see. Paola Lombroso.
42. Civilization is syphilization. E. Krafft-Ebing (contemporary German pathologist).
43. Civilization supplements the senses. H. Drummond (contemporary English writer).
44. Columbus discovered a new world only when he was in the stream. O. T. Mason.
45. Covetousness cracks the sinews of faith. Sir T. Browne.
46. Crime is a phenomenon of atavism. C. Lombroso (contemporary Italian criminologist).
47. Crime is a phenomenon of failure of adaptation to a given social *milieu*. Zuccarelli (contemporary Italian criminologist).
48. Crime is not an organic fatality, but is progressive decay. Anon.
49. Crime is psychic atavism. P. Mantegazza (contemporary Italian anthropologist and physiologist).
50. Crime is the sensible measure of the degree of health, strength, prosperity, of a given society at any given moment of its existence. D. Drill (contemporary Russian criminologist).
51. Crime, like prostitution, is nourished by idleness. A. Corre (contemporary French criminologist).
52. Crowds are a little like the ancient sphinx. G. Le Bon (contemporary French sociologist).
53. Crowds are feminine everywhere ; but most feminine of all is the Latin crowd. G. Le Bon.

54. Crowds, since the dawn of civilization, have always been subjected to the influence of illusions. G. Le Bon.

55. Crowds think in images. G. Le Bon.

56. Culture is human evolution ; not the development of man as an animal, but the evolution of the human attributes of man. J. W. Powell.

57. Custom is a second nature. Lord Kames (Scotch philosopher, 1696-1782).

58. Degeneration-signs begin where characteristics due to race and *milieu* leave off. Näcke (contemporary German anthropologist and criminologist).

59. Deism for the social intelligence, realism for the individual. G. Tarde (contemporary French sociologist).

60. Desuetude is the cause of origin of every new custom. G. Tarde.

61. Dilettanteism is a form of sensualism. B. Machado.

62. Dreams acquire what has been appropriately called a mythological character. H. Höffding (contemporary Danish psychologist).

63. During the primitive period rites are the immediate and direct expression of the religious sentiment, and translate the genius of each people. T. Ribot.

64. Each culture was developed in a special environment. O. T. Mason.

65. Education can never be a trade. B. Machado.

66. Education can prevent a good nature from passing from infantile crime to habitual crime, but it cannot change those who are born with perverse instincts. C. Lombroso.

67. Education gives to man nothing which he might not educe out of himself. Revelation gives nothing to the human species which human reason left to itself might not attain. G. E. Lessing (1729-1781).

68. Education is the jewel of humanity. F. Jahn.

69. Education is revelation coming to the individual man ; revelation is education which has come, and is yet coming, to the human race. Lessing.

70. Education is not to be anticipated. B. Machado.

71. Education, like government, must prevent, not repress. B. Machado.

72. Effort is the soul of evolution. B. Machado.

73. Egoism transforms itself into negligence. B. Machado.

74. Environment has become the creature of man. J. W. Powell.

75. Even among savages some leisure from the cares of life is

essential for the culture of art. A. C. Haddon (contemporary English anthropologist).

76. Even the great man must, even where he has done god-like deeds, remain a human being. F. Jahn.

77. Every crime is lunacy. Kesteven.

78. Every individual is a copy taken from a page stereotyped once for all. Baudement.

79. Every language is a perpetual evolution. A. Darmesteter.

80. Every man is some months older than he bethinks him. Sir T. Browne.

81. Every man pays a forfeit for his taming. H. Drummond.

82. Every science is at the same time a philosophy. L. F. Ward (American psychologist and sociologist, b. 1841).

83. Every sign of morphological degeneration is a sign and indication of functional degeneration. G. Sergi (contemporary Italian anthropologist and biologist).

84. Every social fact is imitated. G. Tarde.

85. Every town should have its common playground for the boy. F. Froebel (1782-1852).

86. Except fear, all the primitive emotions imply tendencies to movement. T. Ribot.

87. Excess of imagination in the child, as with primitive peoples, is clearly connected with less clearness of perceptions, which are transformed, at will, one into another. T. Ribot.

88. Explanation is not always justification. B. Machado.

89. Fear paralyzes. B. Machado.

90. Fear of great duties is as bad as contempt for little ones. B. Machado.

91. Feeling is the primitive function of mind. F. Paulhan (contemporary French psychologist).

92. Few men are really educated ; fewer still can educate. F. Jahn.

93. Few people know how to be old. La Rochefoucauld.

94. First-born children always suffer from the inexperience of their parents. B. Machado.

95. Forcing makes a child great before its years, wasted before maturity, old before its time. F. Jahn.

96. For girls schools are as necessary as, nay even more necessary than, for boys ; for the woman must leave school more complete than the man, who has the rich after-school of the world of life, while woman has nothing. F. Jahn.

97. For the animal, for the child, for the savage and the uncivilized man, form and physical strength are all ; for the civilized man mental strength and moral strength tend to become the object of greatest value. Colajanni (contemporary Italian sociologist).

98. Fortunately the day of anger-emphasis is past and gone for most cultivated people, and for them its pleasure is satisfied by games in which anger is simulated. H. R. Marshall.

99. From sympathy is born the tendency to imitation. Mme. Necker.

100. Function is the object of nature. L. F. Ward.

101. Genius only edits the inspirations of the crowd. G. Stanley Hall (American psychologist, b. 1846).

102. Give the child a bit of chalk, or the like, and soon a new creation will stand before him and you. F. Froebel.

103. God does not live in gaps. G. Stanley Hall.

104. Government and education are reciprocal. B. Machado.

105. Great is the vanity of belonging to a great city! G. Tarde.

106. Harmony of minds is the most delicate work of civilization and culture. B. Machado.

107. Heredity is memory. E. Haeckel (contemporary German biologist).

108. Heredity is a generic term of which atavism is a modality. Dally (French pathologist).

109. Historical events appear to have been much more potent in leading races to civilization than their faculty. F. Boas (American anthropologist, b. 1858).

110. Honor began as the appreciation of the successful outcome of a struggle. Venturini (contemporary Italian pathologist).

111. Human development is eminently social. W J McGee.

112. Human evolution is serial evolution. J. W. Powell.

113. Human life is a life of the soul, of the heart. B. Machado.

114. Human mating began in rather apathetic monogamy. W J McGee.

115. I can cure the gout or stone in some sooner than divinity, pride, or avarice in others. Sir T. Browne.

116. Idiots are young children in the bodies of older children. Eschricht.

117. Idleness is optimistic. B. Machado.

118. Idleness is the father of all crime. Anon. (Italian).

119. If art existed for its beauty alone, it would be useless. Ivantzof.

120. I find in pure thought the type and law of all development. F. Froebel.

121. If youth knew! If old age could! Anon. (French).

122. Ignorance easily changes to hate. B. Machado.



123. Ignorance is explosive mental instability. B. Machado.
124. Imitation is social memory. G. Tarde.
125. Imitation with animals is largely unconscious. F. Plateau (contemporary Belgian biologist).
126. Immediate life for immediate ends ! W. S. Jackman (American pedagogue, b. 1855).
127. In animals, and the lower races of men, maternal love is lost when the helpless age of the child is past. H. Höffding.
128. In an old man seduction is corruption. S. Venturi.
129. In a very deep sense all human science is but the increment of the power of the eye, and all human art is the increment of the power of the hand. J. Fiske (American historian, 1842-1901).
130. In children there is little or no disguise. Lord Kames.
131. Inequality of joys increases with civilization and density of population. Anon.
132. In every normal man all the primitive tendencies exist, but their existence does not imply their equality. T. Ribot.
133. Infants, like brutes, are mostly governed by instincts, without the least view to any end, good or ill. Lord Kames.
134. Infallibility of instinct, in the child, as in animals, is overrated. B. Perez.
135. In its rude beginnings the psychic life was but an appendage to the body ; in fully developed humanity the body is but a vehicle for the soul. J. Fiske.
136. Innovation and civilization are essentially masculine facts. G. Tarde.
137. In primitive poetry man is in the foreground ; nature is only an accessory. T. Ribot.
138. In primitive society the drama is the school of religion. J. W. Powell.
139. Instinct is more than habit petrified and transmitted. G. Stanley Hall.
140. Instruction renders a man neither more moral nor more happy ; it changes neither his instincts nor his hereditary passions. G. Le Bon.
141. In the complete idiot every instinct is lacking, even that of nutrition. T. Ribot.
142. In the natural world everything has a meaning. L. F. Ward.
143. In the organic life of plants and animals, as in the life of language, we find again the same laws. A. Darmesteter.
144. In the self-scribbling of the child we see nothing of the sharp observation-gift of the rudest hunter-people. E. Grosse (contemporary German ethnologist).
145. In woman femininity is all. S. Venturi.

146. It addeth deformity to an ape to be so like a man. Bacon.
147. It is a great misfortune never to be able to forget that one is learned. F. Jahn.
148. It is as natural to die as to be born; and to a little infant, perhaps, the one is as painful as the other. Bacon.
149. It is love that produces love in the child. Mme. Necker.
150. It is impossible to establish for criminals a special type of brain. Mingazzini (contemporary Italian anatomist).
151. Jealousy is a mark of primitiveness of character and thought. S. Venturi.
152. Joy is not a runner, but a dancer. J. P. Richter.
153. Language follows its course, indifferent to the complaints of the grammarians, the lamentation of the purists. A. Darmesteter.
154. Language is choke-full of metaphors. G. Curtius (German philologist, 1820-1885).
155. Language remains the old serpent it was in Paradise. F. H. Jacobi (German philosopher, 1743-1819).
156. Language was the first art-object of man, where the race produced spontaneously born artist; everywhere else it has been the first plaything or the first jewel. G. Tarde.
157. Languages have not differentiated from one primordial language, but have integrated from innumerable primordial languages. J. W. Powell.
158. Laugh and grow fat. Anon. (English).
159. Laughter is of very heterogeneous origin. T. Ribot.
160. Learned and incapable are the majority of the graduates of our schools. B. Machado.
161. Let us recognize women as beings like ourselves. Riballier.
162. Life's evening brings its lamp with it. J. Joubert (1754-1824).
163. Life's spring solicits children on all sides. B. Machado.
164. Like everything else which especially distinguishes man, the altruistic feelings were first called into existence through the first beginnings of infancy in the animal world. J. Fiske.
165. Like primitive peoples and savages, children lose an immense amount of time in contests and debates. B. Machado.
166. Lord God, how many good and clever wits of children be nowadays perished by ignorant schoolmasters! Sir T. Elyot.
167. Love is a school of toleration. B. Machado.
168. Love is the simplest and the oldest of the social feelings. S. Venturi.
169. Love of parents to children is, as a rule, stronger than love of children to parents. H. Höffding.

170. Man as an animal is everywhere losing ground. H. Drummond.

171. Man becomes educable only by language. F. Jahn.

172. Man grows in mind faster than in morals. G. Stanley Hall.

173. Man in his sleeping state is a much less perfect animal than in his waking hours. E. Darwin.

174. Man is an intelligence served by organs. P. Topinard (contemporary French anthropologist).

175. Man is simply the topmost branch of the animal tree, and bound to everything that lives by ties of the most intimate and vital kinship. G. Stanley Hall.

176. Man is struggle; woman is love. Thulié (contemporary French biologist).

177. Man is the whole world and the breath of God; woman the rib and the crooked piece of man. Sir T. Browne.

178. Man living, flesh and bone, is the last object the savage came to deify. G. Tarde.

179. Man's end is creation, not mortification. B. Machado.

180. Man should never be a show-piece for woman; woman never a plaything for man. F. Jahn.

181. Man, that true and great *amphibium*, whose nature is disposed to live, not only like other creatures in divers elements, but in divided and distinguished [*i. e.* visible and invisible] worlds. Sir T. Browne.

182. Marriage alone is fecund, not the duel. G. Tarde.

183. Material and spiritual are two steeds harnessed to the same whiffletree, which must be kept in increasingly perfect equilibrium. G. Stanley Hall.

184. Maternal instinct and love gradually introduce the child to his little outside world. F. Froebel.

185. Memory is the keystone of the intellectual edifice. Ch. Richet (contemporary French physiologist).

186. Mentality in the animal series generally is, as certain organs and functions are, independent of the position which a given species or genus of animals occupies. G. Sergi.

187. Method is the highest procedure of individual intelligence. De Greef (contemporary Dutch sociologist).

188. Morality is a function of pleasure and pain. Battaglia.

189. Morality is not a new science, art, or trade; it is the supreme generalization of all the sciences, arts, and trades, their humanization, their universalization. B. Machado.

190. Mother-love is the best interpreter of speech-beginnings. F. Jahn.

191. Movement, not sensation, is the prime factor in evolution. Payot (contemporary French psychologist).

192. Multiplication of ideas is much on the same level as alternation of beliefs. G. Tarde.

193. Nakedness is uncomely, as well in mind as in body. Bacon.

194. Nature contains more of beauty than of art. Ivantzof.

195. Nature incites above all children to develop themselves physically. Guyau (contemporary French psychologist).

196. Nature has made women more like children, in order that they may better understand and care for children. Havelock Ellis (contemporary English psychologist and anthropologist).

197. Nature is not fixed, but fluid ; spirit alters, moulds, makes it. Emerson.

198. Nature requires children to be children before they are men. J. J. Rousseau (1712-1778).

199. Necessity, example, love, have been, are, and will remain the greatest teachers of the human race. F. Jahn.

200. No change of apparatus can deprive the human race of geniuses. O. T. Mason.

201. No language expresses things, only names. Herder (1744-1803).

202. No single element of weakness is fatal. W. James.

203. No society can be directed by government alone ; in order to make live one must live with. B. Machado.

204. Nothing moralizes children like the sight of their parents ; nothing moralizes parents like the sight of their children. B. Machado.

205. No white child was ever born with a greater intellectual development than that of a negro child. Fiamingo (contemporary Italian).

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ALGONQUIAN NAMES OF SOME MOUNTAINS  
AND HILLS.<sup>1</sup>

MOUNTAINS and hills, dominating a landscape, have always been the theme of legendary lore from the earliest times, and about them in every clime have clustered the myths and traditions of all primitive peoples. The story of the ark resting on Mount Ararat, as narrated in the eighth chapter of Genesis, is a survival of a legend, for a deluge myth, in one form or another, appears among the folk-tales of many savage tribes, to whom the sacred script is necessarily unknown, and, as such, repeated to generations down from a vista of countless years. The verification of the tradition of "Katzimo," as appertaining to the "Enchanted Mesa" of central New Mexico, (F. W. Hodge, "American Anthropologist," vol. x. p. 299), indicates that some legends were founded on fact, and are not always a "fairy tale." That nearly all of these mountains in America, wherever an Amerind lived, roamed, or hunted, were made the scene of romantic tales, is an undoubted hypothesis; but many of these myths can never be recovered from the abyss of time, for the voice that uttered them and the ears that last heard them repeated are stilled forever, and an alien people have invaded the domain of these lofty objects of a now busy land. Those to the eastward, in the country of Wabanaki, and westward, to the forests of the Cree and other cognate tribes are still the subjects of superstition and awe. The metrical lyric ("Kuloskap the Master," pp. 314-319), translated by the folklorists, Leland and Prince, relating to "Katahdin," the mighty peak of Maine, as to "How the Indians lost their power," is a fine example of such myths, and there are others concerning the same mountain.

The Algonquian names, which are now our subject, have no origin in folk-lore or myth, but are simply descriptive of some characteristic as appealing to an Amerind's sight and understanding. This is also true of all others throughout the habitat of this family, so far as we have been able to ascertain, notwithstanding some derivations to the contrary.

In some instances, while now denominating the mountain, the name in its literal sense indicated the immediate surroundings, and not the elevation itself. In some cases—and they are quite numerous—the name was bestowed by the Amerind and his interpreter, at the time of some conveyance of land to the settlers, in order to indicate a boundary-place, and for that very good reason retained in speech and record ever since.

<sup>1</sup> Read before the A. A. A. S., at Washington, D. C.



With these preliminary observations we will now proceed to the consideration of these former significant appellatives. In order, however, to avoid repetition of certain elements that enter into the composition of these terms, let us add, what all students of the language already know, that the generic *-adn*, *-atin*, *-attin*, *-ottin*, *-uttan*, etc., as it is varied dialectically and colloquially, connotes a "hill," or a "mountain." This generic also retains its verbal independence in all dialects of the language, having a primary meaning, "to search," or "to look around." Therefore a hill or mountain was a "place of observation" when this generic was employed. Another element of common use, and employed both as a noun and a verb, is *wadchu*, — in composition, *-adchu*, *-atchu*, *-achu*, etc., "a hill or mountain." This element also exercises its independence, as for example, in the Massachusetts of Eliot, with the prefix of the third person singular, *kadchu*, "he goes up," — hence *-adchu*, "a hill," was a "going up." It is well to establish the meaning of these primary roots, when possible, as they give a better idea of the intent of the Amerind in bestowing such names.

*Manadnuck* (1699), *Menadnock* (1782), *Monadnock* (modern), an isolated mountain peak, 3186 feet in height, is situated in Cheshire County, southwestern New Hampshire. The name has acquired some celebrity, and is better known, perhaps, as the designation for one of the United States turreted iron-clads that had a share in the late Spanish affair, and is at the present time on the Asiatic station. The name is also duplicated on two other peaks farther north, in Essex County, Vt. On a map of the Province of New York, dated 1779, one of these peaks is noted "Great *Monadnic*," and the other "Little *Monadnic*."

It is quite probable that both were renamed, from the better known New Hampshire mount, by Sauthier, the surveyor, who made the map for Major-General William Tryon, of Revolutionary notoriety.

The country about the original *Monadnock* was a famous winter hunting-ground for various Amerindian tribes. A chronicle of <sup>1699</sup>/<sub>1700</sub> says: "The *Schackkook* Indians were gone a-hunting to *Manadnuck* and *Winepisscoket*. Owaneco, Sachem of the Mohegans, asked Nemequabin of the *Wabagusetts* where he would hunt this winter; who answered, at *Manadnuck*, but Owaneco replied that *Manadnuck* was a place of death, because he had received the wampum" ("Col. Hist. N. Y.," vol. iv. pp. 614-615). This wampum belt was given by the Mohawks as a bribe to kill the English, and so, if he or his tribe went to *Manadnuck*, they would be killed by the Mohawks who frequented there, for not carrying out the design of the bribe.

Schoolcraft ("Indian Tribes," vol. iv. pp. 353 *et seq.*) gives this etymology: "*Monaud*, bad, *-nok*, and *nac*, is a term indicative of rock

or precipice. Hence *Monadnock*, whose characteristic is thus denoted to consist in the difficulty or badness of its ascent." Schoolcraft attempted the translations of many Algonquian names in the East, but, by employing Chippeway elementary roots or syllables, with which he was familiar, he failed in nearly every instance. He also renamed many places of which the names were lost or forgotten, with designations from the same dialect, among them the White Mountains, viz. : -*Wombic*, = "the white rock." His erroneous translations are still quoted, and are very persistent.

The Abnaki term for the "White Mountains" was *Wawobadenik* from *wawobi*-reduplication (pl.) of *wobi*, "white," -*aden*, the termination for "mountain," the locative -*ik*. This was also the name for Mount Marcy. (Prince, Journ. Amer. Folk-Lore, vol. xiii. p. 126.)

*Monadnock*, in several compilations of geographical names, unnecessary now to specify, has been translated as "the spirits place," also, "the silver mount." We have been unable to learn the sponsor for the "spirit" interpretation (C. H. Wheeler?) — which is one that seemingly hints at legends and myths galore, but is nothing more than a conjecture derived from a supposition that the prefix *man* occurs as a component of *Manitto*, "the great spirit," which indeed it does, but not in the sense conveyed by the translation. Its correct etymology appears to be as follows: *man*, or *mon*, is a significant prefix to many word combinations in the Massachusetts of John Eliot, meaning "wonderful," "wonder," "vision," "revelation," "marvellous," etc. It is from the primary verbal root -*an*, "surpassing," "going beyond," "is more than the common," with the indefinite impersonal prefix *m* added, which with its generic -*adn*, "mountain," and the locative -*ock*, "place," gives as a synthesis of *Man-adn-ock*, "land or country of the surpassing mountain," *i. e.* one going beyond all others in that vicinity for size. As will be observed, it included the mountain and the immediate country round about it.

From field and fold aloof he stands

A lonely peak in peopled lands.

(*Monadnic*, J. E. Nesmith, 1888.)

The same name is found in Queen's County, N. Y., as *Mannetto* Hill (modern), *Manatto* Hill (deed of 1695). This name (Furman, "Antiquities of L. I.," p. 62, and Ruttenber, "Indian Tribes," etc., p. 364) has been translated also as "the hill of the great spirit," and a mythical story quoted, in order to account for the origin of the name. There is no early authority for the myth, and it is probably a modern application, and not worthy of our serious consideration. But for all that, it will probably be quoted until history is no more.

We have already referred to *Katahdin*, "the great mountain" of

Maine, and its legends. All the best authorities translate it as above, from *K't*, or *Keht*, "great," -*ahdin*, "mountain," Anthony's Nose, on the Hudson River, beside its Mohawk designation of *Kanendakherie*, "high mountain," was known to the Algonquins as *Kittatenny*, "great mountain," a name extended to include the whole Blue Ridge from New York to Pennsylvania.

A name that appears in several parts of the country, which transliterated is *Weequ-adn-ock*, "place at the end of a hill" (*weequa*, Mass., "at the end"), Ulster County, N. Y., has as *Weighquaten-honk*; Suffolk County, N. Y., has it varied as *Wegwagonock*; and it occurs in Connecticut as *Wukhquatenauk*, or *Wechquadnach*. A place in Columbia County, N. Y., was known as *Wawijchtanok* = *saen-adn-auke*, (Abnaki *siwadeneke*), "land about a hill."

*Weeputing* designated a mountain in Dutchess County, N. Y., on the eastern boundary of land sold by the Amerinds to Sackett & Co., or otherwise the "Nine little partners," in 1704. This name has been translated "tooth mountain," from *weeput*, "a tooth," but as the Del. *wipit*, Mass. *weeput*, Abn. *sipit*, is the animate third person singular, "his tooth," it could not be used as a place name, for *mee-pit* is the indefinite form, "a tooth," a fact that alters the etymology decidedly. *Wepst*, in the Massachusetts, denotes "a ruinous heap," which with its locative in -*ing* = *Wepst-ing*, "place of the ruinous heap," probably described the elevation.

*Massanutton* designates one of the mountain spurs forming the Shenandoah Valley, near Woodstock, Va. Several years since this name was referred to us for a translation and, unknown to me, it had been previously laid before the Bureau of American Ethnology, and possibly referred to Dr. A. S. Gatschet. At all events, our etymologies were identical in having derived it from the adjectival *massa*, "great," -*utton*, "a mountain," with possibly a lost locative, "at the great mountain," of that range.

Its cognate in the Nope dialect, applied to a hill on the Gay Head peninsula, on Martha's Vineyard, is curiously disguised in local speech as "*Shot an Arrow*," "*Shot 'un Ire*," and "*Shot nigher*." Martha's Vineyard abounds in Algonquian names, on the study of which Dr. Charles E. Banks, of the U. S. Marine Hospital Service, who is writing a history of the island, and the writer have been at work, as time has permitted, for some years. When these forms were laid before me by Dr. Banks they were recognized as a colloquial survival of an original *Masshattan*, "great hill," beginning with the abbreviated *Shattan*, or *Shattany*, down various stages of degradation, to the sounds now heard. The same name, in varied forms, appears in other localities where there is a hill, among them *Muchattoes* Hill, in Columbia County, N. Y. This name has been translated "red hill,"

but we are confident that it is identical with the others. *Manhattan* is another name containing the generic for hill. As first noted on its earliest map, it is *Manahatin*, "the hill island," or, "the island of hills," from *manah*, "island," *-atin*, "hill." (Tooker, Algonquian Series, vol. i.) This was undoubtedly the original meaning of the term, as it describes the island, and is absolutely in accordance with the original synthesis; as such it cannot be ignored. No other etymology or derivation is acceptable in any way. Still we notice that the erroneous "drunk" derivation of Heckewelder is going the rounds as usual.

We come now to the well-known name, *Massachusetts*, in which is embodied the second element, *-adchu*, as employed in composition. It has been variously translated by several early authorities, like Cotton and Williams, but its correct etymology has been given by the late J. Hammond Trumbull ("Proceedings American Antiquarian Society," October, 1867), viz.: "*Massa-adchu-es-et*, 'at or about the great hill.'" William Wood ("New England's Prospect," 1629-1633) wrote: "Mount Walleston a very fertile soyle, there being great store of plaine ground without trees. This place is called *Massachusetts* fields where the greatest Sagamore in the country lived before the Plague, who caused it to be cleared for his own use." This quotation carries Wood's information back to Captain John Smith (1616), who was the first to note the place as "*Massachusetts* Mountains," which were the Blue Hills, 710 feet in height, presenting in full view Boston and its environs, Cape Cod, and the Wachusett Mountain in the interior. Eliot gives us *Mishadchu kah wadchu*, for "mountain and hill." (St. Luke iii. 5.)

*Wachusett* is an isolated peak, 2108 feet in height, situated in Princeton, Mass., about sixteen miles from Worcester. The country about this peak was a favorite dwelling-place, as well as a rendezvous for the hostile Amerinds, during King Philip's war of 1676, and is frequently referred to in the annals of that period. *Wachusett* = *wadchu-es-et*, "at the mountain."

*Wachogue* = *wadchu-auke*, "hill land," frequently occurs as a name for small hills in a comparatively level country, like Long Island, N. Y.

*Watchung* = "on the mountain," is a range of hills in New Jersey. In Columbia County, N. Y., a hill was known to the Dutch as "*Karstenge Bergh*." *Karstenge* was an Amerind, occasionally employed by the Dutch ("Col. Hist. N. Y.," vol. ii. pp. 464-467), who gave him the name. The hill, however, was known to the Amerind as *Wapeem Watsjoc*, "the east mountain," *wapeem*, "east," "white," "dawn," etc. *Mauch Chunk*, Pa., is from the Del. *machk*, "bear," and *watchunk*, "at or on the mountain," — according to Heckewelder, who writes *Machkschunk*, or the Delaware name of the "bear's mountain." (Trumbull.)



The name *Kearsarge*, so distinguished in the minds of the American people, was taken from a mountain in New Hampshire, of which there are two. One is in Carroll County, about five miles north of North Conway, rising to a height of 3250 feet; the other, "*Kiahsarge*," is in Merrimack County, twenty-one miles northwest of Concord, with a height of 2950 feet. It has been frequently asserted in newspapers and in other publications that the name was derived from a famous hunter called Hezekiah Sargent, hence abbreviated to "*Kiahsarge*," then to a final "*Kiahsarge*." This is probably nothing more than a popular etymology. Derivations of names are often arrived at in this way, with some imaginary happening or otherwise to give it weight, but without a single grain of truth. The late J. Hammond Trumbull, however, in his "Indian Geographical Names," gives a more acceptable etymology and derivation, viz.: "*Kearsarge*, the modern name of two well-known mountains in New Hampshire, disguises *k8wass-adchu*, 'pine mountain.' On Holland's map, published in 1784, the southern Kearsarge (in Merrimack County) is marked '*KyarSarga* mountain; by the Indian *Cowissewaschook*.' (W. F. Goodwin, in 'Historical Magazine,' vol. ix. p. 28.) In this form — which the terminal *ok* (for *ohke*, *auke*, land) shows it to belong to the region, not exclusively to the mountain itself — the analysis becomes more easy. The meaning of the adjectival is perhaps not so certain. *K8wa* (Abn. *K8é*), 'a pine tree,' with its diminutive *K8wasse*, is a derivative, — from a root which means 'sharp,' 'pointed.' It is possible that in this synthesis the root preserves its primary signification, and that 'Kearsarge' is the pointed or peaked mountain."

*Taconic* Mountains (*Tachkanick*, 1685) are on the eastern border of Columbia County, N. Y., and the west border of Litchfield County, Conn. The late J. Hammond Trumbull remarked ("Indian Names in Conn.," p. 70): "That of a dozen or more probable interpretations I cannot affirm that any is certainly right. The least objectionable is 'forest,' or 'wilderness,' the Delaware *tachanigen*, which Zeisberger translates by 'woody,' full of woods, from *tokone*, 'the woods.' A sketch of Shekomeko, drawn by a Moravian missionary in 1745, shows in the distance eastward a mountain summit, marked *K'tak-anatshau*, 'the big mountain' ("Morav. Memorials in N. Y. and Conn.," p. 62); a name which resolves itself into *Ket-takone-adchu*, 'a great woody-mountain,' i. e. great Taconic mountain." Trumbull was undoubtedly correct as far as he went, but the name in its simple form was not bestowed upon the mountain, but on a tract of land. This fact is readily proven by all the early papers relating to the "Livingston Manor Patents," as the grants given in 1684 were called. The petition to Governor Dongan, in 1685, by Robert Livingston, says:



"A peece of Land \* \* \* called by the Indians *Tachkanick*, about 300 acres, which in time might proove a convenient settlement." The patent as granted calls it a "parcell of land called *Tachkanick*." On the map of Livingston Manor, by John Beatty, surveyor, the tract lies at the foot of the mountains, to which the name is transferred. ("Doct. Hist. N. Y.," pp. 617, 671.) In the Delaware, *tachan* signifies "wood," or "woods." On Long Island, N. Y., *Tackan* was the name of an uninhabited tract in 1704. In the Mass. and L. I. *-konuk*, *-kanick*, or *-konit*, denotes "a field," or "a plantation." On Long Island Pehik-konik survives as Peconic, "the little plantation." As *Tachkanick*, on Beatty's survey, is a tract of land surrounded by woods, it can be correctly interpreted "the forest plantation," or "field in the woods," "a woody field," from thence transferred to the mountains without regard for the application.

*Woonsocket* now designates a famous manufacturing city in Rhode Island at the falls of the Blackstone River. In the early days, however, it named a hill still so called, lying about two miles southwest of the city. This hill, rising 370 feet, is the highest elevation in the state. The late J. Hammond Trumbull, some years ago, derived the name from the Narragansett *waum-su*, "to go downwards," *waum-suonganit*, "a cliff," "a down-going place;" thus arriving at a synthesis of *waumsauket*, "at the descent," or "below the falls" and assigning the name to the falls on the river, at the city. This is evidently a wrong etymology, as well as an erroneous application. The early records of Rhode Island, from 1682 to 1736, show conclusively that the name was invariably applied to the hill and the land thereabouts. It did not designate the falls until the latter year, and then only because the falls were then included in the lands known as *Wamsauket*, as the name was spelled with few slight variations. Another derivation was offered previously, in 1846, by S. C. Newman, who published a book about the city. His etymology was *Woone*, "thunder," *-suckete*, "mist;" hence *Woonesuckete*, "a place of thunder mist." This interpretation was quite near, but his etymology is all wrong, as there are no words with such a meaning in any Algonquian vocabulary. Professor Henry Gannett ("The Origin of Certain Place Names," U. S. Bulletin, U. S. Geological Survey, No. 197) gives the name also to a town in South Dakota, and the meaning, "a place of mist." This, however, is from our own etymology, as suggested to Mr. Clarence S. Brigham, librarian of the Rhode Island Historical Society, in March, 1900, who gave it to Mr. Gannett. Mr. George T. Payne of Providence, the publisher of the Narragansett Club edition of Roger Williams's Key, about the same time, suggested to Mr. Brigham that it had lost an initial syllable. Our determination was that *wanis-* was an abbreviation of the Mass.

*ouwan*, "fog, mist, vapor," from Abn. (Rasle), *asanis*, "brouillard." The cognate term is quite uniform in all dialects, viz.: Cree (Lacombe); Nipissing (Cuoq); Otchipwe (Baraga), *awan*; Delaware (Zeisberger), *awonn*, etc. This + *-auk-et* gives us *Ouwanis-auk-et*, "a place of mist," or, as Roger Williams would have written it, "the country of mist." There is a pond on the hill, and the mists arising from this pond morning and night probably gave rise to the name.

The mist in wither'd wreaths and swirls  
Is blown before the breeze which curls  
Up from the shining under worlds.

(Nesmith.)

*Neutakonkanut* is the name of a hill in Johnston, R. I., some 296 feet in height. The name first appears on the deed of the Sachems Canonicus and Miantonomi, to Roger Williams, dated March 24, 1638, for the Providence Plantations, and for that historical fact it is of great interest. The deed reads: "Ye great hill of *Notaquonckanet* on ye norwest." This name was evidently bestowed at the time of sale, and a clew to its meaning is found in a letter from Roger Williams to John Whipple, which reads: "The Sachems and I were hurried (by ye envie of some against myselve) to those short bounds by reason of ye Indians then at Mashapog, Notakunkanet and Pawtucket, beyond whom the Sachems would not then goe," etc. The words "short bounds" furnished the clue to its meaning, as well as a free translation of the term. *Nota*, "short," finds its cognate in the Cree (Howse) *notá*, "short," (Lacombe) *notté*, "insufficient," Micmac (Rand) *noot* "scant," Otchipwe (Baraga) *noñdé*, "deficient," Delaware (Zeisberger) *nundé*, "to fail," Massachusetts (Cotton) *notá*, "scant," Narragansett (Williams) *notá*, "short," — the adjectival being constant in all dialects. The second component, *-kunkan*, is the main stem of the Massachusetts *kuhkonkan*, "a boundary, bound," literally, to come upon, which with the locative *-ut*, or *-et*, gives us the synthesis of *Notá-konkan-et*, "at the short or scant boundary." The reasons why so named are historical and are found in Williams's letter, and the scantling mentioned in the "Plea of the Petuxet Purchasers, and a history of the first deed" (R. I. Hist. Soc. Pub. vol. i. p. 193), viz.: "Thus to say that a line is to be drawn from Petucket fields to *Newtaquenkanet* Hill, & so to Mashapauge, all the land will be contained in an absolute angle of this following scantling: the line from petucket to the said hill we have run and it doth not take into the Town (so run) not the twentieth part of said rivers." Mr. Henry C. Dorr, in his "Providence Proprietors and Freeholders" (Pub. R. I. Hist. Soc. vol. ii. p. 150), says: "William Harris, with greater forecast than his neighbors, saw at once that the lands within the bounds of the Indian purchase were insufficient for

an English plantation. Canonicus was willing to give a larger tract, but the inferior Sachems in the neighborhood of Providence made such a clamor that the gift was curtailed as in the memorandum."<sup>1</sup>

There are other Rhode Island hills which take their names from being boundary places. Some of these contain the same substantival; for instance, *Suckatunkanuck*, a mile or two west of *Neutakonkanut*, and ranging nearly parallel with it, signifies "a black-bound," from *suckau*, "black or dark-colored." The hill, we understand, is sometimes called "the black hill" in the early records. Another hill, at the northwest corner of Charlestown, bears the name *Che-munkanuck*, applied to a pond in close proximity. This term designates "a spring" (= *ashum*), "boundary place."

Thus the interpretation of Amerindian names corroborates the early records, and adds their quota to the historical facts adduced therefrom.

*William Wallace Tooker.*

SAG HARBOR, L. I.

<sup>1</sup> Since the foregoing was written, it has been suggested that the prefix of this name *nota* is the Narrangansett term for "fire." This was also our opinion when the study of the name was first begun; but owing to the preponderance of proof in favor of our present interpretation we were compelled to discard it. However, if any proof can be brought forward sufficient to change our opinion, we would be willing to accept the same. We do not consider it likely that it will be done.

W. W. T.

## TRADITIONS OF THE SARCEE INDIANS.

## I.

THE Sarcee Indians of Alberta, N. W. T., Canada, claim to have belonged at one time to the Beaver Indians, but that they were separated from them through the following incident, which was recently related to the writer:—

A long time ago (no one of us now knows when) the Beaver tribe to which our great-grandfathers belonged lived in the cold country, and one day when the tribe was crossing a big frozen lake a boy noticed an elk's horns projecting through the ice, and he asked his mother to cut the horns off for him. This she started to do with a stone axe, and when she struck the first blow there was a splashing noise in the water beneath the ice which was found to have been made by a live elk.

All of the tribe had gathered around this spot to watch the elk endeavor to free himself, which he at last did by breaking the ice.

Many of the tribe were drowned, though a great many were saved by the ice floating toward the south with them on it, and a great number were left upon the other portion of the ice which remained.

Those on the ice which floated to the south were the first of the Sarcees.

## II.

Once on a time two young men from above visited the people of the earth. Two sisters, daughters of a chief, fell in love with the young men and wanted to marry them, but the people desired that the sisters marry two bright stars above, which they refused to do; so the two young men were murdered by the people, which vexed the Creator, and to punish the people of the earth he caused the water to rise and to drown all of them, save one old man, who saved himself by building a raft, on which he gathered all the animals and birds.

After many days, when the water had risen very high, the old man became lonesome and wanted to see land again, so he sent various diving animals down in the water to bring up some earth from the bottom, but as each rose to the surface the old man saw that they were drowned. He examined the paws of each to see if they had any earth, but he found none until he came to the last animal that had been sent down. This was the muskrat, in whose paws was some earth, which the old man took and rubbed between his hands, then blew upon it to increase its size; and after it had increased to such an extent that when the ringed-neck plover was sent around it and returned old and tired, and did not wish to be sent again, the old man

was satisfied with the size of the world ; so he then began to make rivers, to plant trees, and to distribute the animals he had saved.

## III.

Once upon a time there was a woman who used to go into the bush to gather firewood, and her husband always noticed that on her return from gathering the wood her shoulders were covered with dirt.

He asked her the cause of it, and as she did not give him a satisfactory explanation he determined to follow her the next time she went for wood. He did so, and saw her on her hands and knees and a bear on top of her with its forepaws on her shoulders, and having connection with her.

The husband killed the bear and gave it to his wife to skin, which she did, and after having dressed the skin she kept it.

A short time afterward the woman gave birth to two bear boys who, when large enough, used to play with other children of the tribe. Frequently they killed and devoured their playmates, for which the bear boys were killed.

The mother of the bear boys had six brothers who were away at war when the bear boys were born and killed ; she also had a younger sister who was married to the same man that she was.

When the bear boys were killed the mother took the bear-skin and covered herself with it and was at once turned into a bear, but before doing so she told the sister to get the most savage dog in camp and keep it with her all the time for protection. The bear killed every one in camp but her sister, and it went to the younger sister, but the dog barked and kept the bear away.

The six brothers soon returned home from war, and were greatly surprised to find but one tipi and no one about ; but on going to the spring for water they found the dog guarding the younger sister, who told her brothers all that happened.

One of the brothers told the younger sister to ascertain the tenderest spot of the bear sister, and later on the younger sister informed her brothers that the soles of the bear sister's paws were the tenderest spots ; so the brothers sharpened sticks and put them, points up, in the ground outside the bear sister's tipi, and then hid themselves and watched for the bear sister to come out.

During that night the bear sister called out to her younger sister to get up and make a fire, but the younger sister threw her voice inside the tipi near a log and told her bear sister to get up and make the fire herself, which so angered the bear sister that she sprang over to where she thought her sister was and found only a log ; the bear sister then ran out of the tipi, and just outside the door the bear



sister stepped upon the pointed sticks, which held her so tight that the six brothers and the younger sister made a fire around the bear sister to burn her, but she managed to get loose and pursued her brothers, the younger sister, and the dog. When the bear sister was gaining on them, one of the brothers told the others to shut their eyes and they would be taken up above. They did so and were taken up above, and now the six brothers and the younger sister form the star of the dipper, and the dog the little star near the dipper.

When the bear sister saw them rising she stopped and cried, and was turned to a large rock.

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## SOME MOHEGAN-PEQUOT LEGENDS.

THE accompanying are some of the stories that are told at the firesides of the Mohegan-Pequot Indians still remaining in the State of Connecticut. As usual with such people, the tales are frequently to be heard in the winter months, when there is little to be done out of doors, and the time is consumed in making baskets, brooms, axe-helves, and bows for sale among the whites. The approach of winter with its comparative idleness brings to these people an awakening of their Indian blood, which results in dancing, to the music of "fiddle and tom-tom," and in story-telling, to enliven the long winter evenings. Of course the tales show certain elements borrowed from the whites, but as the tribe is of about fifty per cent. Indian blood, we might say that their traditions contain the same amount of native matter. In speaking of the first story it is needless to do more than mention the exceedingly general nature of the incident; slightly variant versions of it have been found throughout the continent.

A more detailed account of the Mohegan-Pequots may be found in the "American Anthropologist" (vol. v. pp. 193-212) by J. Dyneley Prince, Ph. D., and F.G. Speck, and the writer published a more typically indigenous Chahnameed legend in the Journal of American Folk-Lore (vol. xvi. No. lxii. pp. 104-107, to which was added a philological analysis of the word "Chahnameed" by Professor Prince. William Jones has suggested that "Chahnameed may be analogous to the Sauk and Fox "*kî amō wä<sup>a</sup>*," "one who goes about eating (people)."

## CHAHNAMEED, THE GLUTTON.

## He Wins the Eating Match.

Chahnameed and another man had a dispute. Each said that he could eat more than the other, so it was soon decided to hold a contest. But before the time came, Chahnameed went home and got a large bag. He fastened it under his coat with the opening near his throat so that he could pour food into it. He wanted to deceive them, so he did it well.

Now they held the contest. A barrel of soup was brought, and the two began to eat. It was only that other man who ate, because Chahnameed was really stuffing the soup into the bag. But the people did not know that. He was fooling them. Now the other man could eat no more. He had to give up. But Chahnameed laughed and said:—

"Come on! Don't stop! I am not full yet."

All the people laughed, but they did not know why. Soon even Chahnameed stopped. The bag was nearly full.

"Now I will show you. Give me that knife," said Chahnameed.

"Will you do what I do?" he asked the other man.

Then he made ready to stick the knife they gave him into his stomach. But he would only stick it into the bag. The people did not know that. The other man was beaten, but now he said that he would do what Chahnameed did. Then Chahnameed stabbed the bag where his stomach was. And the soup ran out. Everybody thought that he really stabbed himself, but Chahnameed laughed at them all. Then the other man stabbed his stomach. But he died.

#### CHAHNAMEED SQUEEZES THE STONE.

Once there was a man who thought he knew more tricks than Chahnameed. He told him so. Now Chahnameed said:—

"Can you squeeze water out of a stone?"

And taking a piece of curd with him he began to climb a tree. Every one thought that he had a stone in his hand, but he did n't. The curds looked just like a white stone. When he got to the top of the tree he stretched out his hand and squeezed. Water dripped from the curds and fell down on the ground. All the time the people thought that he was squeezing water out of a stone. Then he came down. The other man was there.

"Well! Do that now," said Chahnameed.

And the other man picked up a stone that was lying near by and started up the tree. When he got to the top he held out his hand and squeezed the stone. But no water came. Then he squeezed harder, and soon he squeezed so hard that the sharp edges of the stone cut his hand until it bled. He had to come down. That made the people more afraid of Chahnameed than ever.

#### WHY LOVERS SHOULD NEVER BECOME JEALOUS.

A young Mohegan man and girl were very much in love with each other. The older people would say,—

"Ah, k'numshni! Look at that! They are very happy."

One day the young man shot a deer. He brought it to his loved one and laid it in her house. Now he suddenly became jealous. Well, the reason is not known. Then he seized the horns of the deer and rushed up to her. He pressed them upon her forehead.

Now they grew there, and no one could get them off her head. They were going to grow right through the top of the wigwam. So her family became very anxious. Then they sent for the shaman. He brought a magic oil and rubbed it on the joints of the horns. Soon these joints began to crack, and then they dropped off.

The young man went away from that town, but never came back. The girl's head was all right.

*Frank G. Speck.*

## MYTHOLOGY OF THE MISSION INDIANS.

THE following creation myth is that of the San Luiseños, and was translated from the Spanish as related by an old man of La Jolla Indian reservation by Mary C. B. Watkins.

In the beginning Tú-co-mish (night) and Ta-nó-wish (earth) sat crouching, brooding, silent. Then Tú-co-mish said, "I am older than you." Ta-nó-wish said, "No, I am stronger than you." So they disputed. Then Tú-co-mish caused Ta-nó-wish to go to sleep. When she woke she knew that something had happened, and that she was to be the Mother. She said, "What have you done?" "Nothing. You have slept." "No," she said. "I told you that I am stronger (morally) than you."

Soon within her grew all things and she sat erect and round. Wy-ót was her first born, the father (in a care-taking sense) of all things. The grasses, trees, birds, all things were born of Ta-nó-wish.

Then Evil, Tó-wish, wished to be born. He tried to escape by the ears, eyes, and nose, but at last passed from the mouth with a t-s-i-z (hissing noise). He is nothing but spirit. He has no form whatsoever.

Tá-quish is a ball of light, and is a witch. He was the third son.

The frog was beautifully made, white and red, with great eyes. Wy-ót said, "Oh, my daughter, you are so beautiful." But her lower limbs were thin and ugly. When she saw men walk she was jealous, and hated Wy-ót, cursing him with terrible words.

Then Wy-ót said, "In ten months I shall die. When the great star rises and the grass is high, I shall go." (Here the narrator named all the large stars, counting ten months in that way.) Wy-ót said to his people, "You have never killed anything; now you may kill the deer. Make an awl, gather shoots of bushes and grasses and make a basket to contain my ashes." Then he taught them how to make baskets, redas, ollas, and all their arts. He died in the spring (May).

They burned his body, but his spirit became the moon. His ashes were placed in a long basket, and for this reason they pass the basket in front of the chief dancer and mourn. They sing "Wy-ót, Wy-ót," nine times, then "Ne-yónga (My head) Ne-cháya, tomáve."

The dances were to please the moon and prevent his waning.

Another old man of the San Luiseños gave his version of the story in a different way.

## THE DEATH OF WY-ÓT.

Wy-ót went every day to a clear, cold spring, so large (spreading

his arms). The frog saw him day after day and hated him more, though Wy-ót always saluted him kindly. One day the frog, Wahá-wut, said, "I will spit in the water and curse him because he made my legs so miserably." So he spit three times in the water. Then Wy-ót became sick, and in ten months, counted by the rising of the brightest stars, he died. He gave them wise laws and taught them all their arts. Before his death he said, "From my ashes shall spring the most precious gift to all my children."

Then the oak-tree grew from his ashes. Very fast it grew, very lovely, with acorns hanging like apples so thick and fine. All the birds and animals and men watched it day and night that not a seed should be lost.

Then after a while the acorns were ripe. The men said to the crow, "Go to the large star (possibly Vega) and find Wy-ót."

The crow flew high and higher, but returned. The eagle was sent, but without result. All the birds were sent. No one could find Wy-ót.

Then the hummingbird went like the arrow from the strong man's bow. After days of waiting he returned with this message from Wy-ót: "Eat of the seeds of my tree, all birds and animals. Men must make flour out of them, and make little cakes." So all men were glad and made the fiesta of the bellota (acorn, still used by the Mission Indians for food).

This myth of the San Luiseños is doubly important at present when, for the first time since pioneer days, attention is directed to the folk-lore of the Mission Indians.

In the first place it corrects an error in my translation of the mythology of the Diegueños, as published in the *Journal of American Folk-Lore*.

In old Cinon Duro's version of the myth there was a confusion in his account of the frog's action as producing the death of the hero-god (Tu-chai-pai). By a mistake in pronouns it was made to appear that the frog by poisoning the water brought about his own death as well as that of Tu-chai-pai. The sentence on page 183 of the *Journal of American Folk-Lore*, vol. xiv. No. liv. should read as corrected, "By that time the frog had planned a wrong deed; he meant to exude poison into the water that Tu-chai-pai might swallow it and die."

In the second place, and especially, this San Luiseño version of the myth is valuable as proving its primitive character, and its freedom from what might be imagined to be traces of Christian influence in the account of the death of a hero-god. Father Boscana, an early Franciscan missionary, with a breadth of mind unfortu-



nately lacking in most of his co-workers, transcribed and recorded as of interest and value the primitive myths current among the Indians when he first went among them.

"Father Geronimo Boscana," says Bancroft, "gives us the following relation of the faith and worship of the Agagchemem nations in the valley and neighborhood of San Capistrano. We give first the version held by the highlanders of the interior country three or four leagues inland from San Juan Capistrano."

And it is this version which is still preserved in the Diegueño and San Luiseño myths which I have given, as told by Indians dwelling in the highlands within twelve miles of each other, and almost in a direct line back sixty miles or so from San Juan Capistrano on the coast.

As Boscana's story is important in itself and for comparison, I quote part of it herewith. It is interesting to note its similarity even as to the name of the hero-god, with the San Luiseño story.

"Before the material world at all existed there lived two beings, brother and sister, of a nature that cannot be explained, the brother living above and his name signifying the heavens, and the sister living below and her name signifying Earth. From the union of these two there sprang a numerous offspring. Earth and sand were the first-fruits of this marriage; then were born rocks and stones; then trees both great and small; then grass and herbs; then animals; lastly was born a great personage called Ouiot, who was a great captain.

"By some unknown mother many children of a medicine race were born to this Ouiot. All these things happened in the north, but as the people multiplied they moved toward the south, the earth growing larger also, and extending itself in the same direction.

"In process of time, Ouiot growing old, his children plotted to kill him, alleging that the infirmities of age made him unfit to govern them or attend to their welfare. So they put a strong poison in his drink, and when he drank of it a sore sickness came upon him. He rose up and left his home in the mountains and went down to what is now the seashore, though at that time there was no sea there. His mother, whose name is Earth, mixed him an antidote in a large shell and set it out in the sun to brew; but the fragrance of it attracted the Coyote, who came and upset the shell.

"So Ouiot sickened to death, and though he told his children that he would shortly return and be with them again, he has never been seen since. All the people made a great pile of wood and burned his body there, and just as the ceremony began, the Coyote leaped upon the body saying that he would burn with it; but he only tore a piece of flesh from the stomach and escaped. After that the title of

the Coyote was changed from Eyacque which means Sub-Captain, to Eno, that is to say, Thief and Cannibal."

From the time of Father Boscana to the present day, the mythology of the Indians of the interior of southern California has remained overlooked and unrecorded; and the fact that there still exist fragments of primitive myths of so superior a character should lead the exertions of scientists in this direction, since all that is of value in this sort is hanging on a thread as precarious as a spider's web, and will perish in less than ten years, with the passing of the centenarians who still cherish as sacred the heritage of myths and legends from the past.

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WATERBURY, CONN.

EIGHTH MEMOIR OF THE AMERICAN FOLK-LORE  
SOCIETY.

TRADITIONS OF THE SKIDI PAWNEE, BY  
GEORGE A. DORSEY.

ANNOUNCEMENT has already been made of the Eighth Memoir, containing a collection of Pawnee tales, begun under the auspices of the Field Columbian Museum, and continued with the aid of funds provided by the Carnegie Institution. It will now be proper to describe the character of the material presented in this volume, which will probably be ready for delivery to subscribers in October.

It has already been observed that the Skidi make one of the four bands of the Pawnee, having their ancestral home in Central Nebraska, where they supposed man to have been created, and where the remains of their lodges are said to have been visible. The units of their social system were formed by the villages, of which there were nineteen, united by a presumed tie of common descent with hereditary chiefs; every villager being taken for a lineal descendant of the first owner of the sacred "bundle" which had been divinely bestowed on his particular community. To each bundle belonged a myth, giving an account of its origin, and preserved as an hereditary treasure of the keeper of the myth, who imagined the story to be connected with his life, in such manner that parting with the record had a tendency to shorten the term of his earthly days. Though ownership of the bundles is inherited, knowledge of the ritual must be acquired through a long education extended through many years, and involving ascent from grade to grade.

Dr. Dorsey has made a tentative division of the tales into several classes, entitled "Cosmogonic," "Boy Heroes," "Medicine," "Animal Tales," etc. Among these, especial interest attaches to the cosmogony. The religion of the Pawnee has a marked stellar element. It is the stars who are givers of the holy bundles which represent the unity of the several villages, and it is according to the order of the host of heaven that these villages form their encampment when convened for a great ceremony. When the time arrives for the performance of the rite, the priests gather in the lodge proper, and the ritual is sung with appropriate offerings, which consist usually of smoke or food, but in the case of the Evening Star included the sacrifice of a buffalo, and in that of the Morning Star the offering of a human maiden. These rites are supposed to have been given by deities acting as revealers, the highest position being assigned to the Evening and Morning Stars. Above these, as the chief of their pantheon, stands Tirawa, a supreme deity of whom the others are no more

than agents. Next in order of importance comes the Sun, the father of mankind, who furnishes light, the fire for which must daily be renewed in a western Paradise belonging to the Evening Star. The stellar company also possesses its traitor and adversary in the person of a Wolf-Star, who interferes with the plans of the immortals, whom he regards with jealousy.

While the stars appear as chief divinities, yet distinct are animal gods of the earth, in four lodges; these also have their councils, form decisions involving human fortunes, initiate into their mysteries favored individuals, and are peculiarly patrons of the medicine-man and often of the warrior.

These tales do not, as they now stand, form a series with chronological sequence, connected with tribal migrations, and exhibiting a history of the people, such as Dr. Washington Matthews has been able to exhibit in the case of the Navaho; but they present elements which a system-maker could easily convert into such a record. The first narrative, called the "Dispersion of the Gods and the First People," deals with the origin of the world and of mankind. We cite the introduction:—

"In the beginning was Tirawahut, and chief in Tirawahut was Tirawa, the All-Powerful, and his spouse was Atira. Around them sat the gods in council. Then Tirawa told them where they should stand. And at this time the heavens did not touch the earth.

"Tirawa spoke to the gods and said: 'Each of you gods I am to station in the heavens; and each of you shall receive certain powers from me, for I am about to create people who shall be like myself. They shall be under your care. I will give them your land to live upon, and with your assistance they shall be cared for. You (pointing to Sakuru, the Sun) shall stand in the east. You shall give light, and warmth, to all beings and to earth.' Turning to Pah (Moon), Tirawa said: 'You shall stand in the west to give light when darkness comes upon the earth.' — 'Tcuperekata, Bright-Star (Evening-Star), you shall stand in the west. You shall be known as Mother of all things; for through you all beings shall be created.' Turning to Operikata, Great Star (Morning-Star), Tirawa said: 'You shall stand in the east. You shall be a warrior. Each time you drive the people toward the west, see that none lag behind.' — 'You' (pointing to Karariwari, Star-that-does-not-Move, North-Star) 'shall stand in the north. You shall not move; for you shall be the chief of all the gods that shall be placed in the heavens, and you shall watch over them.' — 'You' (pointing to another star) 'shall stand in the south. You shall be seen only once in a while, at a certain time of the year. You shall be known as the Spirit-Star.' — 'You, Black-Star, shall stand in the northeast. You shall be known as the Black-Star; for from you shall come darkness, night.'"

Tirawa gives powers also to other stars, including those of the northeast, northwest, etc., and finally assigns to the Evening-Star functions especially important. "Tirawa then turned to the west and said to Bright-Star: 'I will send to you Clouds, Wind, Lightning, and Thunder. When you have received these gods, place them between you and the Garden. When they stand by the Garden, they shall turn into human beings. They shall have the downy feather in their hair. Each shall wear the buffalo robe for his covering. Each shall have about his waist a lariat of buffalo hair. Each also shall wear moccasins. Each of them shall have the rattle in his right hand. These four gods shall be the ones who will create all things.'

"Now Tirawa sent these gods to the Bright-Star. She placed them between herself and her garden. Tirawa looked, and he was pleased. Now Tirawa told the Bright-Star that he was ready to make the earth; that she should tell the gods to sing, for he was going to drop a little pebble. So these gods began to rattle their gourds and sing. As this was done the Clouds came up. The Winds blew the Clouds. The Lightnings and Thunders entered the Clouds. The Clouds were placed over the space, and as the Clouds were now thick, Tirawa dropped a pebble into them. The pebble was rolled around in the Clouds. When the storm had passed over, there was in the space all water. The four world quarter gods who still sat around Tirawa were now given war-clubs, and were told that as soon as they touched waters they must strike them with their clubs."

The earth, which has grown from this seed, the pebble (believed to be a quartz-crystal, as a bright and suitable origin), is now divided from the waters; by the influence of the divine song the land is clothed with plants, and these are animated by the Winds, Rains, Lightnings, and Thunders in the same way as the streams of water are made sweet, and the seeds to sprout. The Evening and Morning Stars come together and have a girl, the Sun and Moon a boy.

"Now the time had come for the female child to be put upon the earth. So Tirawa spoke to Bright-Star and said: 'You must now place the girl upon the clouds, in order that she may be taken and placed upon the earth.' So Bright-Star spoke to the gods, telling them to sing about making the storm. As the Clouds arose, she took her little girl, and placed her upon the Clouds. As the old men rattled their gourds and sang about the storm travelling downwards to the earth, the Clouds moved toward the earth. The storm passed over the earth, and all at once a funnel-shaped Cloud touched the earth. Hence the Pawnee got the name 'Tcuraki,' or Rain-Standing, the name for the girl."

The Moon, similarly, is bidden to place her boy on the earth, and as a male, he receives the name of "Closed-Child." The couple



meet, but do not understand. "Tirawa spoke to Bright-Star, and said: 'Tell the four gods to sing about putting life into the children.' So the Evening-Star commanded the four gods to sing, and send the Winds, Clouds, Lightnings, and Thunders, to put life into these children, and to give them understanding. As the four gods rattled their gourds, the Winds arose, the Clouds came up, the Lightnings entered the Clouds. The Thunders also entered the Clouds. The Clouds moved down upon the earth, and it rained upon the two children. The Lightnings struck about them. The Thunders roared. It seemed to awaken them. They understood.

"After this, they lay together. After many months a child was born to them. When the child was born they seemed to understand all; that they must labor to feed the child and to clothe him. Before this time they had not cared anything about clothing or food, nor for shelter."

Again the spirits of the storm whirl about the lodge, and instruct the woman in the making of the fireplace, and the use of fire-sticks, taught by Lightning. Clothing is given to the man, and he is taught how to name the animals. During his heavenly career, his grandfather, the Sun, holds up before the youth the divine bow, and the youth makes in imitation his own weapons. The buffalo are brought, and among them is found a female yellow calf, which is holy to Tirawa; the heart and tongue are offered, the skin removed, and made to contain the sacred objects of the bundle, including an ear of corn, skins of owls, sweet grass, flint-stones, and paints; in vision the Evening-Star communicates the proper ritual.

The people prosper and multiply, but find that they are not alone on the earth, seeing that other stars, at the bidding of Tirawa, have made separate creations. These peoples have bundles, but do not know their use; it is resolved, therefore, to convene a great gathering, and perform a ceremony in imitation of Tirawa, when he made earth and its inhabitants. The various bands come together, and encamp after the celestial order of the stars, their respective creators and patrons. Under the direction of Closed-Man, the first priest, inspired by the Evening-Star, rites are held. When the priest dies, his skull is placed on the sacred bundle, so that his spirit may forever be present with the Skidi. In course of time this skull is accidentally broken, and by divine revelation superseded by that of a successor.

This origin myth is accompanied by a number of other narratives, which supply further information in regard to primeval history. The second story, "Lightning visits the Earth," belongs to a period subsequent to the separation of heaven and earth, but antedating the introduction of mankind. We learn that it was at first designed

that the terrestrial race should be immortal. The first dwellers of the land were no other than the divine stars themselves, whom Lightning brought in his tornado-sack. They liked the scene so well that they were disposed to remain, and earth would have a celestial people, had it not been for the jealousy of one particular star, the befooling wolf, who undertook to steal the sack, and was killed; so death entered the world. Lightning, to obviate the doom, is disposed to make a sacrifice (as it seems, an expiatory offering) of a wolf, but the attempt fails, and a land of the dead exists in the south, whither the wolf has fled. In the ritual this relation is indicated, and the bundles are turned toward the south.

Again, another scene of the fragmentary record describes a struggle between the animal gods of earth and the stellar deities, in which the former play the part of adversaries, sending a dangerous girl, who, however, is rendered innocuous.

The stories, as will be seen, form a number of prose epics, not as yet brought into a continuous series. Numerous questions occur. It seems evident that Christian ideas have entered into the mythology, been mingled with a more ancient stratum of thought, and elaborated into highly poetic creations. The material not having been reduced to a canon, each reciter would have his own views respecting sequence and detail. When the myths of the remaining Pawnee bands are made public, light will doubtless be thrown on many points still enigmatical.

The next class of tales Dr. Dorsey has grouped under the title of "Boy-Heroes." The theme is, that a poor orphan, neglected, and, therefore often ugly and apparently witless, is pitied by divine beings, and visited in trance or taken to their lodge; he receives magic power, by means of which he is enabled to distinguish himself in war and the hunt; he marries a chief's daughter, and in the end becomes himself a chief and leader of the people. As an example, we may cite one of the shorter histories, in which Lightning (who has already appeared as a mediator between men and deities) is the beneficent and inspiring power.

"A long time ago there was a family which prospered and had many children. All at once these people seemed to have evil fortune, for the father and mother died, and the boy had only one sister left.

"The boy was poor. He left his sister with one of his aunts and wandered over the country. He made up his mind that if there was any power to be obtained from animals, he would try to get it from them by making himself poor in heart. He climbed high hills, and cried until he was very weak. He gave up, then tried along rivers and ponds, but there were no signs of any animals. He went to places where he understood that mysterious human beings dwelt, — such as

scalped-men and wonderful dwarfs. These mysterious and wonderful beings did not seem to care for him. He was angry; he called the gods names; the animals he called hard names.

"One day he climbed a high hill and stayed upon the top for many days. As the boy was lying down he heard the storm coming up. He stood up, then he saw dark clouds coming over him, and he gave bad names to the storm, rain, lightning, and wind; for he had been wandering over the land, and the gods in the heavens had refused to listen to his cry. The animal gods had also refused to hear his crying, so he was angry. The storm passed over him; although it thundered over his head, the lightning striking around him, still he stood there, pleading with the gods in the clouds to kill him.

"A few days afterwards another storm came up, and by this time the boy's heart was softened, and he cried hard. He spoke and said: 'Whatever you are, Lightning, take pity upon me. I am poor.' All at once the boy was struck by Lightning. The people in the bottom had been watching the boy. After the storm the people went up the hill to see the boy; but when they arrived there was no boy. They sought and sought for his body, and at last they found it."

They find that the boy still lives, but has on his face streaks of many colors, like those of lightning; accordingly they leave him. The boy comes to himself, and is visited by Lightning. "Well, you now see me; I am that being who makes lightning in the clouds. I am that being whom you wish to see. My face is all lightning, as also are my hands. I touched you with my lightning, and I put marks upon your face and hands, as on mine. You can now travel with me in the clouds. When it thunders you must listen, for it is my voice; you can hear me speak."

The boy becomes a famous priest and medicine-man, hears the directions given in the thunderstorm, and communicates them to the people.

"Of this old Thunder-Man it is related that he used to climb up on the earth lodge, and sit on top, his robe turned with the hair side out. When it thundered he would speak loud, and tell the people what the Thunder said. They used to listen, for there were times when this old man told them that the god wanted the people to sweep out their lodges and clean the grounds outside; that disease was certainly coming. The people always did what the old man said. At other times, in spring or summer, the old man used to tell all the people to take their children to the creek and bathe them, for the gods were to visit them in the clouds."

While in this particular history the divine friend is a celestial being, it is more common to find the savior among animals or plants, who endow him each with their supernatural ability; the bear, buf-

falo, elk, owl, and snowbird figure among benefactors, and also the thistle, or Mother-Earth herself, who animates the pony of mud which the youth makes. Generally the motive is merely the pity which these beings feel for the unprotected; in one case gratitude plays a part, as the mother-mouse is thankful for the deliverance of her young. Frequently the representation of friendship has a part in the drama; the hero selects a companion, whom he chooses not from the superior class, but from the poor lads of the village; to this comrade the chief actor leaves his accoutrements and his bride, himself vanishing, and going to live among the divine personages by whom he has been adopted.

In these narratives the reader is continually struck by interesting parallels or contrasts. In the first place it is noteworthy that in spite of the simplicity of life and what we should consider the absence of accumulated wealth, distinctions of riches and poverty were quite as marked in an Indian village as they have ever been in civilized society. Just as in antiquity or mediæval time, it is the orphan who needs a protector, and whose succor is a chivalric obligation, recommended by the example of gods themselves. The power and frequent tyranny of the chief of the village, also the manner in which his whim can override individual rights, is forcibly presented in the tales. Humane sentiments are as strongly recommended as religious emotion; the strength of family affection, the sacredness of the tie between brother and sister, receive frequent exhibition.

The last of the ninety tales is a love story, which abounds in intimate details of Pawnee life. A chief and his "brave" have each a boy, another chief and his brave each a girl; these become acquainted, and the children of the chiefs form a mutual attachment, as also does the other pair. Arrived at maturity, the youths decide to join a war-party, and the girls make secret preparations to accompany the expedition, in order that they may test with their own eyes the prowess of the young warriors. Without the consent of the leaders, both the youths and maidens succeed in joining the party. The enemy unexpectedly attack, and Black, son of the brave, is terrified and flies, while White behaves bravely; but when abandoned, Black comes to himself, does desperate deeds, and kills many of the foe, but is overpowered and made prisoner. Little-Eyes, the friend of the youth, refuses to abandon him; she follows the trail, crying to Tirawa and the stars to aid her; she traces the warriors to their village, where she finds a woman of her own race who, when a girl, had been captured, and had given birth to many male children; these take pity on Little-Eyes, and promise to help her effect the escape of her lover. This rescue is accomplished, while it is sup-



posed that mischievous young men have amused themselves with the captive, who was to have been publicly burned. Black returns, carrying scalps and covered with glory, to find that his comrade in arms (so to speak) had died of shame and grief consequent on the loss of his companion. Black has further opportunity of distinguishing himself, and at last ventures to address Little-Eyes, whom he has hitherto avoided. "The young man saw her, and, for the first time since they had returned, thought how brave she was to follow the enemy for his sake, and how she had lifted up her hands to the meteors in the heavens. The youth could not bear it. He walked to the dancers and touched the girl. She looked around and saw that it was Black. She went to him. As she approached he opened his arms and embraced her, and put his robe over her. They stood together a long time, neither speaking, when the girl said: 'At last you have touched me, and I came to you. Tell me, what is it? Since we came back, you seem to have forgotten me. You never go anywhere. You seem not to care for me any more. So I dressed and danced, thinking that I might have an opportunity to see you. Now you have come.' The youth said: 'What you say is true. But I thought, with shame, of my friend who died. Now I have added to my killing another notch. To-night I cease to think of my friend. You shall take his place, and to-morrow, when the Sun rises in the east, I shall be at your lodge to ask your father for you. I am going home, and I shall tell my father, so that he can call my uncles, and they will help about the present that must be sent to your relatives, if these are willing to have me for their son-in-law. This is the only way in which I will marry you.' The girl wished to go with him, but he would not let her. The young man said: 'I shall not take you home, for I do not wish you to dance any more. I will think of you until the dawn appears in the east, then I shall enter your lodge.' By this time they were near the entrance of her lodge, and the young man embraced her and sent her in."

It need only be added that this series of tales, like every collection of the sort, supplies abundant parallels to themes of European folk-lore, which are generally represented in a more primitive stage, where their original significance can be better apprehended.



## THE INDIAN NAVEL CORD.

THE disposal of the navel cord among Indian tribes is always a matter of considerable attention. Among the Cherokees the cord, if of a girl infant, is buried under the corn mortar in order that the girl may grow up to be a good bread-maker. In the case of a boy baby, it is hung up in a tree in the woods in order that he may be a hunter. Among the Kiowas the navel cord of a girl baby is sewn up in a small beaded pouch of diamond shape, called *pepot*, "navel," which is worn at the child's belt as she grows to womanhood. When at any time the mother consents to sell the belt with the appended pouch, the pouch is cut open and the cord carefully extracted before the trade is consummated. Should the child die, the pouch with cord inclosed is fastened to a stick set up over the grave, as the writer has himself observed. Cheyenne girls wear a similar pouch, which is called by the same name as among the Kiowas, indicating the former existence of the same custom, unless it be merely a borrowed ornamentation. At the present day, however, among the Cheyennes, the cord is wrapped up and carefully laid away in a box or bag with clothes and trinkets, and it is the Cheyenne belief that the child will be constantly prying about and pulling things to pieces until it finds the package with the cord, after which it is satisfied and ceases to be meddlesome. It is a common remark with Cheyenne women when they see an infant throwing the contents of a bag in every direction, "She is hunting for the navel cord." Should the child grasp the package first with the right hand, it will be right-handed, if otherwise, left-handed.

*James Mooney.*

## RECORD OF AMERICAN FOLK-LORE.

## NORTH AMERICA.

ALGONKIAN. *Mohegan-Pequot*. In the "American Anthropologist" (vol. vi. n. s. pp. 18-45) for January-March, 1904, Professor J. Dyneley Prince and Mr. Frank J. Speck publish a "Glossary of the Mohegan-Pequot Language." In all 446 words are listed, with comparative phonetic and etymological notes. The words were obtained from Mrs. Fielding, an aged Indian woman of Mohegan, Conn. Some of the interpretations are, naturally, very doubtful. Many English loan-words occur. The original orthography of Mrs. Fielding is preserved. — *Long Island*. In the "Brooklyn Daily Eagle Almanac" (pp. 409-410) for 1904, Mr. W. W. Tooker publishes "Indian Place Names on Long Island," revised and corrected from the Almanac of 1890. Some 225 names and their significations are given.

ATHAPASCAN. *Apache*. In the "American Anthropologist" (vol. vi. n. s. pp. 190-191) for January-March, 1904, Dr. A. Hrdlička describes briefly the "Method of Preparing Tesvino among the White River Apache." Tesvino was introduced among these Indians, in the memory of men now living, from the Chiricahuas, who are said to have learned to make it in Mexico. With these Apaches it is called *tulipe*, or "yellow water." The "medicine" added to make the original stuff properly intoxicating is said to be the roots of *Datura metaloides*. — *Navaho*. In the same periodical (p. 194), Dr. Washington Matthews has a note on "The Navaho Yellow Dye." The dye-stuff, the nature of which seems not to be known to students of the Navaho, was discovered by Dr. Matthews some twenty years ago to be obtained from the root of the *Rumex hymenosepalum*.

CHINOOKAN. To the "American Anthropologist" (vol. vi. n. s. pp. 118-147) for January-March, 1904, Dr. Franz Boas contributes a valuable discussion of "The Vocabulary of the Chinook Language." Of particular interest are the terms of relationship (pp. 134-135), names of animals (pp. 136-137). The stem word *-potsxan* expresses the "mutual relation between one of a married couple and the other's brother or sister, the two being of opposite sexes," — we learn further that "marriage involves the duty or privilege of the man to marry one of these, in case of his brother's or wife's death." Of the few descriptive names of animals, Dr. Boas observes: "These were probably used as alternates in case one name of an animal became tabooed through the death of a person bearing its name, or a name similar to it." Ants, *c. g.* are called "those having notches around themselves," the spider, "dipnet maker," the dragon-fly, "snake's head," etc.

KERESAN. In the "American Anthropologist" (vol. v. n. s. pp. 730-732) for October-December, 1903, Dr. A. Hrdlička gives a brief account of "A Laguna Ceremonial Language." Some 30 words (with the equivalents in the ordinary speech of these Indians) of the *hamašija*, "an archaic language which the younger generation can neither speak nor fully understand, are given. In some cases the words in the two forms of speech are absolutely distinct, in others they are evidently derived from the same root.

LUTUAMIAN. *Klamath*. In the "Report of the U. S. National Museum for 1902" (Washington, 1904), pp. 725-739 (with 13 plates), Mr. F. V. Coville has an interesting account of "Wokas, a Primitive Food of the Klamath Indians." *Wokas* is the seed of the great water-lily (*Nymphaea polysepala*), of which five grades or kinds, irrespective of cooking, are recognized by the Klamath Indians. Harvesting, transport, preparation, cooking, etc., are described. The author suggests that "*wokas* could be brought into use as a breakfast food." At p. 738 is given a list of "Klamath names connected with the *wokas* industry." Three of the plates illustrating this paper, with a brief note, are reproduced in the "National Geographic Magazine" (vol. xv. pp. 182-184) for April, 1904.

MATLATZINCAN. In the "Boletín del Museo Nacional de México" (2<sup>a</sup> Ep. vol. i. 1903, pp. 201-204), Dr. N. León publishes (with comments) a letter from Francisco Plancarte, announcing the discovery, near Toluca, in the village of San Francisco, of a new dialect of the Matlatzincan stock. A vocabulary of some 230 words is given, — the greatest divergence from other dialects seems to be in the numerals.

OTOMIAN. In the "Boletín del Museo Nacional de México" (2<sup>a</sup> Ep. vol. i. 1904, pp. 297-299), Dr. Nicolás León discusses briefly "Existencia del dual en la lengua othomi." The finding of certain MSS. of the sixteenth century, including an Otomi *Arte* and an *Arte abreviado* by Fr. Pedro de Cárceres, enables Dr. León to prove the existence in old Otomi of a dual in nouns, pronouns, verbs. This is an important fact, since writers from the eighteenth century down do not ascribe to the Otomi the possession of a dual. The author considers this evidence "of the notable change suffered by Otomi in the eighteenth century." Pimentel appears to be only one to suspect its existence, without documentary proof, however.

SALISHAN. *Flathead*. In "Volkskunde" (vol. xv. 1903, pp. 29-33), J. De Cock has a brief article on "De 'Reinaert' bij de Indianen," in which he discusses some of the Coyote tales published by Miss McDermott in the Journal of American Folk-Lore (vol. xiv. pp. 240-251), and Miss Owen (Ibid. vol. xv. pp. 63-65), the general traits of which suggest a European origin from the "Reinke Vos" cycle.

**SIOUAN. Crow.** In the "American Anthropologist" (vol. vi. n. s. pp. 191-192), for January-March, 1904, Mr. S. C. Simms describes briefly "Water Transportation by the Early Crows." The use of buffalo-hide "bags" and rafts for transporting ammunition, firearms, etc., is noted. Horses were used for towing, with some methods. With one method men took the line in their teeth and swam until shallow water was reached. — In the same periodical (pp. 733-734) for October-December, 1903, the same writer treats briefly of "Oath by the Arrow." It appears that "in administering oaths to plaintiffs and defendants appearing before the three Indian judges of the Court of Indian Offences of the Crow tribe, a tin arrow is used." The origin of the custom is traced back to methods of settling disputed ownership of scalps, captured horses, guns, etc. The arrow is "held in sacred esteem by all the older Crows."

**SONORAN TRIBES.** Dr. A. Hrdlička's article (with 7 plates, and measurement tables) in the "American Anthropologist" (vol. vi. n. s. pp. 51-89) for January-April, 1904, "Notes on the Indians of Sonora, Mexico," besides a general historical and ethnographical introduction, contains many folk-lore data concerning the Mayos, Yaquis, Opatas, etc. These Indians "are, with a few minor exceptions, in about the same culture-grade as the lower classes of whites and mixed Mexicans." Of the Opatas we are told that "for the greater part they not only dislike to be called Indians, but (at least along the Rio San Miguel), even endeavor not to use their own language or anything else that distinguishes them from their neighbors;" they do, however, preserve a few of their old ceremonies or dances. At the opposite extreme are the very primitive Seri of the Tiburon region. The Yaqui have resisted the whites since their earliest advent in this part of Mexico. — *Mayos.* Pages 59-61 treat briefly of the Mayos, perhaps the largest Indian tribe of Sonora (their speech is Cahita). Their native arts (serape-making, etc.) are degenerating. Sacrifice of sheep and cattle in honor of the dead, and some of the practices of the *maestros*, or "doctors," represent the old heathen faith surviving beneath the commonly accepted Catholicism. — *Yaquis* (pp. 61-81). Mode of living, dwellings, dress, industries (among the Indians of Sonora the Yaquis furnish the best laborers and artisans), arts (manufacture of cotton and woollen fabrics has greatly declined; Yaqui silver work inferior to Navaho), weapons, basketry, decoration, food (the burro is eaten), social conditions, observances (few survive; formerly reported were exchange of wives, initiation of youth, etc.), character (the Yaquis "greatly appreciate wit and humor"), etc., are briefly considered. Interesting are the bamboo record-tubes described on page 65. The author concludes that "the Yaqui is in no way radically different from the typical



Indian, save that he is of superior physique and virility." — *Opatas* (pp. 71-84). Dwellings, dress, industries, social customs, traditions, former culture, native observances, physiological and medical data, lost customs (tattooing, and burial with belongings). Few traces of native costume remain. The Opatas used to make, besides *tesvino* (from corn), three other fermented liquors (from mezcal, cactus, native grape). The chief of the native observances still practised is the *Taguaro*, a celebration of a victory of Opatá women over Apaches. The day after the *Taguaro* is celebrated *La Cuslga*, in commemoration of the friendly feeling between the Spaniards and the Opatas. The lore of conception and birth, sickness, etc., is given on pp. 80-84. Insanity and idiocy are said to be very rare. The Opatas are said to "believe it unwholesome to bathe, except on San Juan Bautista's day (the great holiday of all Sonora Indians), when all water is holy and therefore harmless." Formerly the Opatas had initiation ceremonies for youths, and a nocturnal dance (of girls) for invoking rain. The Opatas are disappearing "by voluntary amalgamation among the whites, whose numbers in the Opatá country since the termination of Apache hostilities have greatly increased."

TARASCAN. In the "*Boletín del Museo Nacional de México*" (2<sup>a</sup> Epoca, vol. i. pp. 185-201, 217-233, 237-253, 257-273, 281-297), Dr. Nicolás León continues his study of "Los Tarascos," — historical records; the pictures of the MSS. are reproduced, with the explanatory texts.

UTO-AZTECAN. *Comanche*. Dr. N. León's article, "Los Comanches y el dialecto Cahuillo de la Bajo California," in the "*Anales del Museo Nacional de México*" (vol. vii. 1902, pp. 263-278), contains an account of the sun-worship of the Comanche. The great festival, to bring on the rain, is celebrated in the middle of August. Rudiments of human sacrifice appear in the ceremony. To the foot of the tree around which the eight-days' dance takes place a boy is tied, and on the upper part of the trunk the figure of the sun is put. See also the critical résumé of this article by K. T. Preuss ("*Int. Zentralblatt f. Anthrop.*" vol. viii. 1903, pp. 300 ff., and "*Arch. f. Religionsw.*" 1904, vii. pp. 251-252). — Under the title "Un objeto pagano con símbolo cristiano," Dr. Nicolás León describes in the "*Boletín del Museo Nacional de México*" (2<sup>a</sup> Ep. vol. i. 1904, pp. 253, 254, with plate) a pendant or amulet of black stone discovered in an excavation in Texcoco under a house said to be inhabited by one of the descendants of Netzahuapilli. This object, which has upon it the figure of a cross, is thought by Dr. León to be "clearly pre-Columbian."

ZAPOTECAN. In the "*Handelingen van de Nederlandsche Anthropologische Vereeniging*" (vol. i. 1904, pp. 15-25), Dr. Hendrik P. Muller has an illustrated article on "The Mitla-Ruins and the



Mexican Natives," in which he gives a general account of "Mitla, 'the city of the dead,'" and its ruins. Of the fourth structure we are told that it "has been used in the time of Charles the Fifth for foundation and side-buildings of a Christian church, which is now being renovated" (p. 19). The author attributes the Mitla buildings to the Mayas, whose civilization "was older and greater than that of the Nahua." The Nahua, he thinks, have borrowed much from the Mayas (some of it through the Zapotecs). The Zapotecs came into possession of Mitla after the expulsion or departure of the Mayas.

## CENTRAL AMERICA.

CHIBCHAN. *Térrabas*. In the "Zeitschrift für Ethnologie" (vol. xxxv. pp. 702-708), H. Pittier de Fábrega has a brief article on "Die Tírub; Térribes oder Térrabas, ein im Aussterben begriffenen Stamm in Costa Rica." A brief historical sketch of this people, whom the author visited in 1898 in their mountain home on the upper Tararia, is followed by the abstracts of a few tales and legends. The author estimates their number as only 57 in 1898, as against 2300 as reported in 1700. There is a large excess of males, and some mixture with negroes and whites has occurred. The tales abstracted relate to the missionary period and refer to the migrations of these Indians.

MAYAN. In the "Zeitschrift für Ethnologie" (vol. xxxv. pp. 771-790), E. Förstemann has an article "Zur Madrider Mayahandschrift," in which he discusses in detail the relation of the 32 groups of 6 hieroglyphs each which are found beside the 32 columns of 8 day-signs each on pp. 65-72 of the *Tro-Cortesianus*. They belong, he thinks, to the eighth and last line.

## WEST INDIES.

CARIBS. Dr. W. R. Harris's article on "The Caribs of Guiana and the West Indies," in the "Annual Archæological Report, 1903" (Toronto, 1904), pp. 139-145, is of a historical-ethnographical character. The author compares the Caribs, in the matter of certain habits and customs (bone-cleaning, female descent, ritual cannibalism, etc.), with the Huron-Iroquois. The island Caribs had three dialects, — that of the men, that of the women, and the secret speech of the councils.

## SOUTH AMERICA.

PARAGUAYAN CHACO. A valuable contribution to the literature in English upon the important subject with which it deals is "Among the Indians of the Paraguayan Chaco" (London, 1904, pp. xiv. + 176, map and numerous good illustrations), by W. Barbrooke Grubb and his associates in the Chaco Mission (Anglican) of the South Ameri-

can Missionary Society. Besides historical data and general information, the book contains chapters on: Indian Superstitions (pp. 33-47), Anecdotes illustrating Native Superstitions (pp. 48-53), Personal Details (pp. 54-64), Habits and Customs (pp. 65-76), Industries, War and Weapons (pp. 77-92), Language, Science, and Art (pp. 93-103), Indian Friends (pp. 125-133), Medical Report (pp. 151-161), Neighboring Mission Fields (pp. 162-166). The religion of the Chaco Indians is rather curtly described as "really consisting in a continual struggle against the devils." The primitive creator was a great beetle. Fire was stolen by man from a bird, who, in revenge, caused thunder and lightning. The great desire of the evil spirits, who are disembodied, is to become reincarnated (the same is held of the souls of men), hence many strange beliefs and practices, witch-doctors, funeral rites, etc. There exists a deluge-legend. The *tembetas* or labrets (whence the Spanish *Lengua*) and the *orejones*, or ear ornaments of wood, are inserted with a sort of religious ceremony. When a boy is six or seven years old, "he has played long enough." In connection with marriage (simulated capture is sometimes practised), we learn that while the husband invariably attaches himself to his wife's family, "it is not an unknown thing for his parents, especially his mother, to bring such influence to bear upon him that he will leave his newly-wedded wife, and return to his own home, eventually arranging with his wife to spend one half of his time at her village and for her to join him for the other half at his own." These Indians are very fond of their children, who "are dear little creatures (and dirty little rascals too!), full of life and fun, and very affectionate." They have many choice dishes and there is variety of taste. Tobacco is not chewed. Feasts and dances are numerous, — at harvest time, when there is superabundance of food, a good catch of fish, etc. Deference to elders prevails and there is no rudeness. Swimming is common, and many water-games and imitations of animals are indulged in. Spinning and weaving are the occupation of women; also pottery. Certain stone hatchets are said to have "fallen from heaven." Poisoned arrows are known but not generally used. Diving under water with a net is a mode of fishing practised by the Towothli of the upper reaches of the Riacho Monte Lindo. In the language of the Lenguas "there are a great many dialectical differences, resulting from change of letters." As an example of a long word in this language, *El-tek-thlik-thlama-wait-kya-namankak-engminik*, the term for "churn," may be cited. It signifies, literally, "the beater of the liquid of the udder of the cow." Accentuation and context are of importance. Some amusing blunders are recorded on p. 94. So far "about 1200 root words of the every-day language of the people have been collected, from which

are formed some interesting words and combinations." On p. 97 we read: "The only song with words is a child's song, which begins, 'The big snake will eat the child.'" Among the drawings are a few representations of spirits. Notched "diary sticks" are in use. The chief is supposed to *give*, rather than *receive* presents. On p. 114 is noted one of the teacher's troubles: "The jealousy existing between boys of various tribes was a great difficulty at first. For instance, slight vocal differences in the words were occasions of dispute, and it was not easy for the teacher to decide which should be adopted." Cases of suicide under extreme grief are not unknown among the Lenguas (p. 127). The girls are said to be less intelligent than the boys. Considerable industrial improvement has taken place. The Sabbath "is now well, but not strictly kept." Altogether this book gives rather a promising view of mission work among the Lenguas. See also the article of S. H. C. Hawtrey on "The Lengua Indians of the Paraguayan Chaco," noticed in the Journal of American Folk-Lore, vol. xv. pp. 187-189, which traverses somewhat the same ground.

## GENERAL.

"COMPARATIVE PHILOLOGY." Of Dr. A. M. Leesberg's "Comparative Philology. A Comparison between Semitic and American Languages" (Leyden, 1903, pp. viii. 83), Professor J. Dyneley Prince, who reviews the book in the "American Anthropologist" (vol. vi. n. s. 1904, pp. 153-155), says it "deserves notice only as a philological *curiosum*," and in his comparative dictionary the author "really exceeds all canons of true linguistic science." His ethnology is *sui generis*.

LIP-MUTILATION. G. L. Cleve's article on "Die Lippenlaute der Bantu und die Negerlippen, mit besonderer Berücksichtigung der Lippenverstümmelungen," in the "Zeitschrift für Ethnologie" (vol. xxxv. 1903, pp. 681-701) contains, on pp. 695-697, a section on "Lip-mutilations and Lip-sounds in America." The lip-mutilations and lip-ornaments of the Tlinkit of Alaska, the Botocudo of Brazil, the Karaya, etc., are noticed. The less perfect articulation of men among the Brazilian Karaya is attributed to the *pelele*. The author assumes that the absence of lip-sounds in Iroquois is due to lip-mutilation. Lip-mutilation has also affected Aztec.

A. F. C. and I. C. C.

## RECORD OF NEGRO FOLK-LORE.

AFRICA AND AMERICA. In the "Ethical Record" (vol. v. pp. 106-109) for March, 1904, Dr. Franz Boas has a brief but valuable article on "What the Negro has done in Africa." After noting the negro's skill in iron workmanship, the "legal trend" of his mind, the striking power of organization displayed in negro communities, the author discusses the Lunda empire and the kingdoms of Ghana and Songhai, and the influences of European and Mohammedan culture. The conclusion reached is that "in the Sudan the true negro, the ancestor of our slave population, has achieved the very advances which the critics of the negro would make us believe he cannot attain," and that "the race will produce here, as it has done in Africa, its great men; and it will contribute its part to the welfare of the community." Another statement of importance, coming from so competent an authority as Boas, is this: "We may safely say, that at a time when our own ancestors still utilized stone implements, or, at best, when bronze implements were first introduced, the negro had developed the art of smelting iron; and it seems likely that their race has contributed more than any other to the early development of the iron industry."

MAROONS. Major J. J. Crook's "A History of the Colony of Sierra Leone, Western Africa" (Dublin, 1903, pp. xiv. 375), which contains valuable historical data, may be mentioned here by reason of the references to the Maroons and to the American slave trade. In 1791 negroes who had served King George against the Americans, received their freedom thereby, and had settled in Nova Scotia, made arrangements with the British government and the Sierra Leone Company to settle in West Africa. They crossed the sea to the number of 1196, and thus the real colony began. In 1793 an insurrection broke out, but was bloodless and soon suppressed; in 1800 a second attempt at insurrection took place, but this was likewise put down. In September, 1800, some 550 Maroons (originally runaway Jamaican slaves) from Nova Scotia arrived. They were to be taken care of by the company, according to terms made by the government. In 1811 the population of Freetown, "resident within the walls," included 982 Nova Scotians and 807 Maroons. The book brings the history of the colony down to the end of 1900.

MUSIC. The article, "Notes on Negro Music," by Charles Peabody, in the "Southern Workman" (vol. xxxiii. pp. 305-309) for May, 1904, is reprinted from the *Journal of American Folk-Lore* (vol. xvi. pp. 148-152).

A. F. C.



## RECORD OF PHILIPPINE FOLK-LORE.

EDUCATION. In the "International Quarterly" (vol. ix. pp. 1-14) for March-June, 1904, Professor Bernard Moses has an article on "The Education of the Stranger," in which he deals generally with the question of Filipino education, comparing the policy of the United States with that adopted by the Dutch in Java. The author thinks the use of English means much, taking the view that "the only language of cultivation available to the Filipinos is an European language," — their civilization is "an European product spread over a barbaric past." The end in view is "the perpetuity of civilization by the abolition of barbarism."

GENERAL. In the "National Geographic Magazine" (vol. xv. pp. 91-112) for March, 1904, Mr. Henry Gannett has a well-illustrated article on "The Philippine Islands and their People." The illustrations include figures of typical natives (Negritos, Igorrotes, Tagálogs, Moros), a tree-house of the Gaddanes near Ilagan, nipa-houses, etc. Some notes on the various tribes occupy pp. 103-104. — In the "American Antiquarian" (vol. xxvi. pp. 46-48) for January-February, 1904, is a brief article on "The Native Tribes of the Philippines," containing notes on Igorrotes and Negritos, from the report of Rev. James Rogers of Manila, published in the "Missionary Review" for 1901.

GUAM. The third part of Lieut. W. E. Safford's valuable sketch of "The Chamorro Language of Guam" appears in the "American Anthropologist" (vol. vi. n. s. pp. 95-117) for January-March, 1904. Of interest to folk-lorists are the etymologies of the numerals (pp. 95-105) and the Chamorro calendar (p. 103). A list of "moons" is given, with their interpretations.

MISSIONS. At pages 515-523 of the "Baptist Missionary Magazine" (vol. 83, 1903) are notes on the progress of the Baptist missions at Jaro and elsewhere in the Philippines. The report of Mr. Briggs finds the natives capable of "deceiving each other better than they can an American after his eyes are open." The people are to be thought of as "children rather than as grown men." At p. 683 of the same periodical is a brief description (with picture) of the new chapel at Bacolod.

NATIONAL CHURCH. In the "Baptist Missionary Magazine" (vol. 83, pp. 642, 643) for September, 1903, Rev. P. H. J. Lerrigo writes briefly of "The Filipino National Church," recently founded by Aglipay. A representative *fiesta* of the new church, at Jaro, is described. The "new church" is "non-Roman," but not Protestant, and has processions, etc., of the old order.



NEGRITOS. Mr. W. A. Reed's illustrated article on "The Negritos of the Philippines," in the "Southern Workman" (vol. xxiii. pp. 273-279), contains brief notes on clothing and ornament, fire, weapons, food, use of tobacco, industries, deer-hunting, sickness, marriage, music, and dancing. Scarification and teeth-filing, which are in vogue, are "performed by only one or two persons in each group." They make fire by rubbing in less than a minute. They smoke with the lighted end of the cigar in the mouth, but are not such inveterate smokers as the Filipinos. A part of the heart of the deer slain in the hunt is offered to the spirits, whom they seek to appease rather than worship. The spirit-doctor is physician. Such marriage-ceremonies as exist are very simple. Interesting is the "duel-dance." According to the author, "the dances furnish the only amusement which the Negritos have." He says, further: "They can relate a tale graphically, and they have bright and somewhat intelligent faces."

NUMBER-LORE. L. Bouchal's valuable paper on "Indonesischer Zahlenglaube," in "Globus" (vol. lxxxiv. 1903, pp. 229-234), which is well supplied with bibliographical references, contains some items relating to the peoples of the Philippines. From that archipelago belief in "sevenfold death is reported."

TREE-DWELLERS. In the "American Antiquarian" (vol. xxv. p. 374) for November-December, 1903, there is a brief note on "The Philippine Tree-Dwellers" of northern Luzón.

*A. F. C.*

## IN MEMORIAM: FRANK RUSSELL.

IN Frank Russell, born August 26, 1868, at Fort Dodge, Iowa, who died at Kingman, Arizona, November 7, 1903, in early manhood, anthropology, and folk-lore particularly, lost a devoted student and an enthusiastic investigator, whose zeal recalled that of the lamented Cushing. He was a graduate of the University of Iowa (A. B., 1892), and before receiving his degree had participated in the Nutting Expedition (summer of 1891) to the region beyond the Grand Rapids of the Saskatchewan. In 1892-1894 he undertook an expedition to the country between the Great Slave Lake and the Arctic Ocean. The experiences of those years broke down his health and he never fully recovered. The results of his explorations and investigations of the Indian tribes of the regions visited (especially the Crees and Eskimo) are given in his book, "Explorations in the Far North" (pp. 290), published by the University of Iowa in 1898, which contains much of a folk-lore nature, including the English versions of a number of Cree myths of the cycle of Wiskatchak (corresponding to the Ojibwa Manabozho). From his Alma Mater he received in 1895 the degree of S. M., and in 1896 went to Harvard University, where he became Instructor in Anthropology, which position he held till shortly before his death, when continued ill-health made his residence in Arizona absolutely necessary. From Harvard he received the degrees of A. B. in 1896, A. M. in 1897, and Ph. D. in 1898. During the years 1901-1902 he was connected with the Bureau of American Ethnology, — his monograph on the Indian tribes of southern Arizona is now being prepared for publication. Dr. Russell was an active member of the chief anthropological societies. At his death he was a Councillor of the American Anthropological Association, and had been a Vice-President (Section H.) of the American Association for the Advancement of Science, and President for 1901 of the American Folk-Lore Society. His retiring address as President of the American Folk-Lore Society, "Know, then, Thyself" (*Journ. Amer. Folk-Lore*, vol. xv. 1902, pp. 1-13) is an admirable statement of the claims of anthropology (including folk-lore) to a place in the curriculum of modern higher education, and an able exposition of its value in mind-training and the right development of the individual. It is a good example, also, of his style and mode of thought. He was highly esteemed by all who knew him, and was one of those whom the gods loved. The writer of these lines had but few chances to enjoy his companionship, but those counted for much.

His chief publications of a folk-lore nature are :—

1. An Apache Medicine Dance. *American Anthropologist*, vol. xi. 1898, pp. 367-372.
2. Myths of the Jicarilla Apaches. *Journal of American Folk-Lore*, vol. xi. 1898, pp. 253-271.
3. Explorations in the Far North. Univ. of Iowa, 1898, pp. 290.
4. Athabascan Myths. *Journal of American Folk-Lore*, vol. xiii. 1900, pp. 11-18.
5. Know, then, Thyself (Presidential Address). *Ibid.*, vol. xv. 1902, pp. 1-13.
6. Pima Annals. *American Anthropologist*, vol. v. n. s. 1903, pp. 76-80.
7. A Pima Constitution. *Journal of American Folk-Lore*, vol. xvi. 1903, pp. 222-228.

*Alexander F. Chamberlain.*

## NOTES AND QUERIES.

ALBINO ROBIN. — In "The Atlantic Slope Naturalist" (vol. i. p. 13) for May-June, 1903, appears the following item: —

"In the 'New York Sun' of May 14, Dr. D. S. Kellogg, of Plattsburg, N. Y., after recording an albino robin, writes as follows: —

"'Now comes an interesting bit of folk-lore. This afternoon, I was telling a gentleman of this city about this bird, and he said: "If you ever see a white robin it is a sign you will live to be a hundred years old." He had learned this from an old French-Canadian here, who died some years ago, at the old age of 103 years. This old man had always claimed that he should live a hundred years, because he had seen a white robin when he was a young man.'"

ARROW-MAKING. — The "Southern Workman" (vol. xxiii. p. 318) for May, 1904, has the following item from "The Indian's Friend": "A Chippewa Indian, according to the 'Indian Leader,' thus describes the primitive Chippewa method of making flint arrow points: 'The flint is boiled in grease, and, while yet hot, a drop of cold water is allowed to fall from the end of a straw on to the spot where a chip is desired to be taken off.' By this means the Chippewa arrow-maker could chip away the flint with neatness and dispatch, and soon convert a rough looking stone into a neat and effective weapon."

"FALSE FACES" (vol. i. p. 197). — The following item, headed "Horrible Rites of the False Faces," appeared in the Worcester "Spy" of October 24, 1902: —

"In Robert W. Chambers's new novel, 'The Maid-at-Arms,' there is a remarkable chapter describing certain Indian ceremonies known as the Rites of the False Faces, which in brutality of incident seems almost to exaggerate the truth. But the novelist has in no wise overdrawn the thrilling scene he depicts. The rites were formerly performed just as Mr. Chambers has described them, and in fact have actually taken place within the last few months, although in a modified form. On the Cattaraugus Reservation in Western New York, last February, the Senecas and the Iroquois celebrated the Rites of the False Faces. Their ceremonies were abridged to omit the actual burning of the white dog, which, on account of its barbarity, was stopped through the influence of white men, and has not been done in 20 years. The dog was burned, and his spirit sent as a messenger to the Great Spirit. In the ritual, last February, a 10-foot pole, painted in stripes of red, blue, and green, and decorated at the top with a small bag or basket bearing a bunch of parti-colored ribbons, was the modern substitute for the white dog. In Mr. Chambers's account, descriptive of the Indian customs of more than a century ago, the white dog is used in all its ghostly significance."

LEGAL FOLK-LORE OF CHILDREN (vol. xvi. p. 280). — The second part of

A. De Cock's article on "Rechtshandelingen bij de Kinderen" (Volkskunde, vol. xvi. 1904, 54-59) treats of "rules of exchange." Many of the formulæ in use are recorded, from various sections of Belgium, with comparative citations.

RADIUM AND MYSTICISM. — In the "Revue Scientifique" (vol. i. v<sup>e</sup> s. 1904, p. 541) is a brief résumé of an article by Prof. Enrico Morselli, which appeared in the January-February number of the "Revista ligure di scienze, lettere, ed arti." The author discusses the renaissance of mysticism and spiritualism in connection with the discovery and public knowledge of radium and its properties. Every newly found element has now its "folklore."

RHUS-POISONING. — The belief exists in certain parts of the United States that full-blood American Indians are immune from *Rhus* poisoning, and that eating a leaf of the poison ivy is a preventative against poisoning by that plant. See "The American Botanist," March, 1903; "The Atlantic Slope Naturalist," March-April, 1903.

SPELLING EXERCISE. — Mrs. H. E. G. Brandt, of Clinton, N. Y., sends the following exercise in spelling as "in use in the schools of Central New York less than one hundred years ago. My mother and her brothers and sisters, who must have been in school from 1815-1830, all had it at their tongues' end. The children were required to stand in rows, and spell it by syllables in unison: —

Abīal-James-Rāchel-me-dī me-dū.

Flom-dāffy-down dilly-ma dōit.

Vīg-enteen-Vāg-enteen.

Vēr ny-plan tīg o ny.

Hōny-rōny-jōny.

\*Honorī-fī cā balī ti-tū-dī nī letā te būsque.

\* The rhythm here is uncertain.

Sēē-hēē-hōō-dra-hēn pēnse-brāss, clipper, nīpper-nāss.

Mēni-mōra-clāpper-willer.

Över-vēntūr-tūma-rīpper rāt-clāp.

TABOOS OF TALE-TELLING (vol. xiii. p. 146). — Among the Sulka of German New Guinea, as described by Rascher, in the "Archiv für Anthropologie" (vol. i. n. s. 1903-1904, p. 228), tales and legends are told only in the dark or at night. The reason given is that "if they were told during the daytime, the narrators would be struck dead by lightning."

A. F. C.



## BIBLIOGRAPHICAL NOTES.

## BOOKS.

AT THE BIG HOUSE, where Aunt Nancy and Aunt 'Phrony held forth on the Animal Folks. By ANNE VIRGINIA CULBERTSON. Illustrated by E. Warde Blaisdell. Indianapolis: The Bobbs-Merrill Company, 1904. Pp. 348.

The author has collected from the negroes of southeastern Virginia and the Cherokee Indians of North Carolina fifty stories, of which twenty-three are negro and twenty-seven are Indian. Aunt 'Phrony, "Indian on the father's side and negro on the mother's," tells the Indian tales in negro dialect "in order more strongly to emphasize the resemblance between them,—so marked as to give rise to the supposition that one race borrowed from the other, though which, in that case, was originator and which borrower it would be difficult to say."

The author concludes her short introduction by remarking "that these stories were all collected from persons well on in years, unable to read and without opportunity of access to books. They are confessedly 'edited,' for all who have collected folk-tales will know the crude form in which they are obtained, usually a bare, brief outline, though now and then one falls in with a genuine *raconteur*. The aim has been to imitate, as far as possible, the style of the latter, while jealously preserving the original outlines, so as not to impair their value as folk-lore. To those who would study the imagination of primitive peoples these stories should have some value, if for no other reason than that they add a few more to the stock of this class, the opportunities for gathering which grow less and less with each year and soon will cease altogether."

It is a satisfaction to note the sympathy of Miss Culbertson for the scientific value of her data, after the slurring attempt to be funny with which Mr. Harris in the Introduction to "Uncle Remus and His Friends"<sup>1</sup> disposes of "those who think they know something" about folk-lore, the "Fellows of This and Professors of That, to say nothing of Doctors of the Other."

Miss Culbertson has mastered the Virginia negro dialect with rare skill. One notes among many interesting negroisms, "havishness" for behavior, "squatulate" for expostulate, "gnorrin'" for gnawing, "oon" for won't, "sont" for sent, "sidesen" for besides, "atter" for after, "aggervex" for aggravate, and "li'l" for little. There are several good folk-songs like "Cindy Ann," p. 72, whose value would have been enhanced by the score, for we are more fortunate in our possession of negro tales than of the music with songs. As should be expected the rabbit is generally the hero, but instead of the Brer of Uncle Remus,<sup>1</sup> the Buh of Jones,<sup>2</sup> or the very contracted B' of Edwards,<sup>3</sup> in the Indian stories of Miss Culbertson it is the

<sup>1</sup> *Uncle Remus and His Friends*, Boston, 1892.

<sup>2</sup> *Negro Myths from the Georgia Coast*, Boston, 1888.

<sup>3</sup> *Bahama Songs and Stories*, Memoirs of the American Folk-Lore Society, Boston, 1895.

masculine Mistah Hyar', and in the negro tales the feminine Ol' Molly Hyar' or Mis' Molly Cotton-tail. In fact, only a few times in the work does Brer occur in connection with any animal. There are a number of elements common to other collections, as for instance in Mr. Bear tends Store for Mr. Fox, p. 194, where the guilty Mis' Molly Cotton-tail, who has been tied up for later punishment by Mistah Fox, persuades the innocent Mistah B'ar to take her place with the promise of a party which she represents that the fox will give. In Harris<sup>1</sup> and Edwards<sup>2</sup> the same situation is developed, but in connection with other animals.

The faithful work of a conscientious collector in hearty accord with the aims and methods of folk-lore has given us in this book a valuable contribution to the mythology of the American negro, while Miss Culbertson with evident literary talent has framed the simple stories so attractively that the general reader will be delighted to follow the naïve adventures of the Animal Folks at the Big House.

The very clever illustrations by Mr. E. Warde Blaisdell will add much to the charm of the book, especially for the children.

C. L. E.

#### NOTES ON RECENT ARTICLES OF A COMPARATIVE NATURE IN FOLK-LORE AND OTHER PERIODICALS.

ART AND MAGIC. Reinach, S.: L'art et la magie à propos des peintures et des gravures de l'âge du renne. (*L'Anthropologie* (Paris), 1903, xiv. 257-266.) Compares the "homœopathic magic" of man of the French reindeer period with the "magic" of the Australian aborigines. Primitive art is largely dependent on magic for its origin and development.

CAT. Browne, C. E.: The Cat and the Child. (*Pedag. Sem.* (Worcester, Mass.), 190, xi. 3-29.) Gives results of *questionnaire* inquiry among school children. Contains some ethnographic and folk-lore material. Cats' funerals are discussed at pp. 25-27; numerous funeral ceremonies are described; and "by far the larger number of the dead pets are buried with more or less ceremony." Author thinks "the child's attitude toward the cat is largely anthropomorphic." The cat is twice as often a girl's pet as a boy's. See *Dog*.

"CONJURING" VERMIN. De Cock, A.: Women en rupsen bezweren en aflezen. (*Volkskunde* (Gent), 1903, xv. 129-137.) Treats of the customs and formulæ in use in various parts of Holland (and elsewhere in Europe) to "conjure" or drive away worms, caterpillars, etc. The means employed are petitions, writing, etc.

"DEATH OF CAIN." Hamelius, P.: De dood van Kain in de Engelsche Mysteriespelen van Coventry. (*Volkskunde* (Gent), 1903, xv. 49-59.) Discusses the sources of the scene of Lamech and the young man, and concludes that the resemblances between this play and the Balder legend do not indicate a common origin, but grew up in the course of the Middle Ages. German influence is to be suspected, as also in the York mystery-play.

DOG. Bucke, W. F.: Cyno-Psychoses. (*Pedag. Sem.* (Worcester), 1903, x. 459-513.) Treats of "children's thoughts, reactions, and feelings toward pet dogs," as ascertained by the *questionnaire* method. Contains ethnological and

<sup>1</sup> *Nights with Uncle Remus; Myths, etc.*, Boston, 1883, pp. 187, 194, and *Uncle Remus, etc.*, New York, 1881, pp. 100, 123.

<sup>2</sup> *L. c.* pp. 63, 64.

folk-lore information. Bibliography of 113 titles. Author thinks: "All indications seem to show that his first relation to man was that of an economic assistant in life's struggle, and that his qualities made him companionable to children and adults alike." See *Cat.*

FOODS. Bell, S.: An Introductory Study of the Psychology of Foods. (*Pedag. Sem.* (Worcester, Mass.), 1904, xi. 51-90.) Based on data collected by *questionnaire* method. On p. 63 is a "list of 182 more or less unnatural things which children have been known to eat," and on pp. 67, 68 a list of things (chiefly fruits and raw vegetables) carried round in their pockets by children, to chew, munch, and nibble. On p. 71-73 lists of "things which children tease to taste," and of "food and drink mixtures reported to have been made by children." A list of 71 things said to have been smoked by children is given on pp. 73, 74, and on p. 74 a list of "medicines."

FUNERAL RITES. Coupin, H.: Les funérailles singulières. (*Rev. Scientif.* (Paris), 1903, 4<sup>e</sup> s. xx. 621-628). Treats briefly of funeral rites and customs of primitive peoples of Africa, Asia, Melanesia, etc.

GENDER. Flom, G. M.: The Gender of English Loan-Nouns in Norse Dialects in America. A Contribution to the Study of the Development of Grammatical Gender. (*Journ. Engl. and Germ. Philol.* (Bloomington, Ind.), 1903, v. repr. pp. 31.) Points out that "the masculine gender has established itself in so many cases where we otherwise might have expected the feminine." Fluctuating nouns tend also to become masculine.

"GULLIVER'S TRAVELS." Brown, A. C. L.: Gulliver's Travels and an Irish Folk-Tale. (*Mod. Lang. Notes*, vol. xix. 1903-1904, pp. 45-46.) Argues that the tales of Gulliver's voyages to Lilliput and Brobdingnag are of folk-character, and that "Swift, during his boyhood in Ireland, may have become familiar with tales similar to the *Aiderh Ferghusa* (Death of Fergus), and, perhaps, even more like the early voyages of Gulliver. Resemblance between Swift's work and the Irish folk-tale are pointed out.

HIGHER AND LOWER RACES. Hall, G. S.: The Relation between Higher and Lower Races. (*Proc. Mass. Hist. Soc.* (Bost.), 1903, 2 s. xvii. 4-13.) Discusses extermination, contamination, effects of disease, colonization, etc. Conclusion: "An ounce of heredity is worth a hundred-weight of civilization and schooling."

JARGON OF CRIMINALS. Giuffrida-Ruggeri, V.: Una spiegazione del gergo dei criminali al lume dell' etnografia comparata. (*Arch. di. Psich.* (Torino), 1904, xxv. Estr. pp. 10). Treats of thieves' jargons from the point of view of comparative ethnography. Author holds that the jargon of criminals, like the street languages of savages and professional groups in higher stages of culture, is a "weapon of defence," a means of protection from outsiders. It has thus an atavistic side.

"KING'S DAUGHTER." De Cock, A.: Het spel van de Koningsdochter. (*Volkskunde* (Gent), 1903, xv. 1-12.) Comparative study of the children's game known in North Holland and Limburg as "'t Spel van de Koningsdochter;" in West Flanders, "De schoone maagd van Brugge;" farthest east, "O. L. Vrouwken van Barbara" (or "van Babylonen"); in Antwerp, "Brouwketel spelen;" in Germany, and in the Swiss canton of Bern, "Königs Töchterlein," also "Die vermauerte Königstochter," "Das vermauerte Mädelein (and "Prinzessin") erlösen;" in Pomerania, "Dornröschenspiel;" in Switzerland, "Das Thürmlein;" in the French Ardennes, "Cachez la Tour." The author sees in this play "simply a 'crimen raptus' (of mediæval law)," — the carrying off of a woman by force, — rejecting such theories as that of Böhme, which would explain it by means of Frau Holda and the vegetation-myth.

"LION AND MAN." McKenzie, K.: An Italian Fable, its Sources and its History. (*Mod. Philol.* (Chicago), 1904, i. 497-524. Also repr. pp. 28.) A model

critical comparative study of the fable of "The Lion and the Man," — text from an unpublished fifteenth-century MS. Of this tale of the ungrateful animal, Italian, Latin, French, Persian, Hindu, Nubian, S. African, American Indian, Negro, Spanish, English, Syrian, Turkish, Greek, Russian, Low German, German, Danish, Lithuanian, Finnish, etc., versions, variants, and cognates are discussed. The author concludes that the original tale was "composed in India some time before the eleventh century." Moreover, "the story is told by the Hottentots in Africa and by negroes in North and South America in forms, which, in spite of wide variations, seem to show European influence." This essay is well provided with bibliographical references and notes.

NUDITY. Zuidema, W.: Naaktheid als toovermiddel. (*Volkskunde* (Gent), 1903, xv. 89-92.) Brief discussion of nakedness as a means in magic, the Godiva-legend in particular. Customs from Worms, Coburg, the Farves, etc., are cited.

NUMBER-LORE. Bouchal, L.: Indonesischer Zahlenglaube. (*Globus* (Braunschweig), 1903, lxxxiv. 229-234.) This excellent paper treats of sacred numbers, numbers in folk-thought and superstition, among the Malays, Malagasy, Dyaks, Celebese, Sumatrans, Javans, etc. Thirteen does not seem to be unlucky. Three and seven have much folk-lore about them.

PRIESTS. Zuidema, W.: Hulp zoeken bij geestelijken van een anderen godsdienst. (*Volkskunde* (Gent), 1903, xv. 16-19.) Treats briefly of the idea entertained by devotees of one religion that priests of another can help them in time or need. In Bosnia, *e. g.* the Christians will get an "abracadabra charm" from the Mohammedan *hodja*, the Mohammedans one from a Franciscan or a Greek priest. The author cites in this connection the appeal of Marcellus to Horatio in "Hamlet" (Act I. sc. 2): "Thou art a scholar; speak to 't, Horatio."

PROVERBS. Tetzner, F.: Zur Sprichwörterkunde bei Deutschen und Litauern. (*Globus* (Braunschweig), 1903, lxxxiv. 61-63.) Comparative study of 50 Lithuanian and German proverbs relating to social condition, etc. The Lithuanians feel more and express more sharply the difference between the common man and the "powers that be." — De Cock, A.: Spreekwoorden en zegswijzen afkomstig van oude gebruiken en volkszedes. (*Volkskunde* (Gent), 1903, xv. 22-29, 60-70, 100-110, 137-147, 175-185.) Comparative study of Nos. 443-482 of Dutch proverbs relating to church and churchyard, monks and cloisters, old moneys, weights and measures, etc. See *Women*.

SPIRIT-LORE. Wünsch, R.: Griechischer und germanischer Geisterglaube. (*Hess. Blätter f. Volkskunde* (Leipzig), 1903, ii. 177-192.) Compares Hellenic and Teutonic ideas of the hereafter, spirits, their condition, etc., and points out resemblances (occurring even in details). These the author attributes to independent development rather than to borrowing. — Arnett, L. D.: The Soul: A Study of Past and Present Beliefs. (*Amer. J. of Psychol.* (Worcester, Mass.), 1904, xv. 121-200.) This first part contains much imperfectly digested folk-lore material concerning primitive ideas of the soul, words for "soul," influence of dreams, soul as animate form (birds, butterfly, mouse, serpent, lizards, fish, etc.), the shadow, reflections, portraits, relations of soul and body, soul as an object, form, ghosts, voices of spirits, number of souls, localization (heart, blood, bones, breath, etc.), souls of animals, Greek ideas of the soul, theological ideas, the soul in systems of philosophy.

TOTEMISM. Hill-Tout, C.: Totemism. A Consideration of its Origin and Import. (*Trans. R. Soc. Can.* (Ottawa), 1903-1904, ii. S., ix. Sect. ii. 61-99.) Discusses theories of Powell, Haddon, Fletcher, Cushing, Boas, Tylor, Lang (rejects his "nick-name" theory), Frazer, Spencer, and Gillen, etc. Mr. Hill-Tout calls totemism, "not a set of practices or ceremonies, but clearly a *belief*, which is the efficient cause of these practices." The family totem and the group totem arise from the personal totem.



"UNGRATEFUL SON." De Cock, A.: Het "Exempel" van den ondankbaren zoon. (*Volkskunde* (Gent), 1903, xv. 154-164.) Discusses origin, etc., of theme treated in van Beer's poem, "De arme Grootvader" (based on Grimm's tale, "Der Grosvater und der Enkel"), in Dutch tales and French fabliaux, etc. The Indian cognates (prototypes?) are pointed out. A Hindu Jataka legend is closely related to the Dutch "Grootvader en Kleinzoon."

WELLS. Schrijnen, J.: Kerstputten. (*Volkskunde* (Gent), 1903, xv. 169-174.) Treats of "christened wells," called in Dutch *kerstputten* or *kerstpoelen*, — wells, springs, etc., which bear the name of some saint and represent for the most part the rescue from the service of some heathen deity, etc., to Christianity, of the old water-places of the country. These are very numerous in Holland.

WOMEN. De Cock, A.: Spreekwoorden en zegswijzen over de vrouwen, de lief de en het huwelijk. (*Volkskunde* (Gent), 1903, xv. 122-125, 200-202.) Comparative study of Nos. 228-261 of Dutch proverbs relating to women, love, marriage, etc.

WORDS USED TO DOMESTIC ANIMALS. Tetzner, F.: Lock und Scheuchrufe bei Litauern und Deutschen. (*Globus* (Braunschweig), 1903, lxxxiv. 87-89.) Discusses the words used to "call" and to "scare" domestic animals, in the German and the Lithuanian languages. The author distinguishes five "strata."

A. F. C.



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## THE STORY OF THE CHAUP:<sup>1</sup> A MYTH OF THE DIEGUEÑOS.<sup>2</sup>

THERE were once two young girls who were sisters, and at this time there was a house made of earth where the young men used to sleep at night, and they talked about the girls who were sisters, and wanted to marry them, but they could not talk to them themselves, so they told the gopher to go speak to them, and this the gopher was very glad to do.

The girls used to go very early every morning to swim in a pool of water, and the gopher knew that the girls went there to swim, and one morning before it was light he went over there to the pool and got into the water and hid himself.

The sisters came down as usual to the water, but it did not look the same to them as on every other day. The girls sang

In-ya-há  
Mi-ka-yá-ya  
In-ya-há-ha  
Mi-ka-yá, etc.

It was cloudy and troubled and they were afraid to enter it.

Song : He-yám He-yó, etc.

But day was dawning and the elder said, "Jump in, my little sister. There is nothing to fear."

"Oh, no. It is you who must go first. It is never suitable for young people to do things in advance of their elders."

Song : He-hán-ha-wé  
He-yám-he-hó, etc.

So the elder sister entered the pool ; and though the gopher was close beside her in the water he did not speak to her ; but when the younger sister plunged into the water he came near to her.

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<sup>1</sup> Chaup is the name for shooting-star, or rather for the great fire-balls of electric or meteoric origin which are sometimes seen in the clear air of the Southwest, illuminating the ground with a bright light and accompanied by a sound like thunder. Chaup is the same as Taquish of the Cahuillas in some of his characteristics.

<sup>2</sup> Copyright, 1904, by CONSTANCE GODDARD DUBOIS.

Screaming with terror, she ran from the water, and called out to her sister that something had been near her in the water, but she did not know what it was. She was suffering. So the elder sister built a great fire and put an olla full of water on to heat, and put some of the sage plant in the water, and the younger bathed with it and was well.

Song: O-cha-wha-tchi-sa  
Hay-cha-wha-tchi-sa, etc.

After this the younger sister was going to have twin babies. (Song.) And she went to the water and sang about it that this was the place where she used to swim. (Song.) When she got out of the water she was so weak that she had to use a stick to help her steps, and when she went into her house she took one of the great baskets and leaned against it singing sad songs and fearing she was going to die. (Song.) Already she had named her little twins. One she called Par-a-han, and the other A-shat-a-hutsch. (Song: Same as last.)

When the babies were born both of the sisters fell into a faint, and when the elder came to herself there was a little baby boy upon the ground, and she look it upon her lap rejoicing. (Song.) Again they both became unconscious, and again the elder sister, coming to herself, was glad to see a little baby boy upon the ground, and she took the two together upon her lap. (Song.)

(One of the earliest offices of care for the new-born infants required the use of a knife), and the sisters did not know what to do. They tried to use a piece of charcoal, until the elder sister, who was a witch-doctor and knew everything, stood up and held her hand to the north and brought down a red stone; and when she got home she broke it (chipped it?) into a sort of a knife.

Then she held up her hands to the south and got a blue stone of the same sort. (Song.) And the mother used the knives for first one and then the other of the babies.

And the two sisters were so happy playing with the little twins that they could not stop to eat or sleep. They painted the babies' bodies with red paint, a sort of clay that is found beside the water. "They need a cradle<sup>1</sup> now," said the elder sister, "but they have no father to bring them what they need. They will never know a father's care."

But the two sisters went up upon the mountain and found little long sticks, and they bent them and made cradles out of them. They did not know how to do it, but they made them any way to hold the babies. (Song.)

They sang while they made them that they did n't know how, but they would do to hold the babies. (Song.)

<sup>1</sup> Baby basket.

They finished the cradles and put the babies in them, and they wove coverings for their heads. (Song.)

Then the elder sister held up her hand to the north and got a basket, not a good one, for it was roughly made; and this she put upon the elder baby's head. Then she held up her hand to the south and got another basket. This time it was a fine one, and this she put upon the younger baby's head. (Song.) And the mother named the babies, but to both she gave the name Cuy-a-ho-marr.

All the people were playing ball one day, hitting the ball upon the ground with a stick; and the coyote was playing with them all day long; but when it drew towards sunset the coyote looked up and said: "It is time for me now to go home to my children and their mother, who are waiting for me in the house.<sup>1</sup> I must take some wood home with me."

So he went to a big fallen tree, chopped off an armful, and went to the house where the mother of the twins was sick in bed. She had a stick near her bed, and when she saw the coyote coming in on his lying errand she picked up the stick and chased him out of the house, so that he ran far away to the north. (Song.) She sang that since no one knew the father of the twins the coyote thought he could make sport of her.

After that a little wild canary, who had also been watching the game of ball, said: "It is time for me to go home to my family, who are waiting for me in the house." So, like the coyote, he went to the fallen tree, chopped an armful of wood, and went to the woman's house. "Where are you, my dear wife?" he called. The woman hurried to the door, but when she saw that it was only a wild canary she grew very angry, and hit him with the stick and chased him out into the bushes.

Song: He-yo-ho-ree, etc.

"You are only a silly bird," she sang. "The people that come after us will kill you and eat you at a mouthful."

One day the mother said to her sister, "Why don't you go and collect the seeds of the sage? They are withering and ready to fall. Why do you keep so close about the house? You have no children to tend. Go far away and work. As for me, I will gather those that grow near the house."

So she shut the little babies in the house, and for a door she rolled a big log from the south against the opening. And as she started to pick the seeds she heard the log talking: "Oh yes, I will put the babies to sleep. They are my own little children."

So she hurried back into the house, nursed the babies, and put them to sleep herself.

<sup>1</sup> Brush hut, translated "house" by educated Indian interpreter.

The metate stone was weeping as she passed it. There is a sort of water that runs down, and they say the stone is weeping. It was upside down, and she sang a song, —

In-ya-ha, etc., —

to tell it she had no time to grind on it, for her children kept her so busy with work for them.

The babies were growing fast, and the mother sang to them that they had no father. She did not know who or where he was.

Song: Mai-to-wak,  
Me-awa-hum,  
Ya-wa-ham,  
Mi-ay-o-ham,  
Hai-to-wak  
So-lo-ham  
Hai-to-wak  
Mi-ay-o-ham, etc.

Meaning of the song: They had no father, no one to lead them by the hand. They would never know their father, and would die without knowing him.

One day the mother and her sister went away again to gather the sage seeds. The seed that they had already brought home they had spread out on a great flat rock to dry. They left the little babies hanging in their cradles outside the house; and the quails came and began eating the seeds.

The babies in their cradles were talking together.

"Jump down, brother," said the younger baby, "and drive the quails away."

"Do it yourself."

"It would not be right for me to do that. The younger should wait for the older," was the answer.

With that they both jumped down, and went into the house, where they found a bow and arrow, and tried to shoot the quails. But they hit nothing, and the quails flew off a little way and then returned. The little babies sat on the ground and did not know what to do.

"What ails you, brother?" said the younger. "You said that you knew all things. Why can't you kill the quails?"

With that the older brother began shaking his head, and great hailstones came out of his ears. The younger did the same, until the ground was piled with hailstones, and then they made a sling and with the hailstones shot and killed all the quail and left them lying on the ground. (Song.) All were killed but one, which they caught in their hands and held on their laps until they hurt it, and then they let it go. It was the quail who sang the song because of his joy in being free, but the brothers answered, "You are glad now, but you

won't be glad in the future. The people who come after us will kill you in just the same way." (Song.)

The boys then made some ropes of twisted straw and played with them until sunset; but as it grew late they began to fear that their mother would find they had left their cradles, so they took all the dead quails and tied them to the rope and hung them about inside the house, until the house was full of them. Then they got into their cradles.

When the mother came home and saw the quails hung within the house she said, "I have a husband then, who fills my house with game," and full of anger she cut the rope and threw the quails away.

One of the babies began to cry and the sister went and took him down and brought him to the mother to nurse, but the baby refused to nurse and cried the more. Then the other cried and would not nurse, and the more the women tried to still them, the harder they both cried.

"What can ail them?" said the sisters. "Is it the red ants that are stinging them?" They took off all the babies' clothes to look for the red ants, but still the children cried.

"Perhaps they cry because I threw the quails away," said the mother. "It may have been they who killed them. Go build a fire and let us cook the birds."

So they built a great fire and cooked and ate the birds, and then the babies were content.

Song: Yá-ká-cha-wáh, etc.

Then the mother and her sister went away to another home, and took the babies with them; but the sister got lost on the way, and the mother was left alone.

One day she went away from home and left the babies hanging in their cradles; but thinking that they might come down from their cradles and do something on the sly, she determined to stay close at hand and watch what might happen. So she changed herself into the stump of a tree growing not far away.

As soon as she was out of sight the babies jumped down from their cradles, and made themselves little bows and arrows, with which they began playing in the house; then they ran out of doors to where the mother stood in the shape of a stump. The elder brother hurried past her without a glance, but the younger called out to him, "Be careful, brother, what you do. I see something strange."

"Come on," said the elder brother. "What are you afraid of?"

"Come back, I say," repeated the younger. "There is surely something worth looking at here."

"What is it you mean?" asked the elder, running back.



"Look," said his brother, pointing at the stump.

"Oh, that is nothing but the stump of a tree, the sort that small boys use as a mark to shoot at."

"If that is so I'll hit it," said the younger, raising his bow.

"So will I," said the elder.

Just as they pointed their arrows at the stump the mother called out to them, "Wicked boys, is that the way you treat the mother who worked and cared for you when you were small and helpless? Just as soon as you grow large you wish to kill me. The people who come after us will tell the story of the bad boys who killed their mother."

Song: Ha-chaup  
In-ya-ka-ha, etc.

With that she came to them in her own shape and patted them on the cheeks, for she saw that they were angry at her chiding; but they turned their heads away and would not listen to her. Instead of mother they called her Sin-yo-hauch<sup>1</sup> — the woman who had been turned into a stump.

But she caressed them until they were content again, and she promised to make them bows and arrows and teach them how to hunt.

So she sent one to the north and the other to the south to get the right sort of wood to make arrows. In the evening they came back each with a great bundle of sticks. The mother was very glad when she saw it and said: "The people who come after us will make arrows as I am going to do."

So she went to where there was a big pile of ashes and cleaned the wood for the arrows, and put them on top of the house to dry in the sun. (Song.)

Next day she made the arrows from the wood for the little boys, but she made the arrows for the younger son the best.

And she told them to go to bed very early that night, so they could get up betimes in the morning and go to a hill very far away where a willow-tree grew, which they must cut down and bring home to her that out of it she might make them bows. They went as she told them and cut the willow-tree and brought it home, asking if that was the wood she meant.

"It is," she answered, and she split it in lengths and made two bows, one for the elder and one for the younger, but the bow of the younger was the better.

That night the boys could not sleep for wishing for the day when they might go hunting.

<sup>1</sup> This is also the name of the Earth-Mother, very sacred to the older Indians. Those who have been under Spanish influence identify her with the Virgin Mary.

Song: In-ya-ke-te-me-  
Hi-llya, etc.

As soon as it was light they hurried forth, and saw not far from their home a big lizard with a blue breast lying on a rock. They were so frightened that they hastened home. "What ails you?" asked the mother, and when they told her of the monster they had seen she told them that that was a thing to shoot for food; so they went and killed it and brought it home.

They went out again, and not so far away they saw a big rat building its house, and they ran home as fast as they could go.

"What ails you?" asked the mother anxiously. "Have you been bitten by a rattlesnake?"

"Oh, mother, we saw something building a house, and it had a great long tail." "Why, that is something that is good to eat." So they went out and killed it and brought it home.

Next time they went they saw a little rabbit, and, running home as fast as their legs would carry them, they told their mother that they had seen something gray walking about. "Why, that was nothing but a rabbit, and very good to eat." So they went and killed it and brought it home.

Next day they saw a big hare, and, half scared to death, they told their mother that something with great long ears was walking about. "It is a hare, my children, a thing that is good to eat." So they went out and shot it and brought it home.

Next day they went again and saw a big deer, and, more frightened than ever before, they ran home to their mother.

"Oh, mother, we have seen a thing that is walking about with a tree growing out of its head."

"Now that is a deer," said the mother, "a thing that you must not kill by yourselves, but you must call all the people together, and all go on the hunt and each have a share of the meat."

But the little boys would not listen to their mother, for they were determined to kill the deer by themselves. So the next day they went and chased and killed the deer, and left it lying while they went to tell their mother what they had done.

She would not believe that they had done this, for it was not the right way to do. Many must eat of that meat.

"Come, hurry, mother," said the boys; "bring knives and cut it open and let us carry it home." The mother did not want to go, but, urged by her sons, she followed them to where they had left the deer.

"I see, my sons, that you have disobeyed me and killed the deer, but we cannot carry it home. We must skin it here and cut it up, for that is the way to do. The people who come after us will do as

we do, not carry a deer home, but skin it in the mountains where they kill it."

Song : Kwa-kwe-kwa-hm, etc.

"Bring grass to lay the pieces upon as I cut it," said the mother, and the boys began to gather the grass near at hand.

"No, that grass is not good," said the mother. "Go farther off and bring a heap of plants to spread upon the ground."

And while the little boys were gone to get the grass, the mother, who was a sort of a witch, stood by the deer and made him come to life again. So just as the boys came back the deer got up and ran away.

The mother told them what she had done, but they did not answer her. They stood there in silence with their arms full of the bundles of grass. For a long time they did not say a word.

"What ails you?" asked the mother. "The people that come after us will do the same way. If they hunt a deer and do not kill him as they should, they must go after him again. Go, my sons, and follow him. Go both together, the younger following the elder and watching the tracks."

So the brothers obeyed her, and flinging down the bundles of grass they ran after the deer.

(Song, sung by the mother.)

They went to the south, and many deer were there, but not the one they were seeking. They saw many tracks, but not the one they knew.

Song : Ha-ma-yo-whee-ee, etc.

They sang that now they would see the track, and then they would lose it again.

And they went on and on till they came to the Eastern Ocean.

Song : Ka-mé-to-ka-lé, etc.

At last they found the track they were after, and they saw the deer standing by the ocean.

Song : He-yo-ho

So-pa-ha, etc.

When the deer saw that he was pursued, he turned and ran on and on until he came to the Ocean of the West.

Song : A-kwa-kwe-ko, etc.

And when they came close behind him he jumped into the water, and they could not reach him to shoot him because he was in the water. And as the sun was setting and they could not kill the deer, they went home and lay down by the fire, one on either side, and when the mother spoke to them they would not answer her, for they were angry that she had made the deer to live.

"What ails you?" asked the mother. "Have you been fighting or did some accident happen to you? Look at the meal I am cooking for you and for no one else. Eat it and sleep, and in the morning I will show you how to hunt the deer. He is on a high mountain, and you must set fire to the mountain and he will run out and you can kill him."

So all night long the mother remained awake, sitting upon the housetop on a deerskin which she spread there; and she sang all night long, although there was a heavy fog and it began to rain.

Song: Ma-kai-ya-ma-kai, etc.

In the morning, when the sun rose, she went first of all to the mountain and set it on fire herself. When the two sons came she told the elder to go up on the mountain while the younger remained below; and while the elder searched upon the hilltop the younger shot the deer. The brothers killed it and sat beside it and talked of all they had done and suffered on their mother's account. They were so angry with her that they determined to skin the deer and cook and eat the meat without giving her a share.

And this they did, and waited till sunset before they went down the mountain to their home. And among the rocks on the homeward journey they killed many rabbits, which they took home to their mother, but not a word did they tell her about their having killed and eaten the deer. This ends the story of the deer.

#### THE STORY OF THE EAGLES.

The boys were getting older now, and their hair was growing very long. It was down to their knees, but their mother told them she could not cut their hair because she was not a man. She told them, however, to get up very early the next morning and go to the place where there was an eagle's nest, and to bring the eagles home to her.

So they got up very early in the morning and went to the place where there was a nest of crows. "Perhaps this is what she means," they said; so they took the crows home with them and asked her if that was what she meant.

"No, that is wrong," said the mother, and she threw the crows away.

So then they went again till they came to the place where there was a horned owl's nest. "This must be the one," they said, and they took it home to their mother; but she said that was not the right one, and she threw it away.

And they started out again and found the common owl in its nest and took it home to their mother; but she said that was not the one, and threw it away.

Then they went again, and came to a nest of young buzzards, some of which were sitting on the tree. "We must be right now," they said, and took the buzzard home; but the mother said that was not an eagle, and she threw the buzzard away.

"Wait now till morning," said their mother. So they slept all night, and very early in the morning went on their way until they came to a stream of water, and on the other side was a high mountain.

They crossed the stream and climbed the mountain, and not far beyond sat down to rest.

Their mother had told them to wait in this spot to see what would happen.

Soon a white eagle came flying towards its nest with a deer in its claws. They watched it until they saw it fly into its nest. Then there came a black eagle with a big hare in its talons, and it flew in the same direction. So they followed its course until they came to the foot of a great rock, very steep and high, and on top of it was the eagle's nest, with two young ones in it. One was white and one was black and they flew about on top of the rock. But the boys could not catch them, for the rock was too steep to climb. (Song.)

"I wonder why mother sent us here on such an errand," said the boys. (Song.) They tried and tried to climb the rock, but it was too steep, and they fell back time after time, and all the while the eagles were growing older.

The boys began to cry and lament; and they stood and held their hands to the east, and got some white clay and with it they painted their cheeks. Then they held their hands to the west, and got some black clay. These were signs of sorrow and mourning. Tears ran down their cheeks. (Song.)

At last they determined that come what might they would climb the steep rock. "You go first," said the older. "No, it is you who must try it first." So they disputed for a time, till at last the younger started to climb the rock. On he went until with just one step forward he lost his balance and fell to the ground, where he was broken in pieces.

Song: A-ma-te-kis-ma, etc.

He lay at the foot of the rock with all his bones broken, but the older brother, who was a witch, sat down beside him and put all the bones together one by one. Then he spoke to him and told him to wake up. "Why, I have just been asleep," said the younger brother. "No, you were dead, but I made you alive again," said the older. "Now I will try to climb the rock myself. Turn your back and by no means look at me until I give you leave."

So the older brother stood and held up his hands to the sky and brought down a big red snake. The younger brother looked around



and saw that the steep rock was full of red snakes, whose heads stuck out of every crevice, and the elder climbed among the snakes until he reached the top.

On top the rock was covered with snakes of all sorts, red snakes and gopher snakes and rattlesnakes, and the boy sat on the edge of the rock looking at the eagles' nest, but afraid to go near it for fear of the snakes.

"Make haste and throw down the eagles," said the younger from the foot of the rock.

Song: Ha-mat-a-ku-ti-yai, etc.

The older sang a song to the snakes telling them he would not hurt them, but only wanted to catch the eagles. (Song.)

So he caught the eagles and tied their feet together.

Song: Ha-kán-a-mo-kán.

As he started down the rock he threw the eagles to the ground, and both of them flew directly to the feet of the younger, who caught them and refused to give them to his brother.

"Give me my eagles," said the older.

"No, I shall keep them for myself," said the younger. After a while, however, he agreed to give up the black eagle to his brother.

"And now you had better run home as fast as you can," said the older, "for if I am not mistaken it is going to rain." (Song.)

So the older brother held up his hands to the west and brought the rain. The clouds floated in and the sky was covered with them, and it began to rain in torrents just on the path where the younger brother was going. He tried to find shelter here and there, but the rain beat in everywhere. All this time the older brother went another road in the sunshine. He was very angry at his brother because he kept the white eagle from him.

Song: A-kwe-kwa

Ha-mat-a-whan, etc.

(About a dozen lines.)

The younger brother suffered very much in the storm with the white eagle he was carrying. (Song.)

It rained so hard that at last the white eagle died. He was sitting on the ground beside the dead eagle when his brother went by looking at it.

The younger brother grew very angry. "You need not look so scornfully at me," he said. "You think I am young and cannot do anything, but you shall see that I can do things as well as you." So he stood and held up his hand to the north and called the thunderstorm to come (Song), and quick clouds came, and it rained very hard on the road the older brother took. The younger went another way

where the sun shone bright and hot. He was hunting and killing rabbits as he went along. (Song.) "I told you what I was going to do," he said in his song.

The elder brother was suffering in the storm, from which he could find no shelter. He tried to shield the black eagle from the rain; but this he could not do, and the black eagle was already dying. (Song.)

At last the black eagle died and the brothers met again. "Why did you do this thing?" each asked the other. "I never heard of relatives treating each other so." So they shook hands and were friends again.

Then they made ready to bury the eagles. They dug a big hole, but the earth was black, and they said that that was not a fit place to bury the eagles. Gophers and rats would dig their bones and eat them. So they took them up and went to a place where the ground was yellow, and there they buried them. They made a great big hole and went down into it and buried the eagles there. Each brother cut off his own hair and dressed the eagles with it when they buried them.

Song: He-ko-ma-ta-ma, etc.

The sun was setting and it was growing late, so they went home and lay down one on either side of the fire.

The mother was cooking their supper, but when she brought it to them they would not eat.

"What ails you, my sons?" she said. "Here is the supper I cooked for you and for no one else, and in spite of all my pains you will not eat my food. Have you been fighting, and are you hurt?"

(Song.) The mother began to sing that the eagles were coming, but the oldest son woke from his sleep and told his mother she ought not to say what could not be true, for the eagles were dead. So he lay down again.

(Song.) But the mother sang and danced and said that the eagles were coming. The boys made no answer, but laid there quietly.

Song: "I tell you, my sons, that the eagles are coming," repeated the mother.

"Get up and see if the eagles are coming," said the older to his brother. So the younger went out to look, and there was the white eagle coming, just as it was before it was buried. Then the elder brother got his eagle back too, and the mother scolded them for doing such things to each other. This ends the story of the eagles.

## THE STORY OF THE CHAUP (CONTINUED).

The mother of the boys told them that she was just like a man, since she knew everything. She had been all around the world and knew everything in it. And she commanded them to bring her a certain tree, telling them where it grew, as she needed it for something she was going to do.

Next morning the brothers went as their mother had told them, and found the tree growing right in the middle of a pond; but the water about it was so deep and there were so many animals around the pond, that they were afraid to go into the water to cut it down.

Song: Ha-me-wá-me-e,  
Hai-wa-ha-ha, etc.

Then the oldest son, who had a pipe stuck in his ears, took the pipe and smoked it, and blew the water back and frightened all the animals away, and dried up the water, so that they easily went and cut down the tree, chopped it up fine, and carried it home on their heads.

When they brought it to their mother she was very glad, and she chopped the wood up fine, and took the pieces and put them out in the sun to dry. And the pieces of wood as she touched them made sweet music.

Song: Kwa-la-há-le, etc.

Then the old woman decorated the pieces with the colored feathers of woodpeckers and the topknots of quails, and made them into flutes for her sons to play on.

Song: We-le-wha-cha-a-cha-a-cha.

So the brothers sat down facing the north, and played on the flutes such sweet music that the girls from the north came to them, attracted by the sound; but the boys did not like the girls from the north.

Song: We-le-wha-cha-a-tal, etc.

So they sat down facing the south, and played the same music so loud and so sweet that the girls from the south came to hear it, but they did not like them either, because they ate rats, snakes, and such animals as that, and their bodies did not smell good.

Song: Há-ma-kó-lu  
Ha-ma-we-le, etc.

(Singer and Indian audience clapped hands in time.)

So they sat down toward the west, and played the beautiful music again, until the girls from the west came to them, but they did not like them, because they ate all the animals that live in the ocean.

Song: Há-ka-só-lu  
 Ha-ma-we  
 Ha-ma-ko-lu  
 Ha-ma-we-le-we  
 Ha-ma-cha.

But when they played the sweet music facing the east, some girls came from there, the daughters of Ith-chin, the buzzard, and they liked them because they lived on the fruit that grows in the east and they smelled sweet.

It was early in the morning when the girls first heard the music.

They were on their way to a pond where they used to swim every morning, and were looking for something they wanted to eat. It was the younger sister who first heard the music; and when she told her sister to listen to the wonderful sounds, the older could hear nothing. "Come stand where I am standing," said the younger, "and you will hear it plainly," but even then the older sister could not hear it.

"I must go, I must follow the music," said the younger, but her sister reproved her.

"If you mean to go to get married, this is no way to do to start empty-handed. A girl who is to be married takes presents to her mother-in-law and father-in-law."

Their father, the turkey buzzard, knew what they were planning, and when they went home he asked what they had been doing by the pond.

The girls said they had been looking for the right kind of willow peel to weave into a dress.

So they went away one day towards where the boys lived, and from far away they looked back and saw their old home and sang a song of farewell.

Song: Kai-o-ñe  
 Ma-ha-qui-po-ke, etc.

And they travelled very far that day, until it grew so dark they could not see; so they sat down and took the pipes from their ears and smoked upon them and blew the night away. And it shone, there was light, and they found their way.

Song: Ma-ta-yan-he-peel-ya  
 Ma-ta-yan-ee-e-e-é-l-ya, etc.

Meaning, it was only the night they were afraid of, only the dark night.

And they went on through brush and thorns.

Song: Ma-ta-yan  
 Ta-li-cah  
 Ta-me, etc.

The brush and thorns are hurting us, they sang.

Ta-ya-wa-ha  
E-ka-wa-ya-ka-me, etc.

There was no road, and they pushed their way through the brush suffering and crying on their way.

Song: Ha-ta-mo  
Qua-ma-ya-whee, etc.

They came at last to a growth of willows high above their heads, and the younger sister grew so tired that she lagged far behind.

Song: Nau-ke-nau-me, etc.

"Come quickly," said the older sister. "I am too tired," she sang.

At last they came to a big sand mountain which they tried to climb, but every time they tried they slipped and fell back to the bottom again.

Song: Sa-llá-lle-a-llá-lle  
Há-ke-pá-me, etc.

Meaning, they tried in vain to climb the mountain.

"What is the matter with you?" the younger sister asked the older. "You say you are a witch, and yet you cannot contrive some way for us to climb the mountain." So the older sister stood and stretched up her hands and brought something from the sky like a fur mantle or hide and covered the mountain with it, so they climbed it easily and sat down on the top to rest.

In the distance they saw a pond of water, so they said they would rest a while and then go drink the water, and from there start on to the boys' home, which was not far away.

Half way to the pond they met a rattlesnake, whose back was very prettily painted. And they stood and watched him until he looked up and saw them.

"How did you happen to come over here, my nieces?" he asked.

"We heard some sweet music and came to follow it," they said.

"I am the one who played that music," said the snake. "Then play it again," they told him; and the rattlesnake tried his best to make music, but all he could do was to rattle his rattles.

Song: Ha-we-chu-me  
Ha-ha-we-e-e-e, etc.

"You are too good a man to lie like that," they sang. "The best thing you can do is to keep quiet, or else you are likely to get hurt." (Indian auditors laugh.)

So they made mocking gestures and went on their way.

And they came to a house where the coon lived.

"What are you doing here?" said the coon; and the girls told him



they were looking for the man who made the sweetest music they ever heard.

"I made the music," said the coon.

"Then make it again," they said; but all he could do was to run into his house and bring out a big gopher snake, which he promised to cook for supper if they would stay and eat it.

"We do not eat such things," they said, and they left him railing at them, and went on till they came to the horned owl's house, and he asked the same question, and at their answer told them that he was the one who made the music; but when they asked him to play it for them he could not do it, but promised them a snake for their supper if they would stay and share his meal.

They laughed at him and went on their way.

Song: Ho-sá-lu-la-ta-kwa, etc.

At last they came to the water which they had seen in the distance, and in the water was a tremendous frog that frightened them so they were afraid to drink; but they took the little baskets they wore on their heads and drove the frog away and drank the water.

Song: Mau-ha-ta-kum-ho-o-o-ma, etc.

They sang about the frog splashing in the water.

E-han-a-ta-ka-han-a, etc.

They sang to drive the frog away.

It was getting dark, and one of the plants they passed was making a curious noise. They stood and watched it and sang a song about it.

Song: Ha-mai-ko-te-e-hay-cha, etc.

The mother of the boys knew that the girls were coming, and she told her sons that when the girls came they must not allow themselves to care for them, or make any motion to greet them. If they were perfectly cold and silent to them, the girls would go away again to their home where they belonged.

That night the owls and coyotes howled and hooted around the house where the boys lived, and the mother said that something must be going to happen. It was an evil omen, for she never heard the owls and coyotes make such a noise before. She told the older son to go out towards the south and see what was going to happen; but he came back declaring that there was nothing to be seen.

But the coyotes and owls howled and hooted the more because the girls were coming, and the mother told her younger son to go out towards the north and see what was the matter.

He took his bows and arrows and went out of the house; but when he came back he said there was nothing anywhere about.

Just as he entered the house the girls came, and the mother was lying by the door inside the house. So the girls came and sat down in silence in front of the door where the mother could see them.

"Who are you?" asked the mother. "Are you my nieces — my sisters — my aunts — or any of my relations?"

To each of these questions the girls made no reply.

"Are you my daughters-in-law?" she asked at last; and to this question the girls replied very softly, "Yes."

"Then there are your husbands sleeping in the house. Go to them if you choose."

So the older and the younger sister went each to the bed of her husband and lay down beside him; but the elder son remembered his mother's command, and would not greet his wife; and when vexed at his silence she sent fleas and bugs to bite him, he would not move or stir.

Song (sung by the mother-in-law).

Song (sung by the sisters).

And in the morning the brothers rose very early and went out to saddle their horses, and the girls went out and sat outside. The mother-in-law told them that they could go to the pond to bathe. While they sat there the older sister said to the younger, "You are now a relative of the old woman since your husband loves you, but I am not, and I shall go back to my home."

"I shall be too lonely to stay without you," said her sister. "If you go I shall go with you."

So they went to the pond, bathed their faces and went home. The younger son was sick with grief for the loss of his wife. The older brother would go hunting and bring something home to his mother to eat, but she would give nothing to the younger son. "I told you not to care for the girl or to speak to her," she said. "Now you are pining away for her, and may die of your disobedience."

He pined and fasted for many days, until he was too weak to hunt anything but lizards and little animals on the hills, though he would tell his elder brother stories of the deer he pretended to have killed. At last his mother took pity on him when he was wasted nearly to death, and she threw him in the pond, and he grew well and fat again.

The younger brother used to beg the older to go away with him to seek their wives. His wife, he said, was going to have a baby, and he must go to her; but the older brother, who cared nothing for his wife, would not at first agree to undertake the journey.

At last he yielded to his brother's wishes, and told his mother that he was going on a long journey. He took off a feather head-dress that he wore and hung it up in the house. "Watch this every

day that I am away," he said. "While I am living the feathers will remain as they are, but when I die they will move back and forth."

The younger son said farewell in the same way, and took a feather rope which he had made and stretched it across the house.

"Watch this carefully," he said, "for while I live it will remain as it is, but when I die it will be cut in two." And he promised that some day he would come back to her again.

Song: Hay-a-ka-whin-ya, etc.

But the mother was sick with grief for the loss of her sons; she refused to let them go; and holding up her hands to the sky she brought down hailstones for them and told them to stay at home with her and play with the hailstones as they did when they were little. But already they were far away; and they looked back and said to her that when they were young she never brought hailstones down for them. Now they were old and must go away.

They went on till they came to a large grove of trees, and here they made stuffed figures of grass and put feathers around the head and waist of each, and stood them up and left them there. The old woman was in her bed, but looking out of the door she thought she saw her sons, and she ran to meet them and put her arms around them; but it was only withered grass that she held in her arms. She fainted and fell to the ground. She did not know what to do.

Song: Ho-cha-ma-ta-we-wha, etc.

The boys went on looking for the track of the girls. They could only see a faint trace of their footsteps. The night came and they found a place to rest. The owls and coyotes howled very much. There was no road through the brush.

Song: Kwa-o-o-yo-o, etc.

All night the younger brother slept soundly, but the older could not sleep. He sat up and tied bunches of feathers on sticks which he stuck in a circle on the ground; and he sat down in the middle singing about the owls and coyotes that were hooting and howling around.

Song: Har-o-twa-me, etc.

At last he woke his brother and told him that he was afraid that something was going to happen, for the owls and the coyotes made such a noise.

"Why are you afraid?" asked his brother. "When the coyotes howl and the owls hoot it is a sign that they are beginning to get ready for the summer-time. There is no need to be afraid."

In the morning they travelled towards the girls' house, and they came to the same pool of water where the frog used to be. The older brother had gotten up first in the morning, and he said to the

younger, "Make haste, it is getting late." So the older came first to the pond, and drank there and waited for his brother. Then the younger came to the water. "Take a drink of the water," said the older.

"No, answered his brother, "that is not a good place to drink. They used to kill people here."

"Lie flat on your stomach, and shut your eyes while you drink," said the older. He meant to drown his brother while his eyes were shut by pushing him into the water, and then go back to his home again.

Song: Whi-le-wi-ya-han  
Whi-le-wi-ya-han, etc.<sup>1</sup>

The younger brother lay down to drink, but he did not shut his eyes. He was looking in the water, and just as he was getting ready to drink he saw in the water the reflection of his brother, who bent over to push him in; and jumping up quickly asked if he was meaning to drown him.

"I was only killing a fly upon your neck," said his brother.

"I know well enough you want to kill me," said the younger, and he got up without drinking the water.

From there they travelled till they came to the top of a high mountain, and the elder came first to the top and sat down, and then the younger came, and they watched the people in the valley where a large crowd was playing a game of ball.

"Look at all those people," said the older. "How are we going to be able to get to the place in safety?"

So the younger stood up and held up to his hands to the sky, and got a lot of stars and put them all over his body. And his brother did the same, and they sat down and were watching the people. They were shining like stars.

Song: Ha-mai-nau-e-chak-om-whi-i-i, etc.

They rose as if they had wings, and flew over to where they wanted to go.

Song: Ha-che-nau-e-cha-kom-whi-i-i, etc.

"I am going to fly to the girls' house," said the younger. "Watch me very closely and you will see where I go in among the crowds of people."

"We will die for the sake of the girls," said the older. "And we shall never see our home again."

The older watched his brother and saw him fly towards the houses in the midst of all the people. Among all the houses he did not

<sup>1</sup> Up to this point I have used English pronunciation for songs. After this, a modified Spanish; English not being sufficiently phonetic.

know where to go; but he came to one of the houses where there was a crowd of people about it, and the roof opened and he went in shining like a star. As he flew over their heads the people looked up and saw the Chaup. They wanted to catch him, but they could not. The father of the girls was there, and he told the people not to catch him, as that was not a star but a person. When the roof opened he went into the house, and here he found his wife.

Song: Ha-che-nau-e-cha-kom-whi-i-i, etc.

The older brother, left alone on the mountain, flew after his brother shining like Chaup. People tried to catch him in the same way, but the girls' father warned them again, and he too went into the house, where he found his wife.

The girls were glad to see their husbands, and laughed so loud that their father heard them from outside and said: "I wonder what is the matter with my daughters. They never make a noise like that. Go and see what is the matter with them," he said to his grandson; and he gave him a shell full of wheat to eat on the way. The little boy went along eating and playing till he finished all the wheat, and then he came back without any news. So the old man gave him a shell full of corn, and the little boy went along eating the corn till he came to the house, and peeped inside and saw the brothers there with eyes shining like fire; and he was afraid of them, they shone so bright and clear. So he ran back as fast as he could.

"What is the matter?" asked the grandfather.

"There is something like stars in the house. They have eyes of fire, and I was afraid."

When the old man heard this he wanted to kill the Chaups; so he went to the house of the coyote and asked him if he was willing to kill them for him. The coyote took up his bow and arrow and went to the house; but when he saw the brothers they were shining so bright he could not go near them. So he went back and told the old man that nothing could hurt them. They were great wizards with eyes of fire that made him afraid.

So the old man could not find any one to kill them until he went to a place where there were a great many hawks, and he asked if they were willing to kill the Chaups. They agreed and said that they would tear them in pieces with their beaks.

Song: Mi-kan-ám-a-ha, etc.

So the hawks flew to the house where the Chaups were and tried to kill them; but they were afraid, and they met the old man on the way home and told him they could not do anything.

So then he went to the bear's house, and asked him if he would



kill them. He consented and said that he would scratch them and tear them in pieces with his claws.

The bear went to the house and scratched around the door, but did not dare to touch the Chaups, and told the old man he'd better find some one else to do it for him. So the old man went home determined to do it himself, since no one else would dare to. So he dug a passage underground from his house towards the girls' house, and when he dug under the house it began to fall with a loud noise; and the brothers flew out among the people, who followed them saying they were Chaups and trying to kill them; but since they were witches no one could hurt them.

So they all returned home and met the old man going out alone with his bow and arrow. "Where are you going?" they asked him. "You are too old to do anything by yourself."

"I am going to look at them," he said; and he went on till he caught up with the Chaups. He was a wizard too; and as he came up to the younger brother he killed him first. Then the younger called out to the older to save himself; but when the older looked back and saw his brother dead, he said he might as well die too. He would be so lonely. So he sat down on the ground, and the old man came and killed him too.

And he called out very loud to the people to come and see his dead enemies. "I think I hear some one calling," said the coyote; and when he saw the Chaups were dead he called to the people and said it was he who had killed them. And all the people left their houses and gathered together and told the two sisters to sing about the dead Chaups.

Song: To-mé-to-mí, etc.

and they sang that they had killed them under the trees.

But the old man pushed them aside and sang by himself.

Song: A-lan-a-hi, etc.

He stood on the breast of the dead Chaups and sang that it was he who had killed them.

Song: Ha-whai-cha-hi-i-i, etc.

Then he told the people to cut them in pieces and eat them. And the people gathered together and cut them up and ate them.

The wife of the dead Chaup knew that as soon as her baby was born, if it was a son the old man would kill it and eat its brains.

He had a little olla ready to put the brains in; but when the child was born the mother pretended that it was a girl; and the old man was so angry that he took the olla and threw it at the mother and broke it on her head.

The baby boy grew so fast that while the people were still eating

his father's body he cried for a piece, which they would not give him. He did not know it was his father.

His grandmother, the mother of his mother, told him that that was his father's body they were eating.

When the boy grew older the old grandfather tried many ways to kill him, but could not because the boy was a witch. The grandfather once dug a big hole in the ground and filled it full of water and set up sharp stakes in it under the water and told the little boy that he had made it for him to swim and dive in. The boy knew that he wished to kill him, but he swam about in it and nothing hurt him.

Another time the grandfather took a big rock and told the boy to play with it by throwing it up in the air, expecting that it would fall upon him and kill him; but the boy knew his purpose, and he threw the rock up in the air but got out of its way when it came down.

His grandmother used to take the bones of his father and put feathers with them and put them upon her body and go out and dance by herself. The little boy used to see her dance, and one day the thought came to him that these were the bones of his father. He had an uncle who loved him very much, and he asked this uncle for a bow and arrow; and when his uncle gave it to him, he went to the place where his grandmother used to dance, and he asked his uncle to dig him a hole in the ground, as he wanted to play in it. The uncle did this to please him, and just as the sun was setting the boy went into the hole and hid there.

The old woman came as usual to the place to sing and dance; and the little boy shot and killed her. When the people came running to the dead woman, he said it was he who had killed his grandmother. When they tried to seize him he went into the ground, and they could not find him. He came out again in another place, but they could not hurt him because he was a witch.

One day he saw the bone of his father's heel made into a painted ball, and the people played with it for a shinny-ball. The boy knew it was his father's bone, and so he stood far away and whistled and sang, and the ball rolled to his feet and he took it up and threw it far out into the ocean. When he threw that ball away they brought out another ball of the same kind; and he knew it was his uncle's bone, that of the older Chaup, and he was very sorry. And he stood towards the east and the ball came rolling to his feet, and with his feet he threw it far away to the east. Then he was glad and sang and danced.

Song: Cuy-a-ho-marr, etc.

He sang that he was the Chaup because he was the son of Chaup. His mother called him by this name, Cuy-a-ho-marr.

He used to sleep with his grandfather, and one time his grandfather told him that the chief must lead the people, and they must be willing to obey him. So he told him to get up on the housetop and proclaim that Cuy-a-ho-marr was to lead them, and command them to bring their bows; and if the people called out and accepted him he could live, but if they kept silent he must die. The boy agreed, and in the morning the new chief got upon the housetop, and all the people agreed to his words, so he knew he was to live and not die.

One day all the people went to another place to play peon<sup>1</sup> with the people there, and they got beaten. The grandfather went, and the little boy went afterwards and told his grandfather that he was going to play the game, and he would beat all the people of the other pueblo. But his grandfather forbade him to play with the strangers, saying that he would be killed by them. But the boy played and won, and burned all their houses and fields.

In the morning after he had beaten the game they all went home. As they were going along, the old man had a little basket full of wheat, but the little boy's basket was empty. He asked his grandfather for some of his wheat, but the grandfather would not give him any. The boy said he was going to grind. So he did, and ate.

As they went on the way, the people who had killed his father were ahead with his grandfather. He was behind and got lost. His uncle was looking for his nephew, fearing that some one might have killed him. He was with them, but they could not see him. When they saw him his uncle called out to him, and they asked him to lead the way. So he went ahead and came first to a big rock. He made a path through the rock, and then climbed on top of it. The people went through the rock, and as they went in one by one the rock shut up and killed all the people that had killed his father. He jumped down to see if any were left alive, but there was not one.

Song: Po-co-bo-kim, etc.

When the little boy came to his house he told all the people who had remained at home that those who were coming back were thirsty and wanted water. He told them to get water and go to meet them.

And all the people, young and old, that were at home went with water to look for the others and all died on the way. He had killed every one from that place except his grandfather, his aunt, his uncle, and mother. These were the only ones left.

And now he thinks of going to his old grandmother, the one left away off, the mother of his father. His mother and aunt used to make him sleep with them so they could watch him; but for three days he got up very early every morning; and, when they missed him;

<sup>1</sup> A famous gambling game.

he said he was hunting. But his grandfather knew what he was planning to do. One day he went away and never came back. When the boy had gone his grandfather looked for him and went in all the houses of the others, and asked if they could not find him. The coyote hunted for him for four days, each day in a different direction, till at last he found tracks that went towards the east. He came home and told them that he had found tracks going to the east where the old grandmother lived ; and they all went after him, following the tracks of the boy.

At last they found marks upon the ground which showed that he had been playing there, and then they knew that they were on the right road.

Song : E-ña-me-wha, etc.

Those that followed were singing this. His aunt, uncle, and mother started together, and his uncle caught up with him first, tired and worn out, and asked his nephew why he had run away from his home. He said he was going away and would never come back again, and he advised his uncle to go back to his house.

Song : E-wan-i-chau-ah-wa, etc.

Then his aunt caught up with him and asked him the same question, and he made her the same answer that he was never going back.

Song : In-i-si-in-i-si

Han-a-mak-a-ha, etc.

Then he went on again towards the home of his grandmother.

On the way he came to a big cañon where they had killed his father and uncle, and an owl went hooting before him. He tried to shoot it but could not hit it, and it kept on flying in front of him till it led him to the spot. Red ants, flies, and all sorts of insects were thick there. The ants had made paths where they went back and forth.

Song : Ah-yó-na-ki-yó-na-ki, etc.

He was standing there when his father's voice spoke to him, and told him that his bones were all broken in pieces and he could not do anything ; so the boy sat down and tried to fit the bones into their places. He put all together but the leg ; and that he could not join so it would stand up. He could not do anything with it.

Song : Na-wa-mi-he-cha-whai-o, etc.

He was sorry and cried and went away.

Song : Nau-wa-ri-nau-i-i, etc.

After he left that place he came to a house where there were lots of lions. He stood at a distance and was thinking how he could get by. So he made himself into an old man, thinking that perhaps they

would not kill him in that shape ; but not being sure of that, he made himself into a young man, and then into a little boy ; and he took fire and burned his head and made sores on his head, and went to the lions' house, where he found no one but a little boy of his own size. The little boy said nothing to him, but went and told the lions that his cousin had come to see him. He was still there when the lions came back. They brought rabbits and other kinds of game and began cooking them, but gave nothing to the little boy, who was picking up little bits of meat. There was a red-hot olla on the fire, and they put it on his head when he did not know it. He fainted and fell back. He was sick, and when he got up he asked the old man to doctor him. The old man said all the people must come together in one house and he would doctor him there.

So all the people got together in one house.

Song : Kwi-nau-wi, etc.<sup>1</sup>

After they doctored him he left the house, and there was a big stone before the house, and he shut the door with it and got on top of the house. The house fell and killed all the people.

From there he came to a pond where there were lots of blackbirds by the water, and he was afraid of them ; and as he came nearer he heard the birds say, "Who is that ? Kill him."

When he heard them say that, he threw a big stick and hit them on the legs and killed some, and the others flew away.

And he went on and came to a wide lake, and just as he came to the other side of it he turned back and saw his mother following him, and she was tired ; and he took his bow and it spread out long, and he told her to walk on it across the lake. Just as she came near to him he took the bow away, and she fell into the water and was drowned. He had killed his mother.

He went on till he came to a big water, and he saw a big crane standing in the water, and the crane took hold of him and swallowed him by the feet ; and just as his head was going down he called to a buzzard for help ; and the buzzard flew down and took hold of him and dragged him out.

He came to a hill and stood on the hill and saw his grandmother, who was sitting there and looking towards him. He came to her, but she could not see him. She was blind. He sat on her lap, and she put her arms around him, and they both cried. When he came to the house it was full of heaps of dirt, and he cleaned it and burned the house down. "Where shall we go now?" asked his grand-

<sup>1</sup> Towards the last of the story many of the songs were omitted for the sake of brevity in the recital. This resulted in a certain lack of fulness in this part of the narrative, the songs amplifying and elucidating the text.



mother. "I have no house." "Where do you want to go?" he asked. "I will take you wherever you choose." "I will go anywhere with you," she said. So he sat down and she climbed upon his back, and he flew with her far away to the north to the San Bernardino Mountains, and Chaup lives there now with his grandmother.

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## SOME TRAITS OF PRIMITIVE CULTURE.

THE needs of anthropological research have led many investigators to adapt themselves as thoroughly as may be to the ways of thinking of foreign tribes and peoples, — to take part in the joys and sorrows of their life, to penetrate the motives that prompt their actions, and to share the emotions that fill their hearts. The experiences thus gathered have led many of us to think that the gulf does not exist that was once believed to separate the mind of primitive man from that of civilized man. The difference between the type of primitive thought and feeling and that of our own appears to us rather as a product of the diversity of the cultures that furnish the material with which the mind operates than as the result of a fundamental difference in mental organization.

Nevertheless we cannot close our eyes to the typical differences that do exist between the modes of thought and action characteristic of primitive society and of civilized society, and the question of their origin must be considered one of the great problems of anthropological research.

In the following remarks I will try to formulate anew one trait of primitive mental life that early attracted the attention of investigators, namely, the general lack of differentiation of mental activities. In primitive life, religion and science; music, poetry, and dance; myth and history; fashion and ethics, — appear to us inextricably interwoven. We may express this general observation also by saying that primitive man views each action not only as adapted to its main object, each thought as related to its main end, as we should perceive them, but that he associates them with other ideas, often of a religious or at least of a symbolic nature. Thus he gives them a higher significance than they seem to us to deserve. Every taboo is an example of such associations of apparently trifling actions with ideas that are so sacred that a deviation from the customary mode of performance creates the strongest emotions of abhorrence. The interpretation of ornaments as charms, the symbolism of decorative art, are other examples of association of ideas, that, on the whole, are foreign to our mode of thought.

In order to make clear the point of view from which these phenomena seem to fall into an orderly array, we will investigate whether all vestiges of similar forms of thought have disappeared from our civilization. In our intense life, which is devoted to activities requiring the full application of our reasoning powers and a repression of the emotional life, we have become accustomed to a cold, matter-of-fact view of our actions, of the incentives that lead to them,

and of their consequences. It is not necessary, however, to go far afield to find a state of mind which is open to other aspects of life. If those among us who move in the midst of the current of our quickly pulsing life do not look beyond their rational motives and aims, others who stand by in quiet contemplation recognize in it the reflection of an ideal world that they have built up in their own consciousness. To the artist the outer world is a symbol of the beauty that he feels; to the fervent religious mind it is a symbol of the transcendental truth which gives form to his thought. Instrumental music that one enjoys as a work of purely musical art calls forth in the mind of another a group of definite concepts that are connected with the musical themes and their treatment only by the similarity of the emotional states they evoke. In fact, the different manner in which individuals react to the same stimulus, and the variety of associations elicited by the same sense-impression in different individuals, are so self-evident that they hardly call for special remarks.

More important, for the purpose of our investigation, than the observations just mentioned, is the fact that there are certain stimuli to which all of us who live in the same society react in the same way without our being able to express the reasons for our actions. A good example of what I refer to are breaches of social etiquette. A mode of behavior that does not conform to the customary manners, but differs from them in a striking way, creates, on the whole, unpleasant emotions; and it requires a determined effort on our part to make it clear to ourselves that such behavior does not conflict with moral standards. Among those who are not trained in courageous and rigid thought, the confusion between traditional etiquette—so-called good manners—and moral conduct is habitual. In certain lines of conduct the association between traditional etiquette and ethical feeling is so close that even a vigorous thinker can hardly emancipate himself from it. This is true, for instance, of acts that may be considered breaches of modesty. The most cursory review of the history of costume shows that what was considered modest at one time has been immodest at other times. The custom of habitually covering parts of the body has at all times led to the strong feeling that exposure of such parts is immodest. This feeling of propriety is so erratic that a costume that is appropriate on one occasion may be considered opprobrious on other occasions; as, for instance, a low-cut evening dress in a street car during business hours. What kind of exposure is felt as immodest depends always upon fashion. It is quite evident that fashion is not dictated by modesty, but that the historical development of costume is determined by a variety of causes. Nevertheless fashions are typically associated with the feeling of modesty, so that an unwonted exposure excites

the unpleasant feelings of impropriety. There is no conscious reasoning why the one form is proper, the other improper ; but the feeling is aroused directly by the contrast with the customary.

For another example we need go back only a short period in history. It is not so many years ago that dissension from accepted religious tenets was believed to be a crime. The intolerance of diverging religious views and the energy of persecution for heresy can be understood only when we recognize the violent feelings of outraged ethical principles that were aroused by this deviation from the customary line of thought. There was no question as to the logical validity of the new idea. The mind was directly agitated by the opposition to an habitual form of thought which was so deeply rooted in each individual that it had come to be an integral part of his mental life.

It is important to note that in both the cases mentioned the rationalistic explanation of the opposition to a change is based on that group of concepts with which the excited emotions are intimately connected. In the first case, reasons are adduced why the new style of costume is improper ; in the second case, proof is given that the new doctrine is an attack against eternal truth.

I think, however, that a close introspective analysis shows these reasons to be only attempts to interpret our feelings of displeasure ; that our opposition is not by any means dictated by conscious reasoning, but primarily by the emotional effect of the new idea which creates a dissonance with the habitual.

It may be well to exemplify the characteristics of our opposition to unwonted actions by a few additional examples, which will help to clear up the mental processes that lead us to formulate the reasons for our conservatism. We are not accustomed to eat caterpillars, and we should probably decline to eat them from feelings of disgust. On the other hand, the aversion to eating dogs or horses or cats would probably be based rather on the seeming impropriety of eating animals that live with us as our friends. Cannibalism is so much abhorred that we find it difficult to convince ourselves that it belongs to the same class of aversions as those mentioned before. The fundamental concept of the sacredness of human life, and the fact that most animals will not eat others of the same species, set off cannibalism as a custom by itself, considered as one of the most horrible aberrations of human nature. In these three groups of aversions, disgust is probably the first feeling present in our minds, by which we react against the suggestion of partaking of these kinds of food. We account for our disgust by a variety of reasons, according to the groups of ideas with which the suggested act is associated in our minds. In the first case, there is no special association, and

we are satisfied with the simple statement of disgust. In the second case, the most important reason seems an emotional one, although we may feel inclined, when questioned regarding the reasons of our dislike, to bring forward also habits of the animals in question that seem to justify our aversion. In the third case, the immorality of cannibalism would stand forth as the one sufficient reason.

Another example may not be out of place. A variety of reasons are given why certain styles of dress are improper. To see a man wear a hat in company indoors nettles us ; it is considered rude. To wear a hat in church or at a funeral would cause more vigorous resentment on account of the greater emotional value of the feelings concerned. A certain tilt of the hat, although it may be very comfortable to the wearer, would stamp him at once as an uneducated brute. Other novelties in costume may hurt our æsthetic feelings, no matter how bad the taste of our fashions may be.

In all these cases the custom is obeyed so often and so regularly that the habitual act becomes automatic, and remains entirely subconscious. It is only when an infraction of the customary occurs, that all the groups of ideas with which the action is associated are brought into consciousness. A dish of dog's meat would bring up all the ideas of companionship ; a cannibal feast, all the altruistic principles that have become our second nature. The more automatic any series of activities or a certain form of thought has become, the greater is the conscious effort required for the breaking off from the old habit of acting and thinking, and the greater also the displeasure, or at least the surprise, produced by an innovation. The antagonism against it is a reflex action accompanied by emotions not due to conscious speculation. When we become conscious of this emotional reaction, we endeavor to interpret it by a process of reasoning. This reasoning must necessarily be based on the ideas which rise into consciousness as soon as a break in the established custom occurs ; in other words, our rationalistic explanation will depend upon the character of the associated ideas.

It is therefore of great importance to know whence the associated ideas are derived, particularly in how far we may assume that these associations are stable. It is not quite easy to give definite examples of changes of such associations in our own culture, because, on the whole, the rationalistic tendencies of our times have eliminated many of the lines of association, even where the emotional effect remains ; so that the change, on the whole, is one from existing associations to loss of associations. I pointed out before the rise of associations between fashions and feelings of modesty which arise with the establishment of a new type of costume. There are a great number of customs that had originally a religious or semi-reli-



gious aspect which are continued and explained by more or less certain utilitarian theories. Such are the whole group of customs relating to marriages in the incest group. While the extent of the incest group has undergone material changes, the abhorrence of marriages inside the existing group is the same as ever ; but instead of religious laws, ethical considerations often explained by utilitarian concepts are given as the reason for our feelings. People affected with loathsome diseases were once shunned because they were believed to be stricken by God, while at present the same avoidance is due to the fear of contagion. The disuse into which profanity has fallen in English was first due to religious reaction, but has come to be simply a question of good manners.

In short, while each habit is the result of historical causes, it may in course of time associate itself with different ideas. As soon as we become conscious of an association between a habit and a certain group of ideas, we are led to explain the habit by its present associations, which probably differ from the associations prevailing at the time when the habit was established.

We will now turn to a consideration of analogous phenomena in primitive life. Here the dislike of that which deviates from the custom of the land is even more strongly marked than in our own civilization. If it is not the custom to sleep in a house with feet turned towards the fire, a violation of this custom is dreaded and avoided. If it is not customary to eat seal and walrus on the same day, nobody will dare to transgress this law. If in a certain society members of the same clan do not intermarry, the most deep-seated abhorrence against such unions will arise. It is not necessary to multiply examples, for it is a well-known fact that the more primitive a people, the more it is bound by customs regulating the conduct of daily life in all its details. I think we are justified in concluding, from our own experience, that, as among ourselves, so among primitive tribes, the resistance to a deviation from firmly established customs is due to an emotional reaction, not to conscious reasoning. This does not preclude the possibility that the first special act, which became in course of time customary, may have been due to a conscious mental process, but it seems to me likely that many customs came into being without any conscious activity. Their development must have been of the same kind as that of the categories which are reflected in the morphology of languages, and which can never have been known to the speakers of these languages. For instance, if we accept Cunow's theory of the origin of Australian social systems,<sup>1</sup> we may very well

<sup>1</sup> Some Australian tribes are divided into four exogamic groups. The laws of exogamy demand that a member of the first group must marry a member of the second group, and a member of the third group one of the fourth group. The

say that originally each generation kept by themselves, and therefore marriages between members of two succeeding generations were impossible, because only marriageable men and women of one generation came into contact. Later on, when the succeeding generations were not so diverse in age, and their social separation ceased, the custom was established, and did not lapse with the changed conditions. We may also imagine a tribe which had never had an opportunity of eating fish, moving toward the sea and still abstaining from the unaccustomed food. These imaginary cases make it clear that the unconscious origin of customs is quite conceivable, although of course not necessary. It seems, however, certain that even when there has been a conscious reasoning that led to the establishment of a custom, it soon ceased to be conscious, and instead we find a direct emotional resistance to an infraction of the custom.

It might seem that in primitive society, where the whole community follow the same customs, opportunity could hardly be given to bring into consciousness the strong emotional resistance against infractions. There is one feature of social life, however, that tends to keep the attachment to the customary before the minds of the people, and that is the education of the young. While many of the customs that enter into the every-day life, and which are observed and performed constantly, may be imitated by the young and imparted without teaching, there are others which are not performed quite so often that can be transmitted only by precept. Any one familiar with primitive life will know that the children are constantly exhorted to follow the example of their elders, and every collection of carefully recorded traditions contains numerous references to advice given by parents to children to observe the customs of the tribe. The greater the emotional value of a custom, the stronger will be the desire to inculcate it in the minds of the young. Thus ample opportunity is given to bring the resistance against infractions into consciousness; and thus occasions must arise when people, either led by children's questions or following their own bent to speculation, look for explanations of the custom. These will be based on the general ideas current among the tribe and related to the custom in question, but probably not at all related to its historical origin.

children of these unions belong respectively to the third and fourth, and first and second groups, according to the group to which the father or mother belongs. According to Cunow's theory, the first and second groups represent one generation, the third and fourth the next generation. Thus it will be seen that each generation is divided into two exogamic groups. These exogamic groups persist through the generations. The curious crossing is brought about by the restriction of marriages to members of the same generation.

The explanations of customs that are given by primitive man are generally based on concepts that are intimately related to his general views of the constitution of the world. Some mythological idea may be considered the basis of a custom or an avoidance. It may be interpreted as of symbolic significance, or it may merely be connected with the fear of ill luck. Evidently this last class of explanations are identical with those of many superstitions that linger among us.

Investigators like Spencer and Tylor, who have tried to clear up the history of avoidances as well as of other customs, hold the view that their origin lies in primitive man's view of nature; that to him the world is filled with agencies of superhuman power, which may harm man at the slightest provocation, and that fear of them dictates the innumerable superstitious regulations. These authors express their views in words which would make it appear as though the habits and opinions of primitive man had been formed by conscious reasoning. It seems evident, however, that this is not a necessary part of their theories. Their whole line of thought would remain consistent if it is assumed that the processes were all subconscious. I believe that these theories need extension, because it would seem that many cases of this kind may have arisen without any kind of reasoning, conscious or subconscious, for instance, cases in which a custom became established by the general conditions of life, and came into consciousness as soon as these conditions changed. I do not doubt at all that there are cases in which customs originated by more or less conscious reasoning; but I am just as certain that others originated without, and that our theories should cover both points.

We must include in our consideration also customs for which other types of explanations are given. If among the Indians of Vancouver Island it is bad form for a young woman of nobility to open her mouth wide and to eat fast, a deviation from this custom would also be deeply felt, but in this case as an impropriety which would seriously damage the social standing of the culprit. The same group of feelings are concerned when a member of the nobility—even in Europe—marries below her station. In other more trifling cases the overstepping of the boundaries of custom merely exposes the offender to ridicule on account of the impropriety of the act. All these cases belong psychologically to the same group of emotional reactions against breaks with established automatic habits.

We have so far discussed only cases of emotional resistance against unwonted actions and their associations. There are other groups of phenomena, however, in which diverse mental states and activities occur in close association, although no direct causal relation

between them is apparent. In these cases also long-continued historical association accounts for the present state of affairs.

Sombre colors and depressed feelings are closely connected in our minds, although not in those of peoples of foreign cultures. Noise seems inappropriate in a place of sadness, although among primitive people the loud wail of the mourners is the natural expression of grief. Decorative art serves to please the eye, yet a design like the cross has retained its symbolic significance.

On the whole, such associations between groups of ideas apparently unrelated are rare in civilized life. That they once existed is shown by historical evidence as well as by survivals in which the old ideas have perished, although the outer form remains. In primitive culture these associations occur in great numbers. In discussing them we may begin with examples that have their analogues in our own civilization, and which therefore are readily intelligible to us.

The most extended domain of such customs is that of ritual. We have numerous stated ritual forms accompanying important actions which are constantly applied, although their original significance has been lost entirely. Many of them are so old that their origin must be looked for in antiquity or even in prehistoric times. In our day the domain of ritual is restricted, but in primitive culture it pervades the whole life. Not a single action of any importance can be performed that is not accompanied by proscribed rites of more or less elaborate form. It has been proved in many cases that rites are more stable than their explanations; that they symbolize different ideas among different people and at different times. The diversity of rites is so great, and their occurrence so universal, that here the greatest possible variety of associations are found.

It seems to my mind that we may apply this point of view to many of the most fundamental and inexplicable traits of primitive life, and that when considered as associations between heterogenous thoughts and activities, their rise and history become more readily intelligible.

The symbolism of decorative art seems to belong to this domain. A vestige of this form of association remains in our use of the cross, or in the patriotic use of national emblems which restrict the applicability of these forms as purely ornamental motives, and determine their significance wherever they occur. In primitive society this symbolic interpretation is much more widely spread. Among many primitive peoples of all parts of the world, no matter what the history of their decorative art may have been, the association between decorative element and ideas apparently foreign to its forms is found. For years the theory held sway that this association must have developed from an actual historic correlation, from the fact that the geo-



metrical form is developed from the realistic form. I have tried to show<sup>1</sup> that in certain cases the association is a secondary one, and in these views I am entirely in accord with Dr. Karl von den Steinen and with Professor Hamlin.<sup>2</sup> The characteristic trait of primitive art is its strong tendency to associate itself with ideas foreign to its artistic purport. What these ideas are depends upon the character of the culture in which they occur.

On the North Pacific coast of America the animal design which is found in many other parts of the world has associated itself firmly with the totemic idea, and has led to an unparalleled application of animal motives. This may also have helped to preserve the realistic character of this art. Among the Sioux the high valuation of military prowess and the habit of exploiting deeds of war before the tribe have been the causes that led the men to associate the decoration on their garments with events of war, so that among them a military symbolism has developed, while the women of the same tribe explain the same design in an entirely different manner.<sup>3</sup> It seems to me that in this last case we have no particular difficulty in following the line of thought that leads to the association between forms of decoration and military ideas, although, in general, our minds require a much more conscious effort than that of primitive man. The very fact of the well-nigh universal occurrence of decorative symbolism shows that this association must establish itself automatically and without conscious reasoning.

We may go a step farther, and observe from our general point of view the relation between social organization and religion. To us family organization as such has been freed almost entirely from the religious aspect, which survives chiefly in the religious sanction of marriage. The religious rites connected with birth and death have lost almost all connection with family organization. Among primitive men we find, on the other hand, a type of association which is quite analogous to that found in decorative art. As there form tends to associate itself with ideas entirely foreign to it, so the social unit tends to associate itself with various impressions of nature, particularly with the divisions of the animal world. This form of association seems to me the fundamental trait of totemism. It is difficult for us to appreciate the psychological process by means of which these associations are established. It would seem that one of the fundamental requirements must be the feeling that a family, or some other social group, is absolutely distinct from all other social groups.

<sup>1</sup> *Popular Science Monthly*, October, 1903, pp. 481 *et seq.*

<sup>2</sup> *The American Architect and Building News*, 1898.

<sup>3</sup> Dr. Clark Wissler, "The Decorative Art of the Sioux Indians," *Bulletin American Museum of Natural History*, vol. xviii.



This granted, the establishment of association with the supernatural world becomes at least intelligible. That such feelings are not by any means improbable, or even rare, is sufficiently shown by the exclusiveness of the European high nobility, or by the national emotions in their pronounced form. It is not at all difficult to understand how an overbearing enthusiasm of self-appreciation of a community may become a powerful emotion or a passion which, on account of the lack of rational explanation of the world, will tend to associate the members of the community with all that is good and powerful. However these associations may have been brought about, there is no doubt that they do exist, and that, psychologically considered, they are of the same character as those previously discussed, and that the rationalizing mind of man soon lost the historic thread and reinterpreted the established customs in conformity with the general trend of thought of his culture. We are therefore justified in concluding that these customs must also be studied by the pragmatic method, because their present associations are not likely to be original, but rather secondary.

When we once recognize the general applicability of the theory of the historical modification of associations, we can no longer hope to establish one single line of origin and development of institutions like totemism, or of religious systems, because the theories of those who hold to such systems are without historic value, and express only types of association ; but we are rather led to the problem what associations are typical of various forms of culture, and how they will affect the thoughts and activities of man. These associations may again fall into order ; no longer, however, as forming a genetically connected system, but as a series of phenomena that arise ever anew, according to the type of culture of each people, and influenced by historical and geographical transmission.

It is perhaps venturesome to discuss at the present moment these types of association ; yet it may be admissible to dwell on a few of the most generalized facts which seem to characterize primitive culture as compared to civilization. From our point of view, the striking features of primitive culture are the great number of associations of entirely heterogeneous groups of phenomena, such as natural phenomena and individual emotion, social groupings and religious concepts, decorative art and symbolic interpretation. These tend to disappear with the approach to our present civilization, although a careful analysis reveals the persistence of many, and the tendency of each automatic action to establish its own associations according to the mental relations in which it regularly occurs. One of the great changes that has taken place may perhaps best be expressed by saying that in primitive culture the impressions of the outer world are

associated intimately with subjective impressions, which they call forth regularly, but which are determined largely by the social surroundings of the individual. Gradually the greater uncertainty of these connections, as compared to others, is recognized, that remains the same for all mankind, and in all forms of social surroundings, and thus sets in the gradual elimination of one subjective association after another, which culminates in the scientific method of the present day. We may express this also by saying that when we have our attention directed to a certain concept which has a whole fringe of incident concepts related to it, *we* at once associate it with that group which is represented by the category of causality. When the same concept appears in the mind of primitive man, it associates itself with those concepts related to it by emotional states.

If this is true, then the associations of the primitive mind are heterogeneous, and ours homogeneous and consistent only from our own point of view. To the mind of primitive man, only his own associations can be rational. Ours must appear to him just as heterogeneous as his to us, because the bond between the phenomena of the world, as it appears after the elimination of their emotional associations, which is being established with increasing knowledge, does not exist for *him*, while we can no longer feel the subjective associations that govern his mind.

This peculiarity of association is also another expression of the conservatism of primitive culture and the changeability of many features of our civilization. We tried to show that the resistance to change is largely due to emotional sources, and that in primitive culture emotional associations are the prevailing type. Hence resistance against the new. In our civilization, on the other hand, many actions are performed merely as means to a rational end. They do not enter sufficiently deeply into our minds to establish connections which would give them emotional values. Hence our readiness to change. We recognize, however, that we cannot remodel, without serious emotional resistance, any of the fundamental lines of thought and action which are determined by our early education, and which form the subconscious basis of all our activities. This is evinced by the attitude of civilized communities towards religion, politics, art, and the fundamental concepts of science.

In the average individual among primitive tribes reasoning cannot overcome this emotional resistance, and it therefore requires a destruction of the existing emotional associations by more powerful means to bring about a change. This may be brought about by some event which stirs up the mind of the people to its depths, or by economic and political changes against which resistance is impossible. In civilization there is a constant readiness to modify those activities

that have no emotional value. This is true not only of activities designed to meet a practical end, but also of others that have lost their associations, and that have become subject to fashion. There remain, however, others which are retained with great tenacity, and which hold their own against reasoning, because their strength lies in their emotional values. The history of the progress of science yields example after example of the power of resistance belonging to old ideas, even after increasing knowledge of the world has undermined the ground on which they were erected. Their overthrow is not brought about until a new generation has arisen, to whom the old is no longer dear and near.

Besides this, there are a thousand activities and modes of thought that constitute our daily life, of which we are not conscious at all until we come into contact with other types of life, or until we are prevented from acting according to our custom, that cannot in any way be claimed to be more reasonable than others, and to which, nevertheless, we cling. These, it would seem, are hardly less numerous in civilized than in primitive culture, because they constitute the whole series of well-established habits according to which the necessary actions of ordinary every-day life are performed, and which are learned less by instruction than by imitation.

Thus an important change from primitive culture to civilization seems to consist in the gradual elimination of what might be called the social associations of sense impressions and of activities, for which intellectual associations are gradually substituted. This process is accompanied by a loss of conservatism, which, however, does not extend over the field of habitual activities that do not come into consciousness, and only to a slight extent over those generalizations which are the foundation of all knowledge imparted in the course of education.

*Franz Boas.*

TRAITS OF AN ANCIENT EGYPTIAN FOLK-TALE,  
COMPARED WITH THOSE OF ABORIGINAL AMERICAN TALES.

THE story of the Two Brothers, which is inscribed on a papyrus dating back to the XIX<sup>th</sup> Egyptian dynasty, has in its opening episode a certain resemblance to that of Joseph and Potiphar's wife. It is more remarkable, however, for the evidence it affords of the existence in early Egypt of ideas current in the folk-lore of many peoples. This applies no less to the folk-lore of the aborigines of the American continent than to that of the peoples of the old world. Indeed many of the incidents of the story can be paralleled by similar incidents in the legends of the Plains Indians of North America, and allowing for differences of environment, the story of the Two Brothers might, with little variation, have emanated from an Indian source. Not that it really did so, as its ideas are found also in the "Arabian Nights Entertainments," and possibly the tale itself in its main features had its birth on Asiatic soil.

The Egyptian story may be regarded as the relation of the misadventures of a younger brother, Bata, through the conduct of two women, of whom one was the wife of his elder brother Anpu and the other his own wife. Bata lived with Anpu, who loved him as a son and was faithfully served by him. Anpu's wife makes improper overtures to Bata while his brother is in the field, but her suit is rejected. Bata goes back to his brother, who, on returning home in the evening, finds his wife apparently ill through violence. She accuses Bata of having beaten her for refusing to lie with him, and declares that if he is allowed to live she will slay herself. Anpu becomes enraged, and goes to the stable to kill his brother when he comes home with the cattle. The returning cattle approach, and the two leading cows, seeing Anpu behind the stable door, tell Bata to flee for his life. He sees his brother's feet, and running away he calls on Ra Harakhti, the Sun, to help him. The god causes a great water full of crocodiles to appear between the two brothers. It is now dark, and in the morning Bata tells his brother what had really happened and then mutilates himself. Anpu now grieves for his brother, but Bata says he is going to the Valley of the Acacia and foretells the events which form the second part of the story. Anpu goes home, kills his wife, throws her to the dogs, and mourns his brother.

The chief action here, that of the deceitful woman who seeks the death of her husband's brother for declining her advances, is the motive of the Arapaho story of "Badger-Woman." A hunter has



living with him a younger brother, of whom he is so fond he will not let him do any work. His wife falls in love with her brother-in-law, and then, after he has refused her attentions several times, she determines to bring about his death. She does not accuse him, as in the Egyptian story, but she digs a hole under the young man's bed, into which he falls, and then, covering him up, she leaves him there to die. Bata is saved by Ra, to whom he prays, but the Indian youth is saved by Gray-Wolf, who hears his cries. Gray-Wolf, who probably represents the sun, calls for other wolves to come, and they dig until they reach the young man, whom they keep with them for some time, and finally take home to his brother. When the husband hears the story he devotes his wife to death and she becomes the prey of the animals who had rescued her brother-in-law. In both the Egyptian and the Indian stories animals are endowed with speech. The cows converse with Bata as though they are human like himself, and so in the Arapaho story Gray-Wolf cries out, like an old man, when he calls the other wolves, and they, when they dig out the young man, question him about his fate. The incident of the sudden appearance of the stream full of crocodiles can be paralleled from many Indian sources. The crocodiles are a purely local feature, but in an Arapaho story, "The Flood," a river suddenly appears to arrest the progress of a skull which is seeking to devour a family it has fed and who are fleeing away from it. Here, however, the skull passes the river as though on ice. In many Indian stories impediments are placed in the way of pursuers, but usually they appear as the result of mere wishing, instead of through appeal for divine aid, although probably some such assistance is supposed to be behind the wish. A canyon with steep cliffs is the most effectual mode of stopping a pursuing enemy, and it is just as much a mark of local coloring as the river of crocodiles of the Egyptian story. The act of mutilation performed here by the younger brother in testimony of his innocence is unexampled in American mythology, so far as I know, and it evidences that the latter belongs to a more primitive area of culture than that represented by the story of "The Two Brothers."

We come now to the second part of this ancient story, that which narrates the misadventures of Bata, the younger brother, through the agency of his own wife. Bata's first act after arriving at the Valley of the Acacia, which is evidently near the sea, is to draw out his soul and place it in the top flower of the acacia for safe keeping. This external location of the soul to protect its owner against being killed is a very common incident in ancient legendary lore, where, however, usually it is spoken of as the heart. It is not an uncommon incident of the stories of the American Indians. The dwarfs



are said to leave their hearts at home, when they go on their cannibal excursions, and if their hearts are pierced they fall down dead wherever they are. In America, however, the feather would seem to take the place of the flower as the habitation of the soul. In the Arapaho story of Blue-Feather the soul of the hero is supposed to reside in his blue feather headdress or in a single blue feather. This feather, or a portion of the headdress, escapes destruction when the hero is trampled to death by buffalo, and hence he can be again restored to life. In the Norse tale of the "Giant who had no Heart in his Body," the heart is placed in an egg for safe keeping, and in the well-known story of "Punchkin" the magician's heart is in the form of a little green parrot, which is in a cage hidden below six jars of water located in the centre of a jungle and guarded by myriads of demons.

Having put his soul in a safe place, Bata makes himself a home by building a tower. One day he meets the Ennead of nine Gods, who are sad for him, and the Sun (Ra) tells Khnumu to make him a wife. The craftsman god thereupon makes Bata a mate "who was more beautiful in her limbs than any woman who is in the whole land." That might well be, as every god was in her. When Bata goes hunting he tells his wife not to go outside of the house, as the sea might seize her, and if so he could not rescue her. He then tells her about his soul and that if it were to be found by another he would be vanquished. The woman does not obey him, but goes out of the house and walks by the side of the acacia. The sea sees her and sends waves after her. She runs into the house, and the sea asks the acacia to catch hold of her. The acacia seizes a lock of her hair, which it gives to the sea, and the sea carries it to Egypt and drops it in the place where Pharaoh's linen is washed.

Disobedience to legitimate instructions is a common source of evil in folk-lore tales, and usually it is ascribed to a woman, as in the story of Eden. In the Arapaho legend of "Splinter-Foot-Girl," the girl is warned not to pay any attention to the shinny players who would come near the tipi. She disobeys at last and is carried away by the buffalo. The story of "Found-in-Grass" turns on the curiosity of a wife who has been told by her husband not to take notice of any one who should speak to her from outside the tipi. Twin brothers, who are born in an extraordinary manner through her disobedience, get into various adventures through their desire to find out why their father forbids them to go to certain places. In the course of their adventures one of them, who is afterwards Found-in-Grass, is carried away by a strong wind—as Splinter-Foot-Girl is drawn along by the shinny ball and carried off by the buffalo. What incited the wife of Bata to quit the tower we are not told, but probably, as in many

other cases, it was in order to find out what would happen in case she disobeyed the command.

The lock of hair carried to Egypt by the sea scents Pharaoh's linen, and search is made for the cause of the trouble. The chief of the washers finds the lock of fragrant hair, which he takes to Pharaoh. The king sends for the scribes and wise men, and he is told that the hair belongs to a daughter of Ra, and that the strain of every god is in her. On their recommendation, messengers are sent to every land to discover the woman, and many go to the Valley of the Acacia. These are slain by Bata, except one man, whom he allows to return to report to Pharaoh what has taken place. Another party is sent to the Valley, and with them a woman who is furnished with many attractive ornaments. The woman brings the girl back with her and there is great rejoicing. The girl is made a princess and Pharaoh speaks with her with reference to her husband. She tells him the story of Bata and his soul and asks him to have the acacia-tree cut down and chopped up. Pharaoh accordingly sends soldiers for the purpose. The tree is cut down, and when they cut the flower upon which was placed the soul of Bata, he falls down dead. This and what follows had been foreseen by Bata and told by him to Anpu, who now acts upon his brother's instructions. The story continues: "And Anpu, the elder brother of Bata, entered his house; he sat down and washed his hands: one gave him a pot of beer, it foamed up; another was given him of wine, it becomes foul. He took his staff, his sandals, likewise his clothes, with his weapons of war; he set out to walk to The Valley of the Acacia. He entered the tower of his young brother, he found his younger brother lying on his bed; he was dead. He wept when he saw his younger brother verily lying dead. He went out to seek the soul of his younger brother under the acacia-tree, under which his younger brother used to lie in the evening. He spent three years in seeking for it, but found it not. When he began the fourth year . . . he found a seed-pod. He returned with it. Behold this was the soul of his younger brother. He brought a cup of cold water, he dropped it into it: he sat down, as his manner of every day was. Now when night came his soul absorbed the water; Bata shuddered in all his limbs, he looked on his elder brother; his soul was in the cup. Then Anpu took the cup of cold water in which the soul of his younger brother was; he drank it, his soul stood again in its place, he became as he had been." Thus was Bata restored to life.

The incidents of this narrative for which we may expect to find parallels in American folk-lore are the death of Bata and the restoring him to life again by recovery of his soul. The setting of such incidents in the Egyptian story are local. Reference has already

been made to the localization of the soul in a feather, mentioned in Indian stories. When the man Blue-Feather was killed, his body, answering to the acacia-tree, was ground to dust, as the tree was chopped up, the soul escaping destruction in either case. Now, the rising of a cloud of dust into the sky was to be the signal by which Blue-Feather's brother Magpie was to be made aware of his death; just as the foaming of Anpu's beer was to be the signal of the death of Bata. Magpie seeing the ascending dust, knows that his brother has been killed and, as a bird, flies to the spot. He hears groaning and then sees a blue feather on the ground. He picks it up and carries it to the sweat-house he had caused to be made. He resumed his human form and places the feather in the sweat-house and then by means of his four magical arrows, which he shoots upwards, he brings his brother Blue-Feather to life again, that is, causes the soul to unite itself to the renewed body. The use of the sweat-bath and the magic arrow is in Indian tales the usual mode of restoring the dead to life, and it is adopted even when there is no visible representative of the soul beyond the body of the dead person. It is a form of the application of *heat*, and possibly here we have evidence of its origination in a cold or temperate climate, as the reference to *cold* water in the Egyptian story may be taken to show that this idea originated in the hot climate of Egypt itself.

In the remaining incidents of the Egyptian story we find several points of contact with American legend. Bata becomes, after the cutting up of the acacia-tree, a great bull with the right markings, and tells Anpu to sit on it and take it to Pharaoh. Pharaoh rejoices when he sees the bull, and gives him silver and gold for Anpu, with which he returns to his village, and loves the bull above all men in the land. Here we have the sameness of nature between man and animal which runs throughout the whole of Indian folk-lore. There is no surprise on the part of the elder brother when the younger says he will become a bull, and Pharaoh loves the bull so strongly because, doubtless, he regards him as an incarnation of a god, Osiris. The bull enters the place of purifying where the princess is, and tells her that he is Bata. She is not astonished, apparently, at being addressed in human speech by an animal. Soon afterwards the princess has a good day with the king. She asks him to swear that he will do whatever she says, and he consents. Then she said: "Let me eat of the liver of this bull, for he will do nothing." Pharaoh is grieved exceedingly, but he has promised and the bull is sacrificed. It shakes its head and throws two drops of blood near Pharaoh's door. During the night these drops of blood grow as two Persea-trees, one on each side of Pharaoh's gate. The people rejoice, and offerings are made to the trees. The king hears of this wonder, and

he has himself adorned with a blue crown and with garlands of flowers on his neck and drives in his chariot to see the Persea-trees. He is followed by the princess, and while he sits with her beneath one of the trees it speaks to her, saying, "Oh thou deceitful one, I am Bata, I am alive, though I have suffered violence. Thou knowest well that the causing of the acacia to be cut down for Pharaoh was to my hurt. I then became an ox, and thou hadst me slain." The idea of the growth of a tree from a drop of blood would be entertained without difficulty by the mind of the Indian who is familiar with the story of Blood-Clot-Girl, who is born from a clot of blood placed in a kettle to be boiled for soup. In destroying a witch or other "wonderful" being it is supposed to be necessary that every portion of it shall be consumed, as the being may come to life again if a single particle of it remains.

The princess still pursues Bata, and one day when Pharaoh was pleased with her, as was Herod with the daughter of Herodias, she made the king again swear to do what she should ask. Then she said, "Let these two Persea-trees be cut down, and let them be made into goodly timber." Now comes the climax, for when the craftsmen cut down the trees, while the princess stood by, "a chip flew up and entered into the mouth of the princess; and she perceived that she had conceived." She bore a male child, which was brought to the king, and there was rejoicing in the whole land. When the ceremony of naming him was performed the king loved him exceedingly, and he raised him to be the royal son of Kush. Afterwards Pharaoh made him heir of all the land. The growth of a child from a splinter is the subject of several Arapaho stories, but here the splinter enters the foot of a young man and causes an abscess, from which the child proceeds. In the story of "Light-Stone," however, a girl accidentally swallows a small round transparent stone, which causes her to give birth to a boy. The boy does not become heir to a king, but he destroys the murderer of his mother's brothers, and brings them to life again, subsequently becoming a stone once more. On the death of the king, Bata succeeds him, and then he brings the case between his wife and himself before the great nobles of the land, how the story does not say, but probably the woman was devoted to the infernal deities, as was the Arapaho wife to the wolves. Bata reigned for thirty years, and then his elder brother Anpu "stood in his place."

It is not necessary to suppose any direct communication between Egypt and North America to account for the existence of common elements in the folk-lore of the primitive inhabitants of these regions, although doubtless there was indirect communication between them through the Phœnicians. Egypt was in close association with West-



ern Asia, so close indeed that the term Ethiopia was applied to southern Asia, as far as, if not including, India, as well as to north-eastern Africa, and a common culture overspread in early days the whole of that region, which included Egypt, Babylon, and Persia, the three great empire centres of the primitive era. Egypt, thus, as a seat of civilization belonged to Asia rather than to Africa, and we may in general terms assert that Central Asia was the real source of the folk-lore stories which gradually spread throughout the old world and thence to the American continent. Even India itself must ultimately have been thus indebted, for such stories antedate the rise of Buddhism, to which has been traced the origin of many folk-tales in their comparatively modern dress.

That the northern part of the American continent should be brought within this early cultural area is evidenced by numerous facts, of which the data of folk-lore furnish many, as shown by the incidental resemblances between the Two Brothers story and similar ones current among the American Indians. In confirmation of this view, reference may be made to a story which under various forms has been traced among many Asiatic and European peoples, that of Eros and Psyche, certain features of which are common also to stories which are still current among the Indians of North America. In the Norse version of that legend the White Bear falls in love with the beautiful daughter of a peasant, and she is persuaded to marry him, as he promised to make her father rich. The girl rides away on the White Bear's back to his mountain home, and at night a man comes to her, the White Bear being an enchanted prince who was able to put on the human form at night but before daylight had to assume his beast form again. We have a perfect analogy to this transformation, except as to the enchantment and the animal form assumed, in the Arapaho story of the Sun, who becomes enamoured of a beautiful girl, to whom he appears during the day as a white dog, but visits at night in human form. Through curiosity to see the features of the human being who comes to see her at night, White Bear's wife lighted a candle while he was asleep. She kissed him and while doing so three drops of tallow fell upon his shirt, awakening him, and after telling her of his enchantment he and his castle disappeared. In the Arapaho story the girl presses her hand on her lover's back, leaving its impress in red paint. The dénouement differs here from that of the Norse tale, as when the girl sees her mark on the dog's back she is so enraged that she strikes it on the head and the dog runs away, returning as a young man to his father's house. He comes back again sometime afterwards and takes away the puppy children the girl had given birth to, who had become little boys, and then she follows him to the sun's home to recover her children.



Many of the incidents of the Norse story, in which the girl searches for the enchanted prince, undergoing many adventures before she recovers him, can be paralleled, however, in other Indian tales. Thus, she makes inquiries of three old women in succession, one of whom gives her a golden ball, another a golden comb, and the third a golden spinning-wheel, to aid her in her search. In the Arapaho story of "Sleepy-Young-Man and the Cannibals," the young man on his travels comes to the tipi of an old woman of whom he asks information and she gives him a piece of sinew to help him on his way. He goes on and receives aid from two other old women, the third of whom enables him to obtain the object of his quest, as the golden spinning-wheel secures the girl's desired interview with the enchanted prince. The girl reaches the country of the Winds who pass her on until she comes to North Wind, who carries her to the enchanted castle where the prince is. Here by means of the golden apple, comb, and spinning-wheel she gains access to the prince. All the bad people burst themselves with rage, and the prince and his wife escape. The Winds are personified also in American story, but they do not aid a girl to release her husband from enchantment. The person in distress there is usually a girl who is carried off by the buffalo and is rescued by the aid of certain animals, one of whom knows where the girl has been taken.

In the Celtic tale of "The Battle of the Birds," a young prince cuts off the head of a snake who was about to overcome a Raven. The Raven becomes a young man, who gives the prince a bundle which he is not to look into until he sees the place where he would most like to dwell. He cannot wait, but looks into the bundle and finds himself in a great castle with fine grounds about it. He wishes to put it into the bundle again but cannot. He meets a great giant, who puts the castle into the bundle on the prince promising him his son when seven years old. The prince marries and has a son whom he is obliged to give to the giant in fulfilment of his promise. The boy lives with the giant a long time and asks him for his youngest daughter in marriage. The giant is angry, and says before the boy can marry her he must perform three tasks. These tasks are very difficult, but he performs them by the aid of the daughter, to whom he is thereupon married. The wonderful bundle<sup>1</sup> has its parallel in Indian story in the bundle which contains a numerous company of soldiers, with their weapons and horses, by whose aid a boy gains victories over the enemy. The Buffalo chief who marries a girl answers to the giant, and three tasks imposed by the giant correspond to the trials imposed, according to another story, on a man

<sup>1</sup> In a West Indian "Nancy Story," in which three old women are the magical agents, a sugar estate comes out of an egg given to a girl.

who goes to recover his wife and son from the Buffalo. The last task the king's son has to perform is the choosing of the giant's youngest daughter from among others, all of them being made to look alike. This he effects by the youngest daughter giving him an agreed sign. The trial by choosing has to be gone through also by the husband in the American story, and he succeeds in discovering his wife in a similar manner.

When the giant's daughter has returned to the bridal chamber with the prince, she tells him they must fly quickly or her father will kill them. She divides an apple into nine pieces and puts two of the pieces at the head of the bed, two at the foot, two at the door of the kitchen, two at the great door, and one outside of the house. Then she and her husband ride off on horseback. Soon the giant calls out, "Are you asleep yet?" The giant repeats the question several times and each time the pieces of apple in turn say, "We are not asleep yet." When the apple outside of the house answers, the giant knows he has been tricked, and he runs to the bedroom and finds it empty. He immediately chases the couple, and at daybreak the daughter tells her husband to put his hand in the ear of the horse and throw behind him what he finds there. He finds a twig of sloe-tree, and when he throws it, twenty miles of thick blackthorn wood grows up. The giant cuts through it, however, and again pursues. A piece of gray stone is then thrown and a mountain twenty miles broad and twenty miles high appears. The giant makes a way through the rocks, and at sunset the husband throws behind him a bladder of water, which becomes a lake twenty miles long and twenty miles broad. The giant endeavors to cross and is drowned. The use of the pieces of apple to delay pursuit by the giant is represented in several American stories by the placing about the tipi of several pairs of moccasins, which call out after the pursuer and thus bring him back. In one of the Buffalo stories the woman leaves her dress behind, and whenever the Buffalo husband asks if she is ready yet, it calls out, "Not yet." In other stories of pursuit, obstacles similar to those which delayed the giant are placed in the way of the pursuer. The nearest parallel to the Celtic series of hindrances is to be found in one of the "Nancy" stories given in Lewis's "Journal of a West India Proprietor." In this tale, which has much resemblance to the above Celtic story, a young man in love with the daughter of a king or headman has to pick out the girl, transformed with her sisters first into three dogs and then three cats. He is successful and receives his bride, but she, knowing that her father will try to kill them during the first wedding night, takes a rose, a pebble, and a phial of water and then rides away with her husband. The rose leaves become a wood of briars, the pebble a high precipitous moun-

tain, and the phial a deep water, in which the father and his magical horse Dandy are drowned.

The Celtic story introduces other adventures through which the prince and the giant's daughter pass before they are married, the incidents of which are due to the Celtic imagination and therefore are not likely to be found in any tale preserved among the Indians of America. John Thackeray Bunce, who has written on "Fairy Tales, their Origin and Meaning," remarks, as to the stories just referred to, that they are "enough to show how the same idea repeats itself in different ways among various peoples who have come from the same stock: for the ancient Hindu legend of Urvashi and Purûravas, the Greek fable of Eros and Psyche, the Norse story of the Land East of the Sun and West of the Moon, the Teutonic story of the Soaring Lark, and the Celtic story of the Battle of the Birds, are all one and the same in their general character, their origin, and their meaning; and in all these respects they resemble the story which we know so well in English—that of Beauty and the Beast. Each form of the legend shows the special genius of the people to whom it belongs, and so it is of the Beauty and the Beast stories of the American Indian, which have a special character of their own due to the condition of civilization of the primitive people with whom they originated, at an era antedating that of the early Hindus, and while the Aryan ancestors were yet inhabitants of Central Asia. In accordance with the cosmical explanation of the old world myths, the story of Eros and Psyche, and, therefore, the other stories, is related to that of the Sun and the Dawn, which vanishes when it beholds the rising Sun. There can be no objection to an analogous explanation being given of the American legends of a similar character. But these represent the more primitive condition of thought, when the Sun was regarded as being a young man, who was rather the sun-bearer than the actual solar body, and who could assume an animal form at will; and the Dawn was a young woman whose beauty is the first flush of light in the sky, which, although really a reflection of himself, is fallen in love with by the Sun, as Narcissus is lost in admiration of his own appearance in the reflecting water.

*C. Staniland Wake.*

## FRENCH CANADIAN FOLK-TALES.

THE following tales were kindly communicated to me by Mr. John C. Day, of Toronto. These tales were related by Mr. Day's mother, a French Canadian.

## I. TRANSFORMATION INTO ANIMALS.

(1.) "Once upon a time (about the year 1850) a man refused to pay his church fees, so he was put out of the church by one of the officers. This church officer was taking a load of hay to market next day, when he saw a colt come up and stop the horses, and also bite and annoy them. The man took his whip, and getting down from the load, he tried to drive the animal away, but the colt ran with full force against him and tried to stamp him to the ground. He then thought of his long knife, which he opened and stabbed the colt. As soon as blood appeared the colt turned into a man, and it was the man that had been put out of the church. The officer then tied his horses and led the evil man to a priest, but the priest only banished him to an island to be heard of no more."

(2.) "Once upon a time, an old woman was so possessed with an evil spirit that she could turn herself into several different animals. She lived on the cream of milk stolen from her neighbors while turned into a frog. But one day, after disturbing the pans of milk for days, she was caught hopping around in a neighbor's cellar. Her neighbor took her and put her upon a red-hot iron over the fireplace. She hopped off and out through the door to her home. When she came over the next day to see her neighbor, her hands were seen to be burned and blistered, and she was n't able to work for days."

## II. THE EVIL EYE.

The events narrated in the following story are said to have occurred in 1850, near Côteau Landing, in the county of Soulanges, Quebec:—

"My uncle and wife went to Glengarry one day, and left their only daughter, about eighteen years of age, to take care of the house. About three o'clock in the afternoon an old tramp passed by the door, then stopped and, seeing the door open, asked for something to eat. The girl, being afraid of the tramp, closed the door on him and told him to go on, for she would not give him anything or let him in. The old tramp became mad, and with oaths and threats he pounded on the door until he became tired; then, seeing the girl through the window, through madness he bewitched her and went away.



"When the parents returned the girl was going through all sorts of manœuvres, such as crawling through the rounds of chairs and trying to climb the walls, so the folks had to tie her. The next day a quack doctor passed up the road and stopped at the house as usual. Upon seeing the girl in such a way, he asked the cause of it. When told, he asked for the petticoat she wore, and two packages of new pins. Getting them, he put the girl in bed, sat in the old fireplace, with the door open, and taking the petticoat and pins, he put [stuck] all the pins into the petticoat, then pulled them out and put them in again until the old tramp arrived before the door and asked, 'What are you doing there?' 'Go on!' said the doctor, 'why do you want to know?' 'But stop!' said the tramp, 'you are doing no good!' 'Oh!' said the doctor, 'you are the villain, are you, that put this poor girl in such a state? Now I want you to take that spell off the girl immediately!' 'I can't,' said the tramp, 'unless I have something to throw it on.' 'There's an old hen before the door,' said the doctor, 'throw it on her.' The tramp did so, the girl got out of bed sensible, but the hen turned over and died. The doctor took the tramp at once in charge and went away, but the girl was for years silly at spells."

### III. JACK WITH HIS LANTERN.

(1.) "About the year 1837 the Lower Canada French were very superstitious, so much so that they believed the devil was about them in different forms. One form was 'Jack with his Lantern,' that would lead travellers into swamps and laugh at them afterwards. Upon one occasion, one Louis LaFontaine was driving home from Alexandria [Glengarry County, Ont.] with his grist, when he was attracted by a light in the road before him. He knew the road well, but as it was dark and the light seemed to make on to his house, he decided to follow it. In the course of about twenty minutes he plunged into a deep swamp, and the light also disappeared and left him in the dark, to get out the best he knew how. Through his excitement he heard the light, or the devil as he called it, laugh at him until morning dawned. So afterwards the people would always keep clear of 'Jack with his Lantern.'"

(2.) "One Johnnie Saveau went fishing one dark and foggy night, about one hundred yards from his house, when he saw 'Jack with his Lantern' moving in his direction. He had a torch-light at the bow of the boat, so did n't feel timid until 'Jack' came pretty close to him; and then he became afraid and tied his boat to the shore as quickly as possible; and to make it more secure pinned the rope to a log with his jackknife and hammered it down as much as he could.



Then he ran for the house and closed the door as quickly as possible on arriving there ; but the 'old devil' (as he called the evil spirit in the light) pulled the knife out of the log and threw it after him, planting it in the door, just as he closed it, with such force that he could not at first pull it away. So, to be sure, the devil was working in many a form."

*W. J. Wintenberg.*

TORONTO, CANADA.

PROVERBS IN THE MAKING: SOME SCIENTIFIC  
COMMONPLACES. II.

206. One can understand the influence of repetition on crowds when one sees how powerful it is with the most enlightened minds. G. Le Bon.

207. One is astonished to find that very rude inventions completely satisfy children; they are condemned for their little taste for art, whilst we might rather admire that power of imagination which makes this illusion possible to them. Mme. Necker.

208. One generation of dumb beasts is, after all, very like another. J. Fiske.

209. One must not moralize too soon. B. Machado.

210. Organs are bilingual and functions bigamous. N. Colajanni.

211. Originality is a trait which is by no means lacking in the life of primitive peoples. F. Boas.

212. Original sin and free will are now questions of heredity. G. Stanley Hall.

213. Our ancestors have left us deadly poisons as well as civilization. G. Stanley Hall.

214. Our century democratizes everything, even duty. B. Machado.

215. Our culture is the offspring of parents whom it resembles. O. T. Mason.

216. Patriotism is a savage virtue. G. Tarde.

217. Pedantism is hated at all ages. Mme. de Minermont.

218. Peevish old age sends more wrinkles to the mind than to the body. Montaigne.

219. Perfected organs are the product of stressful functioning. W J McGee.

220. Perfection from inner necessity is the law of all things. G. Stanley Hall.

221. Personal ascendancy of one man over another is the elementary social phenomenon. G. Tarde.

222. Pessimism of heart is above pessimism of mind. Mme. de Lambert.

223. Pity and honesty, the two fundamental altruistic feelings, are universal neither in time nor in space. N. Colajanni.

224. Play and speech make up the elements in which the child lives. F. Froebel.

225. Play comes providentially to the child who feels the imperious necessity of new sensations, since it makes it possible for him continually to experience new ones. R. Ardigò (contemporary Italian psychologist).

226. Playing boys make good pupils. F. Froebel.
227. Play is all that from which man derives pleasure freely. G. A. Rayneri (contemporary Italian).
228. Play is an occupation as serious and important for the child as are study and work for the adult. Paola Lombroso.
229. Play is synonymous with experiment. G. A. Colozza (contemporary Italian psychologist).
230. Play shows the first development of art and of the æsthetic impulse in the child. G. A. Colozza.
231. Plays and games are the most original creations of childhood, and their adaptation, modification, and development form a training-school of infancy. Paola Lombroso.
232. Plays must not be commanded. G. A. Colozza.
233. Pleasure socializes. B. Machado.
234. Poetry and melody are twins, born of the dancing chant. J. W. Powell.
235. Polish is not culture. F. Jahn.
236. Pride, like faith, like love, is something eternal. G. Tarde.
237. Primitive man sees only a few qualities, and identifies them if they have points of agreement. S. N. Patten (contemporary American economist).
238. Primitive societies had no physical or social conception of the world. De Greef.
239. Prostitution has the same origin as crime. Féré (contemporary French psychologist).
240. Prostitution is woman's crime. S. Venturi.
241. Psychological embryogeny is a measurer of psychic atavism. P. Mantegazza.
242. Raw books are far worse than raw potatoes, bad books more pernicious than bad meat. F. Jahn.
243. Reason is of female nature; it can give only after it has received. Schopenhauer (1788-1860).
244. Religion and science have more and more in common and less in severalty. G. Stanley Hall.
245. Religion is all. G. Stanley Hall.
246. Religion, like language, is a work of imitation of the highest order. G. Tarde.
247. Revelation is the true education of humanity. Lessing.
248. Revenge is a kind of wild justice. Bacon.
249. Science is only a symbolism of reality — a system of skilful ruses. Payot.
250. Science is the social development of individual logic. G. Tarde.

251. Science cannot do without conscience. B. Machado.
252. Scoldings and cries disturb children more than they convert them, causing more tears than true repentance. Mme. Necker.
253. Selection eliminates those who do not imitate. G. Tarde.
254. Simplification of instruction is absolutely necessary. B. Machado.
255. Sleep is not the brother of death ; it is only his image. Grismard (contemporary French psychologist).
256. Sleep is a world apart. Mme. de Manacéine (contemporary Russian physiologist).
257. Sleep is more necessary than food to animals endowed with consciousness. Mme. de Manacéine.
258. Social commerce, comradeship, are indispensable to the formation of character. B. Machado.
259. Social evolution is a myth, from the biological standpoint. G. A. Reid (contemporary English writer).
260. Social love conquers all appetites. B. Machado.
261. Social passions sometimes become instinctive. Lord Kames.
262. Societies have only the criminals they deserve. Lacassagne (contemporary French criminologist).
263. Society is only the family increased and expanded. F. Froebel.
264. Solitude is the school of genius. Gibbon (1737-1794).
265. Study cannot abolish social obligation. B. Machado.
266. Susceptibility to pain increases with civilization. T. Ribot.
267. Sympathy is long posterior to the great outburst of faith and duty. G. Tarde.
268. Take away sympathy and imitation, and what would be left to the child ? Mme. Necker.
269. Tendency to crime is not inevitable by the mere fact of heredity ; it becomes so. E. Caro (French philosopher, 1826-1887).
270. That other world, the truest microcosm, the womb of our mother. Sir T. Browne.
271. That simple but wasteful process of survival of the fittest, through which such marvellous things have come into being, has little about it that is analogous to the ingenuity of human art. J. Fiske.
272. The æsthetic hunger of primitive artists. W J McGee.
273. The agreeable feelings join with the painful to produce the arrest of the reflexes in the very young child. B. Perez.
274. The anatomical characters of the races have in all their main points remained constant. F. Boas.
275. The animals do not play because they are young, but they have their youth because they must play. K. Groos (contemporary German psychologist).

276. The aristocracy of intelligence is not less cruel than the others. B. Machado.

277. The "art impulse" and the "play impulse" are, indeed, emphatically spontaneous. H. R. Marshall.

278. The art of a people must also be judged by what they need not do and yet accomplish. A. C. Haddon.

279. The art works with which our children decorate table and wall are rather symbolic than naturalistic. E. Grosse.

280. The artistic skill of a people is dependent upon the favorableness of their environment. A. C. Haddon.

281. The best part of most of us is the boy that was born with us. Bradford Torrey (American author, b. 1843).

282. The birth of the soul was the dawn of the psychic faculties. L. F. Ward.

283. The body of the growing child is a mazy federation of cells, freighted by heredity with reverberations from a past the remoteness of which we can only conjecture. G. Stanley Hall.

284. The brain may be called the mouthpiece of the universe, without which it would be dumb. G. Stanley Hall.

285. The child grows less and less like the savage with years. H. Drummond.

286. The child is extremely sensitive to the judgment of his peers. T. Ribot.

287. The child is father of the man. Wordsworth.

288. The child is sincere only by spontaneity, natural transparency and clearness of soul. Guyau.

289. The child makes phrases as it makes houses, gardens, and mud-pies, with the same regardlessness of the real. Guyau.

290. The child of an uncultivated race is obliged to learn everything, while the child of the civilized race has only to remember. Mismér.

291. The child of to-day is the chrysalis of a completely intuitive man. Anon. (Italian).

292. The child retains and reproduces images much more than he invents and thinks. Guyau.

293. The child seeks by prolonging, in its voice and motions, the duration of an effect to prolong also a consciousness of its cause. Shelley (1792-1822).

294. The child thinks he sees life in everything that moves. Mme. Necker.

295. The child's first work is play. Guyau.

296. The criminal is nearer the madman than the savage. C. Lombroso.

297. The crowd-state, or the rule of the crowd, is barbarism, or a return to barbarism. G. Le Bon.



298. The curse of superstition is met with in women more than in men. Erasmus (1467-1536).

299. The darkness never lets us be so witty or so intelligent as the light. Johannes Müller (German biologist, 1801-1858).

300. The darkness of night reduces many a neurasthenic to the level of a child or a savage. McFarlane.

301. The day that cave-man first split the marrow-bone of a bear by thrusting a stick into it and striking it home with a stone — that day the doom of the hand was sealed. H. Drummond.

302. The development of culture must not be confounded with the development of mind. F. Boas.

303. The discovery of things is to be sought from the light of nature, not to be re-sought from the studies of antiquity. Bacon.

304. The distempers of automatism need conquering. B. Machado.

305. The earth first laughed when the children came. A. Dobson (contemporary English man of letters).

306. The emancipation of women is from a self-imposed bondage. O. T. Mason. See No. 443.

307. The emotional value of opinions is great. F. Boas.

308. The entire existence of little children is dramatic. Mme. Necker.

309. The experience of life is the broad way, hereditary transmission the difficult and narrow path. A. Bain (contemporary Scotch psychologist).

310. The experience of the child almost takes the form of play. G. A. Colozza.

311. The faith and trust, the hope and anticipation, with which the child enters school, accomplish everything. F. Froebel.

312. The fear which affects the old man gives a peculiar character to his thoughts. Despine (French pathologist).

313. The fear which children have of dogs and cats before knowing the motives of their fear is an hereditary fact. A. Mosso (Italian physiologist, b. 1846).

314. The feeling of activity is the source of the child's most lively enjoyments. Mme. Necker.

315. The figures of small bodies seem to be learned by children by their lips as much as by their fingers; on which account they put every new object to their mouths. E. Darwin.

316. The finer the man, the better the art. A. C. Haddon.

317. The gifts of the soul and the mind are essentially the same in both sexes, and there is only difference in the proportions. Mme. Necker.

318. The happiness of individuals and the rank of the species are

in direct proportion to the female activities and inverse to the masculine. Toussenel.

319. The hearth created leisure. E. Grimard (contemporary French writer).

320. The hearth is the perpetual *rendez-vous* of humanity. E. Grimard.

321. The hearth was, from the dawn of history, the first centre of family-attraction, the origin and point of departure of nascent civilization. E. Grimard.

322. The history of the human mind is written in language. G. Regnaud (contemporary French philologist).

323. The human plant is of all plants that which needs sunlight most. J. Michelet (French historian, 1798-1874).

324. The idea of inferiority and superiority is eminently relative. N. Colajanni.

325. The ideas as well as the children of our youth often die before us. Anon.

326. The imagination is eternally young in its nature, and the child lives always in the man, though all the man be not in the child. Mme. Necker.

327. The imagination of children has its point of departure in the confusion of ideas produced by their reciprocal attraction. Guyau.

328. The infinitude of child-play is capable of exciting any feelings or affection. G. A. Colozza.

329. The little child needs to play as the silk-worm needs continually to eat leaves. Paola Lombroso.

330. The long habit of living makes mere men more hardly to part with life. Sir T. Browne.

331. The majority of prostitutes are born into prostitution at the same time as into puberty. Augagneur.

332. The man of genius is, in many respects, a somnambulist. J. P. Richter.

333. The man who goes to sleep is an idiot, the man who dreams is a lunatic. Maury (French physiologist).

334. The more imaginative the child's play is, the more pleasure he has. Mme. Necker.

335. The mother is the best school. J. Michelet.

336. The need to play, in the little child, increases in proportion as it plays; the more it plays, the more it wishes to play. G. A. Colozza.

337. The nineteenth century ought to define woman: A being equal to man, but different from man. E. Legouv   (French man of letters).

338. The nursery is the place where study is most general and universal. W. De Witt Hyde (American pedagogue, b. 1852).

339. The object of nature is function ; the object of man is happiness ; the object of society is action. L. F. Ward.

340. The organ is derived from the function ; somageny from psychogeny. W. Wundt (contemporary German physiologist and psychologist).

341. The organism is so much the more developed and complex, the greater the number of unities composing it and the freer they are to move and act in their own spheres. G. Sergi.

342. The origin of the æsthetic pleasures is to be found in the pleasure of play. G. Sergi.

343. The people that ceases to invent ceases to grow. O. T. Mason.

344. The period of infancy was a period of plasticity. J. Fiske.

345. The play of the child is its work, its trade, its life, its initiation into society. Mme. Kergomard.

346. The plays of children are a microcosm possessing almost all the elements of life. G. A. Colozza.

347. The plays of children are the germinal leaves of all later life. F. Froebel.

348. The pleasure of exerting their strength is inexhaustible in children. Mme. Necker.

349. The poet hath the child's sight in his breast, and sees all new. Mrs. Browning (1809-1861).

350. The poet is born and made. R. Fletcher (American physician, b. 1823).

351. The probable effect of civilization upon an evolution of human faculty has been much overestimated. F. Boas.

352. The progress of culture has shortened the period of babyhood. O. T. Mason.

353. The progress of man is his progress of gaining independence from nature, of making her forces his slaves and not leaving them his masters. D. G. Brinton (American anthropologist, 1837-1899).

354. The psychology of the child is fundamental in education. B. Machado.

355. The race-soul dominates entirely the crowd-soul. G. Le Bon.

356. The real savage is not the show-savage of an Australian town, the quai Kaffir of a South African port, or the Reservation Indian of a western state. H. Drummond.

357. There are no diseases, only sick people. B. Machado.

358. There are no grotesques in nature. Sir T. Browne.

359. There are emotive talents, — some persons need warming up to think. B. Machado.

360. There are things it is better not to think than to think. G. Stanley Hall.

361. The rebellion of delinquents finds only perennial maledictions, the rebellion of genius is destined to receive the adoration of humanity. Anon.

362. The relation of the function to the organ is not fixed. (A. Hovelacque (contemporary French anthropologist).

363. The religion of feeling comes back to fear, its primitive form in evolution. T. Ribot.

364. There is a certain sense of play in the taste-experiments of children. G. Sergi.

365. There is an intellectual gluttony. B. Machado.

366. There is an embryology of the mind as well as of the body. W J McGee.

367. There is a normal limit of elasticity for all our acts. B. Machado.

368. There is a sense in which the race may be said to have invented itself. O. T. Mason.

369. There is but one immortality, that of good deeds. B. Machado.

370. There is no deformity but in monstrosity. Sir T. Browne.

371. There is no gymnastic like that we have with our children. B. Machado.

372. There is no man bad. Sir T. Browne.

373. There is no normal type of brain. K. von Bardeleben (contemporary German anatomist).

374. There is no traditional error that can withstand inoculation with the blood of youth. B. Machado.

375. There is some difference between a soul and a clock, — let us not mechanize everything. B. Machado.

376. There is surely a piece of divinity in us. Sir T. Browne.

377. The rite is originally based on the myth. D. G. Brinton.

378. There ought to be a large margin to the personal life of children. B. Machado.

379. The rudest phases of religion connect the ideas of the divine with particular external objects, a tree, a rock, a special place, around which grow up a series of local myths and usages. D. G. Brinton.

380. The same processes operate in the art of decoration, whatever the subject, wherever the country, whenever the age, — another example of the essential solidarity of mankind. A. C. Haddon.

381. The same vice, committed at sixteen, is not the same, though it agrees in all other circumstances, as at forty. Sir T. Browne.

382. The savage is a child; the moral decadent in civilization a decadent old man. C. Letourneau (contemporary French anthropologist).

383. The savage is a man as we are men. D. G. Brinton.

384. The savage is not the type of a free man. D. G. Brinton.
385. The savage is to ages what the child is to years. Shelley.
386. The savage knows not death as a natural occurrence. D. G. Brinton.
387. The savage plays at warfare and finds an outlet for his recovered energies in violent emotions. H. Höffding.
388. The school must not teach servility. B. Machado.
389. The slumber of the body seems to be but the waking of the soul. Sir T. Browne.
390. The social milieu is the culture-medicine of criminality; the microbe is the criminal, an element having importance only the day when he finds the culture which makes him ferment. Lacassagne (contemporary French criminologist).
391. The soul of man may be in heaven anywhere. Sir T. Browne.
392. The spontaneous play of the child discloses the future inner life of the man. F. Froebel.
393. The *tabu* extends its veto into every department of primitive life. D. G. Brinton.
394. The talkative animals, as dogs and swine and children, scream most when in pain, and even from fear. E. Darwin.
395. The toys the child invents are those which amuse him most. Mme. Necker.
396. The trinity formed by the offensive instinct (anger), the defensive instinct (fear), and the instinctive needs. Th. Ribot.
397. The two functions absolutely essential to life are nutrition and reproduction. L. F. Ward.
398. The very existence of youth is largely for the sake of play. K. Groos.
399. The whole world is man's body. H. Drummond.
400. The whole world was made for man, but the twelfth part of man for woman. Sir T. Browne.
401. The woman who does not love, or is not a mother or a wife, falls short of being a woman, — for her involution has begun. S. Venturi.
402. The word is by all odds the most effective of all agencies to bring about altered and abnormal conditions either in the individual or in the mass. D. G. Brinton.
403. The word is servant of the idea. A. Darmesteter.
404. The worship of life was the central, positive conception in primitive ceremonies. D. G. Brinton.
405. The young of all animals play. G. A. Colozza.
406. This awe of nature, even when not a kind of worship, is the child of our observances. Dr. S. M. Burnett (American physician, b. 1847).



407. This is the century of the small and weak. B. Machado.
408. This propensity to imitation not only appears in the actions of children, but in the customs and traditions of the world. E. Darwin.
409. To chew well and to walk well are the two greatest secrets of long living. Bosquillon.
410. To do good is more than to think or to know. B. Machado.
411. To have something to do is the first principle of all education. B. Machado.
412. To listen is to observe, to speak is to act. B. Machado.
413. To study men we have to study mind. J. W. Powell.
414. To the mother the child is *her* child, to the school it is *a* child. Hailman (American pedagogue).
415. To the savage all nature testifies to the presence of the mysterious power which is behind its forms and motions. D. G. Brinton.
416. Unconscious and conscious imitation are factors influencing civilized society not less than primitive society. F. Boas.
417. Unmarried men are best friends, best masters, best servants, but not best subjects. Bacon.
418. Urbanization develops the need of being amused. G. Tarde.
419. Vagabondage is a vice, but it is, nevertheless, a mental resource for children, by which they escape the narrowness of the school and the vacuity of the home. B. Machado.
420. Vision and manipulation, these in the countless indirect and transfigured forms are the two coöperating factors in all intellectual progress. J. Fiske.
421. We are something more than ourselves in our sleeps. Sir T. Browne.
422. We are the heirs of the ages and do not desire to be their prodigal son. O. T. Mason.
423. We believe and think with all we are, body as well as sensibility and intelligence. J. Payot.
424. We have made more progress in intelligence than in kindness. J. Fiske.
425. We live by our imagination. B. Machado.
426. We must distinguish between the influence of civilization and of race. F. Boas.
427. We must not confuse luck with superiority. B. Machado.
428. We take ourselves to a woman, forgetting our mother in a wife, and the womb that bare us in that which shall bear our image. Sir T. Browne.
429. What education is to the individual, revelation is to the race. Lessing.

430. What function is to biology, feeling is to sociology. L. F. Ward.

431. What is moral evil but arrested development? R. W. Emerson.

432. When one grows old one has to deck one's self out. Vauvenargues (1715-1747).

433. Who seeth me in dreams seeth me truly. Mahomet.

434. Who would think, because he found his boy pugnacious with his companions, that he must make him a soldier with a large chance that he would develop into a Napoleon? H. R. Marshall.

435. Without dialects the body of language would be a corpse. F. Jahn.

436. With the animal heredity is everything, and his individual experience is next to nothing. F. Jahn.

437. With the discovery of fire man first entered into human social life. D. G. Brinton.

438. With the genesis of the family, the creation of man may be said, in a certain degree, to have been completed. J. Fiske.

439. Woman has two specific traits of genius, one of physical character, the other of functional, — the first is beauty, the second is the genius of seduction. S. Venturi.

440. Woman is a born teacher. B. Machado.

441. Woman was a slave before the slave existed. A. Bebel (contemporary German socialist).

442. Women are real savages inside. D. Diderot (1713-1784).

443. Women are rather the bearers of genius than the possessors of it. G. Sergi.

444. Women hold to the heart only by the ties of the heart. Mme. de Staël (1766-1817).

445. Women live from infancy to old age without desiring any other happiness than that of loving. Mme. Necker.

446. Young or old women never see a baby without feeling an emotion that men never know. Mme. Campan.

447. Youth is a continual intoxication. La Rochefoucauld (1613-1680).

448. Youth is a blunder, manhood a struggle, old age a regret. Disraeli (1776-1848).

449. Youth is the fever of reason. Rousseau.

450. Zoöculture is a child of sun and sand. W J McGee.

For the English dress in which the citations from authors in other languages appear the present writer is responsible.

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## THE DRAMA OF THE FILIPINOS.

OF all departments of literature, it is only in the drama that the native Filipino has attained that excellence which consists in vital force and interest. Certainly, if we judged by the effect produced on him and his narrow world, we should have a product of unsurpassed merit. In so far as the plays are concerned, they give a key to the character of the old Filipino, and of the modern one also. What English or American playwright, even in the time of the most serious wars, has succeeded in keeping an audience on its feet, rabid with fury and frenzy, for three hours? What play have we known for the sake of seeing which we would risk a term in prison? Or have we ever been so powerfully impressed that the performance might be said to have been the mainspring of conversion to Christianity? Such influence belongs to the historic drama of the Filipino, and has been so frequently attested, even during the brief time of my own residence in the archipelago, as to require no further proof. The knowledge I have been able to gather has led me to make a classification for the sake of better understanding. Concerning the ancient plays and lyrics, my information has been derived from the older Spanish historians and bibliographers, such as Morga, San Agustín, de Rada, Delgado, de Zúñiga, and, at the present day, Retana. Rizal has contributed his share, but his work is so full of erratic and loose statements as to require caution in the reader.

My classification divides the plays and poems into four classes or periods. These are:—

- (1.) Prehistoric; until 1521.
- (2.) Religious; from 1529 to the present time.
- (3.) Moro-Moro, or Middle Period; from 1750 to about 1876, and to the present day.
- (4.) Seditious, or anti-American; from 1898.

This is the arrangement I have found most satisfactory; although each period overlaps its successor, the facility with which the plays can be studied is greater than with any other division.

I. With respect to the prehistoric time, our knowledge must of necessity be inaccurate and limited. I wish to make it clear at the outset, that my results are here given in the full knowledge that they are in many respects incomplete and faulty, and set forth with the desire that they may be of assistance in clearing up some points, and in stimulating further investigation with fuller material. Centuries ago, the Filipino, while learning the new thought and belief, was forbidden to repeat his heathen tales. This injunction has not been forgotten.

In the early time, it is fair to presume, from circumstantial evidence and the character of the people, that each tribe had beliefs of its own which crystallized into definite traditions, orally handed down in song and story. The Filipino knows little of the soul of music, but has a strong sense of rhythm. In the island of Samar exist songs which, according to native statement, were in vogue before the advent of the Spaniards. From the use of airs for the words of the traditions, the transition was easy to dramatic gesture and action. The native mind quickly responded and the drama was slowly evolved out of the folk-tale. From the Spanish authorities I gather that these old lyrics were used especially to celebrate state occasions. Some were dirges, some festival pieces. According to the famous Jesuit, Padre Colín, most of them "recited the vain deeds of their gods," and the relation of gods to men. Many were of a marine character, owing no doubt to the piracy usual with many of the tribes, and also because the people were fishermen. It is related, whether with authority I know not, that when Legazpi came to Mactan on his conquering expedition, and made a treaty with the natives, a "play" was given to celebrate the fact that Spaniard and Filipino were now "brothers." After the arrival of the Spaniards, these dramatic poems and lyrics seem to have fallen into general disuse.

II. Of the religious plays we have positive information, and manuscript copies may still be seen in certain of the greater museums. In his interesting, though not exact book, Don Vicente Barrantes says that the number of recorded religious dramas, in all the languages, "according to what may be considered as forming the true drama," varies between about twenty-six and forty. The first mentioned bears the date of 1529, and must therefore have been given less than seven years after the discovery of the islands. That the religious plays should have begun so early in the process of civilization is ample proof that the friars used the drama as one of the first means for drawing attention to their religion. For the rest we have the testimony, direct and indirect, of the friars themselves, to show that the priests adopted the religious melodrama as the best way to cultivate Filipino interest. The native saw the grotesque, and to our minds blasphemous, representations of the passion of Christ; his instincts were stirred, and he wished to learn more. More was supplied, and he soon knew also the stories of the saints. I am convinced that the old missionaries of Spain in this manner accomplished more, with greater speed and more lasting results, than has elsewhere been achieved.

The striking feature of dramas of this class is their obvious derivation from the mediæval European ecclesiastical plays. The pantomime and dialogue of the miracle-play expanded, until it grew

sufficiently strong to make its way in the world of laymen. The process thus corresponds to that of the European drama, as excellently set forth by Dr. Brander Matthews.

The religious plays are themselves capable of subdivision, and to my mind the distinction between their varieties is sharp. (a) First may be mentioned plays original with the friars. These were written in Spanish and translated into the native dialects, the actors being the friars themselves, with the assistance of their native students and helpers. (b) Translations from ancient Latin religious plays. These were doubtless of a higher order, as the Latin pieces were better specimens of literature. Such pieces are still popular both in city and province, and may to this day be seen in Manila, the most cosmopolitan city in the archipelago. (c) Plays written in the native dialect by Filipinos. At first, of course, these must have been produced under the eyes of the friars, in the monasteries, but after the insurrections, outsiders adopted the art, and to some extent wrote what they chose. It is true that the government issued a decree forbidding any native to publish or even write anything in any native dialect, but before the plays were produced in the cities they were censored, while in the country the power of Spain was never sufficiently secure to enable the suppression of frequent gatherings. Don Vicente gives dates of such plays<sup>1</sup> to 1882, but, strange to say, does not name a single Filipino playwright.

III. The third class, that of the Moro-Moro plays, affords the most interesting study of the drama, and the character of the Filipino. The name indicates the nature of the pieces. "Moro," according to the colloquial use of the word, signifies any native who is a Mohammedan. The plays, accordingly, recite the struggles between these and the Christian tribes, the former attempting to seduce the latter to Islam, with the alternative of death in various horrible forms. If the Moro-Moro play contained no more, it might be considered a peculiar division of the religious drama. But the plays were filled with fabulous adventures; according to Padre Joaquín Martínez de Zúñiga (writing of about 1800).

"In this *loa* they celebrated the naval expeditions of the General (the Spaniard Álava), the honors and titles with which the King had decorated him, and gave him their thanks, in recognition of the favor done them in visiting their pueblo, they being only poor wretches. This *loa* was in verse, composed rhetorically in diffuse style conforming to the Asiatic taste. Therein they did not fail to relate the expeditions of Ulysses, the voyages of Aristotle, the unfortunate death

<sup>1</sup> He gives dates from 1529 to 1580; these were ante-conquest, *i. e.* before the pacification of the islands. Others are dated between 1588 and 1882. All were given in Manila.



of Pliny, and other passages of ancient history, which they love to introduce into their relations. All these passages were full of fables having marvellous qualities; indeed, the more extraordinary the story, the greater their approbation; of Aristotle they said, that not being able to comprehend the profundity of the sea, he threw himself in and was drowned; of Pliny, that he cast himself into Vesuvius in order to understand the fire which burned within the volcano; in this manner they mingle other fictions with history."

Continuing in this description, and going into detail concerning peculiarities of the *loas*, de Zúñiga says of the tragedies: "If these do not possess plenty of personages having high rank and abundance of miracles, with ferocious wild beasts, the people do not like the plays and refuse their attention." This corresponds with statements of other writers, and gives a clear idea of the character of the Moro-Moro plays. It is little over a year ago that I saw the most recent specimen of this class, the so-called opera *Magdapio*, in the Zorilla Theatre of Manila. It was typical in every respect, perfectly illustrating the problems presented by intertribal wars.

In this piece, called "*Magdapio, or Fidelity Rewarded*," by Pedro A. Paterno (score by Carluen), *Magdapio* is a young woman who inhabits a certain mountain of the Itas, which is split apart by the god Lindol (the earthquake), thus letting out *Magdapio*, and exhibiting the riches contained within. The prince of the Itas seeks and obtains her hand in marriage, and the people acquire the vast wealth of the cleft mountain. After the marriage has been celebrated with great pomp, a flight of arrows interferes with the proceedings, an army of foreign invaders, the heathen Malays, rush in, the prince is killed, and *Magdapio* captured. Bay, king of the Malays, asks her to marry him. The girl courageously refuses, whereupon he tells her that she must do so, or he will throw the body of her dead lover into the shark-infested ocean. She refuses, and at the first opportunity throws herself also into the sea, and drifts to the throne of the king of the ocean. The latter inquires her purpose, and she explains. The god tells her that since she has been faithful, she shall be rewarded by receiving the name "*Pearl of the Orient Sea*," in addition to which, presumably, she recovers her lover by order of the sea-king. The tribal wars are clearly shown, even though to occidental eyes the play may be absurd. The music, declared to be "*strictly Filipino*," is strangely reminiscent of "*La Giaconda*," "*Faust*," and other well-known operas, with preludes and intermezzos really original. The performance was given in honor of Governor Wright, and the audience largely American. The play was written in Spanish, and by a friend of the author turned into Tagalog.

Barrantes declares that the date of the Filipino theatre, as a well

organized and patronized institution, is April of 1750. This may be relatively true, but this writer admits that the Jesuit priests in Manila, a century earlier, gave the first recorded play in which religion and war were mingled in a popular manner. This piece, called "Guerras Piraticas de Filipinas," or Pirate Wars in the Philippines, was written by Fray Jerónimo Pérez, and presented in the house of the Order, "where doubtless figured many sons of the country (*i. e.* Spaniards born in the islands) and also pure *indios*" (natives). The date is given as July 5, 1637. Barrantes comments on it in his usual loose fashion: "Here we have the first certain appearance of the theatre in the Philippines, of a modern date indeed, but a century after the conquest, a circumstance destructive of the hypothetical accounts concerning the influence of China on the intellectual evolution of the Filipinos." The first official recognition of the theatre in the archipelago, Don Vicente declares, is made in an order of the Royal Ayuntamiento of Manila dated 1836,<sup>1</sup> even though on the night of January 22, 1772, an eventful night for the government, the governor-general, Don Simon de Anda, gave a great play in the royal palace, or government house, under his own auspices. From this time forth the recognition of plays as a proper form of entertainment was practically conceded. Respecting the date of the first theatre building, it is only known that it was early in the last century. By an order evidently official it was called in 1847 the "Spanish Theatre," and was located in the district known as Binondo, which lies along the water-front, and is the business and Chinese section, being "extramuros."<sup>2</sup> In 1852 this building was destroyed by an earthquake, and rebuilt in 1853. About 1840 another theatre is supposed to have been built in Tondo, but seems to have been a building intended for other purposes, and remodelled. In 1853 and 1860 two others were erected, respectively in Tondo and Quiapo, both "extramuros" districts. Since that time theatres have flourished.

<sup>1</sup> Art. 116 of the "Cereimonial:" These festivities must always be the choice of our Ayuntamiento, and may include artificial fires, masks, tournaments, or dances in imitation of tournaments, triumphal cars, dances, comedies, bull-baiting and bull-fights, or fights with reed spears in imitation of tournaments, and performances of like nature. Art. 117. This article determines the disposition of scaffoldings and stages which had been erected in the plazas of the towns for representation of the plays; hence it may be inferred that prior to this time no regular playhouse, as such, was in existence. See *The Development of the Drama*, Matthews, chapters on the Mediæval Drama. Scribner, 1903.

<sup>2</sup> "Extramuros:" Literally, without the walls. The city of Manila, technically, is the small district included within the great wall begun by Legazpi in 1574. At the present time this city, or "Intramuros," is the least important part of the town except that in it is the official seat of government and many of the large educational institutions.

IV. This class, the latest, and the most troublesome for all concerned, contains only seditious plays, which may roughly be divided into two kinds, as sharply distinct as if belonging to different periods. All the plays are directed against the United States government, with the object of rousing the people to take definite action against the "hated interlopers," and once more plunge the country into an insurrection. It is difficult to say which division has been the more harmful. The first includes plays printed in the newspapers, not intended to be produced on a large scale, if at all. The other contains plays seldom or never printed, acted throughout the provinces of Luzon, Samar, and other large islands. In my collection, I have been unable to secure a complete copy of any piece belonging to the first category. These plays appeared in the native newspapers daily as serials. Their verbal form is strange, for the dramas frequently exhibited a mixture of three languages, incoherently blended, presumably with the idea of producing a witty effect, and at the same time deceiving the American secret police.

Of the other type an example is "*Hindi Aco Patay*," that is to say, *I Am Not Dead*, written by Juan M. Cruz, who signed it with his wife's name. The story is simple. *Karángalan* (Dignity, representing the natural wealth and riches of the islands) is sought in marriage by *Macámcam* (Covetous, the American Government in Manila), and also by *Tángulan* (Defence, a loyal, that is insurgent, native). *Ualáng-hinayán* (Pitiless, native scout under American orders). Her brother has sold himself to *Macámcam*, and urges his sister to marry the latter. She refuses, having pledged herself to *Tángulan*. Eventually he and *Macámcam* fight a duel (battle between the American and Filipino forces), and *Tángulan* is left on the field, shot through and mortally wounded. *Macámcam* sends to Washington for his father *Maĩmbót* (Avaricious, the United States), who comes to see his son married, as it is by his wish that the young man has undertaken to win the girl. Meantime, vague rumors have been bruited about that *Tángulan*'s ghost has assumed command of a large force of desperate natives, advancing to destroy the force of *Macámcam*, and the latter is much disturbed. However, the girl is forced into the marriage, and the ceremony is proceeding, when the funeral procession of *Tángulan* passes the door of *Karángalan*'s house. As the catafalque arrives, *Tángulan* springs up, bolo in hand, with the shout: *Hindi aco patay!* The Americans are seized, disarmed, and the lovers united, the play thus ending happily, while *Macámcam* and *Maĩmbót* decide to "wait until another day" before attempting again to execute their nefarious plans. The play is skillfully written, and proved a firebrand among the Filipinos. The piece most nearly resembling the older drama is entitled "*Luhang Tagalog*" (Tagalog

Tears), which is in reality a Moro-Moro play and not seditious, although it was suppressed because it stirred up the people, and inspired thoughts of war and treason. In the production of "Hindi Aco Patay" and other plays of like character, several decidedly striking bits of stage business were introduced. For instance, in this and its companion piece, "Kahapon, Ngayon, at Bukas" (Yesterday, To-day, and To-morrow), the costumes of the players were so designed that when at a preconcerted signal they gathered in the apparent confusion in the centre of the stage, and as quickly drifted into separate groups, the insurgent or Filipino flag, for an instant, was distinctly formed from their dresses, the stripes and triangle being clearly defined. The native audience, quick to perceive such a delicate piece of insolence, would cheer itself hoarse, while the foreigners present were unable to see the significance, and wondered what the excitement was about. Occasional attempts are still made to produce similar plays; even within a few months, the Manila papers have chronicled the suppression of a play in one of the provinces near the capital, declared to be as bad as the others, though its effects were of necessity more limited.

*Arthur Stanley Riggs.*

## RECORD OF AMERICAN FOLK-LORE.

## NORTH AMERICA.

ALGONKIAN. *Mohegan-Pequot*. In F. G. Speck's article (Amer. Anthropol., n. s. vol. vi. 1904, pp. 469-476) on "A Modern Mohegan-Pequot Text," occur a few items of folkloric interest. On page 472 a derivation for *squâ* is cited, — "from *ikwě*, to split, with infixed *s*." *Owā'nūks*, a term for "whites" is said to be from *āwā'n*, "who?" — the idea in the native mind at the time being "whence did they come? who are they?" — *Virginian*. In the same periodical (pp. 464-468), Mr. W. W. Tooker treats the "Derivation of the Name *Powhatan*." This famous word he derives from *Powauatan*, "the hill of the sorcerer" or "the hill of divination" — the latter is better perhaps. This is an entirely reasonable and satisfactory etymology. — *Pautatuck and Scatacook*. In the "Southern Workman" (vol. xxxiii. 1904, pp. 385-390), W. C. Curtis writes of "The Basketry of the Pautatucks and Scatacooks." The so-called "Molly Hatchetts" (named after the last old Indian of the Pautatucks) are more than locally famous, though not all of them can be said to be "samples of pure New England basketry." The decorations and other markings of these old New England baskets are not all of white origin.

CADDOAN. *Arikara*. In the "American Anthropologist" (n. s. vol. vi. pp. 240-243) for April-June, 1904, Dr. George A. Dorsey has a brief article on "An Arikara Story-telling Contest." Among these Indians "the telling of tales is a common practice, especially during the winter nights." During the intervals of a ceremony "short tales of personal adventure, generally containing an element of the supernatural, are often recounted by the men." Dr. Dorsey gives the "story-telling contest" between Bull's-Neck, Enemy's-Heart, and Bear's-Teeth, occurring while food was being prepared for a feast at the lodge of a chief. These "true" stories recall the "capping" tales of similar companies among civilized peoples, where "whoppers" are indulged in, and the biggest "liar" bears away the prize.

ESKIMOAN. William Thalbitzer's well-printed and valuable book, "A Phonetic Study of the Eskimo Language, based on Observations made on a Journey in North Greenland, 1900-1901" (Copenhagen, 1904, pp. xvii., 406), contains (pages 571-387) "North-Greenlandic Contributions to Eskimo Folk-Lore." These include 8 folk-tales, 107 "old-fashioned songs," 13 "children's games and rigmaroles," decoy-sounds, a large number of Eskimo place-names from North Greenland, with translations (etymology) and remarks, and a number of specimens of Eskimo music (with melodies of songs) from North Greenland. Further consideration of this new material is reserved for another occasion.



MISSION INDIANS. *San Luiseño*. In her article on "Mission Indian Religion, a Myth in the Making" (Southern Workman, vol. xxxiii. 1904, pp. 353-356), Miss C. G. DuBois gives the English text of "The Myth of the Foot-print," told to her by an old woman in the San Luiseño language. It is the story of the leaving of Mu-kut (the Tu-chai-pa of the Diegueños), whose footprint on the rock remains "as an evidence of himself to his people." Some interesting songs accompany the legend. Miss DuBois is doing good work in recording this fast vanishing lore of a people whose younger generation has altogether forgotten it.

NORTHWEST PACIFIC COAST. To the "American Anthropologist" (n. s. vol. vi. pp. 477-485) for July-September, 1904, Dr. John R. Swanton contributes an article on "The Development of the Clan System and of Secret Societies among the Northwestern Tribes," in which he sums up the results of the investigations of Boas, Morice, and his own personal observations. The general conclusions reached are that "it is safe to look for the original seat of the clan system with maternal descent on the northwest coast among the Tlingit, Haida, and Tsimshian" (this the evidence presented by Boas and Morice indicates), and "a large portion of the Tlingit once lived at the mouths of Nass and Skeena rivers" (Swanton). The origin is thus traceable to "a region where several different linguistic stocks were in close contact." The characteristic "secret societies" of this northwestern area seem to go back "to a similar area, although at a different point on the coast." The facts now in hand make it likely that "the more important features of the secret societies arose among the Heiltsuk proper, or Bellabella, who were in close contact with the Tsimshian of Kittizoo on one side, and with the Bellacoola on the other." The entrance into the secret societies of influences from the eastern Indians is also somewhat plausible. Dr. Swanton's article shows that we are beginning to get light upon some of the puzzling problems of American ethnology.

SIOUAN. *Crow*. In the "American Anthropologist" (n. s. vol. vi. pp. 331-335) for April-June, 1904, Mr. S. C. Simms publishes a brief preliminary paper on "Cultivation of 'medicine tobacco' by the Crows." The ceremony attending the planting of "medicine tobacco," which "with slight variation, is still observed as in the days when the buffalo were plentiful," is said to be "one of the oldest observed by the Crow Indians." The preparations for the feast are begun in the latter part of May "as soon as the choke-cherry trees begin to blossom." In the ceremony figure buffalo (now beef) "sausages," personal "medicine charms," sun-smoking, song-singing, — the marching, halting, smoking, praying, singing, and dancing occur four times over, — foot-racing (to planting-ground), etc. After

the planting a sweat-lodge is built and the men bathe. After ceremonial incense-smoking comes a great feast. When the "medicine tobacco" is gathered no ceremony seems to be observed. It is to be hoped the detailed study will soon be published. — *Omaha*. In the "Southern Workman" (vol. xxxiii. 1904, pp. 474-477) Miss Alice C. Fletcher writes of "Indian Names," with special reference to the Omaha Indians. The rites connected with the bestowal of clan names and customs connected with their use teach us that "a man cannot live for himself alone, that he is bound to his kinship group by ties he may not break, must never forget or disregard." This obligation is enforced by usages like the tabu, etc. Miss Fletcher rightly observes "the loss of original Indian names through the substitution of inadequate translation would be a loss to the history of the human mind."

TAÑOAN. *Pecos*. Mr. E. L. Hewlett's paper, "Studies on the Extinct Pueblo of Pecos" (Amer. Anthropol., n. s. vol. vi. 1904, pp. 426-439), contains a list of clans, a partial synonymy of the term "Pecos," notes of traditions concerning the ruins of Ton-ch-un, etc. The Pecos Indians "still make pilgrimages to their ancestral home," the last was seven years ago. They were desirous of visiting the old pueblo again in August, 1904, "to visit and open their sacred cave." In Pueblo history Mr. Hewlett recognizes four epochs: Pre-traditionary (earliest), epoch of diffusion (a long period), epoch of concentration (from present day back to period of diffusion). Each of these epochs had its ethnologic, sociologic, linguistic, artistic, and mythologic characters. At the beginning of the epoch of concentration the rivalry of clans "was naturally a great stimulus to certain activities."

UTO-AZTECAN. *Mexican*. In the "American Anthropologist" (n. s. vol. vi. 1904, pp. 486-500), Mrs. Zelia Nuttall discusses "The Periodical Adjustments of the Ancient Mexican Calendar." This article is mainly a *critique* of Professor Edward Seler's paper on the rectifications of the year and the length of the Venus-year, published recently in the "Zeitschrift für Ethnologie" (Berlin), and refers to the praiseworthy labors of Señor Paso y Troncoso, whose work the author styles important. The author cites from Serna's "Manual de los Ministros de las Indias" in support of her view that the Mexicans added 13 days to their 52-year cycle. She thinks also that the 260-day period "was actually employed for the purpose of registering the apparent movements of the planet Venus." — *Water symbol*. In the same periodical (pp. 535-538) Dr. J. Walter Fewkes treats of "Ancient Pueblo and Mexican Water Symbols." The symbolism of simple and double spirals and rectangular meanders figuring, *e. g.* in a series of pictures by a native artist illustrating the

conquest of Mexico by Cortes, is evidently intended to signify water. Similar designs on Hopi pottery, Dr. Fewkes argues, have the same meaning. Incidentally he remarks that "the Pueblo culture in the southwest was more uniform in ancient times than after these local differences had developed in the relatively modern period." — *Hopi*. At pages 581, 582 Professor F. W. Hodge has a note on "Hopi Pottery fired with Coal," in which he points out that both in prehistoric and probably early historic times the pottery of the Hopi (Moqui) Indians was fired by means of coal. The fire was outdoors and, on account of the character of the hatchway in the roof (both entrance and smoke-hole) making impossible the use of coal for inside cooking or heating, its employment was limited to pottery-firing. After the introduction of the sheep its dried droppings supplanted coal. No "coal clan" exists among the Pueblo tribes. — *Mexican*. In his paper "Ueber Steinkisten, Tepetlactlalli, mit Opferdarstellungen und andere ähnliche Monumente" (*Z. f. Ethnol.*, vol. xxxvi. 1904, pp. 244-290, with 44 figs.) discusses the ornamentation and mythological symbolism of the Riva Palacio, Islas y Bustamente, Hackmack, and Museo Nacional stone chests, and the stones of Mixcouac, Huitzucu, etc. Most of the scenes and rites represented upon them relate to the offering up of blood (one's own) with which are associated prayers to various deities. Among the deities concerned are the stone-knife god, the god of fire, the cave god, etc. These costly stone chests were probably intended to hold the ashes of the burnt corpses of princes, etc. — *Huichol*. In the "Southern Workman" (vol. xxxiii. pp. 280-286) for May, 1904, H. E. Hepner has an article on "The Huichol Indians of Mexico," based on recent writings and lectures of Dr. Carl Lumholtz. — *Aztecs*. To the same periodical (pp. 528-535) for October, 1904, the same author contributes an article on "The Aztecs of To-Day." Clothing, religion, medicine, sculpture, weaving, *mescal*, etc., are briefly treated. The Aztecs retain their old-time skill as surgeons, and are by no means to be despised as sculptors. In their rain-prayers the modern Aztecs, though nominally Christians, honor the Virgin, but pay little attention to Jesus.

## CENTRAL AMERICA.

COSTA RICA. H. Pittier de Fábrega's paper on "Numeral Systems of the Costa Rican Indians" (*Amer. Anthropol.*, n. s. vol. vi. 1904, pp. 445-458) contains some things about methods of counting of interest to the folklorist. The Bribri have six distinct methods of counting, one each for people, round objects, small animals, long objects and large animals, trees and plants, houses. The author thinks that "several, if not all, of the tribes of southern Central

America counted by means of grains of corn, one grain finally becoming the symbol of unity." The custom of counting with seeds "was transmitted from the aborigines to the Spanish invaders, but instead of corn they used cacao beans, and these even acquired sometimes a monetary value."

MAYAN. A second and revised edition of P. Schellhas's "Die Göttergestalten der Mayahandschriften" (Berlin, 1904, pp. 40, 1 pl. and 65 figs.) has appeared. The first was published in 1892. A brief review of this work by E. Förstemann will be found in the "Zeitschrift für Ethnologie" (vol. xxxvi. 1904, pp. 528-529). So far, the pantheon of the Maya codices consists of about a score of deities; and the Maya religion, as compared with the ancient Mexican, may be considered to represent an advance and a simplification. The "frog-god" of this edition is a new deity. In a brief paper, "Ueber die Lage der Ahaus bei den Mayas" (Z. f. Ethnol., vol. xxxvi. 1904, pp. 138-141), E. Förstemann discusses the view of the equivalence of *ahau* and *katun* as set forth by Seler, etc. He doubts whether such equivalence holds for all time and for the whole Maya region.

#### SOUTH AMERICA.

AYMARAN. In his article on "Aboriginal Trephining in Bolivia" (Amer. Anthropol., n. s. vol. vi. 1904, pp. 440-446), Mr. Adolph F. Bandelier gives some valuable information concerning the present method of trephining the skull among the Aymará Indians. With them it is a secret, but not a "lost" art, being still performed by the medicine-men, "and not infrequently, since fractures of the skull occur during every one of the annual or semiannual engagements fought between neighboring communities and in the drunken brawls accompanying their festivals." Some account is given of Paloma, a shaman or medicine-man of "the class called *Kolliri*, who practice Indian medicine, or medical magic, as a special vocation, along with the common arts of husbandry," etc. Bandelier thinks that "the primary cause of the invention of trephining by the mountain tribes of Peru and Bolivia may be looked for in the character of their weapons, which are mostly blunt, for crushing and breaking; hence they had to deal almost exclusively with fractures." He also remarks that "it is a source of surprise to me that thus far I have not been able to find any mention of trephining in the early sources." The Aymará Indians of Pacajes (northwestern Bolivia) "were among the few tribes that, in their primitive condition, used bows and arrows." They also used lancets of flint for bleeding. That trephining was ever performed as a punishment for crime Bandelier does not believe. Naturally, it may have had religious associations.

CALCHAQUÍ. In his article "Apuntes sobre la arqueología de la



Puna de Atacama" (La Plata, 1904, pp. 30, 4 pl. 6 figs.) reprinted from the "Revista de Museo de La Plata," vol. xii., Dr. Juan B. Ambrosetti treats of the collection (made by Gerling in 1897-1898) now in the Museo de La Plata from various places in the Atacaman Puna, and other archæological remains of this region. The petroglyphs of Antofagasta de la Sierra, Peñas Blancas, San Baitolo, the two groups of ruins at Antofagasta, the graves near that place, etc., are described. Also the contents of these graves, — pottery, "scarifiers," objects of wood and bone, etc. The consideration of the archæological data of this region leads the author to conclude that the ancient inhabitants of the Atacaman Puna were identical with the Calchaquí. They may have formed a link between Argentine and Chilean Diguítas. — Dr. Ambrosetti's *impressions de voyage* are given in another interesting pamphlet, "Viaje á la Puna del Atacama de Saltá a Caurchari" (Buenos Aires, 1904, pp. 32). At page 32 is a brief description of the Indian well near Siberia in the west of the Salar and the cunning way in which it has been concealed from view.

GRAN CHACO. The main part (pages 1-75, with two maps) of the first two numbers for 1904 of the "Internationales Archiv für Ethnographie" is devoted to a comprehensive article by Dr. L. Kersten on "Die Indianerstämme des Gran Chaco bis zum Ausgange des 18. Jahrhunderts." In this history of the Gran Chaco stocks up to about 1800, the southern Indians, the Guaikurú tribes, the Mataco-Mataguayos stock, the Lulé-Vilela family, the tribes of the northern portion of the southeastern Chaco, the Zamuco, the Chiriguaná and the Nu-arawak tribes are specially considered. The Gran Chaco is one of the most interesting environments in America, — its characteristic peoples are geographically and ethnically midway between the tropic peoples and the Indians of the south. Since the sixteenth century the history of the Chaco Indians in general has been one of a constant repression and isolation by the whites. The introduction of the horse by the Spaniards induced in some of the tribes (*e. g.* Abipones) a fatal expansiveness. The horse-Indians of the Chaco long played a rôle like that of the Prairie-tribes of North America, the Turkish hordes and other Asiatic nomads. The introduction of domestic animals (sheep, goats, cattle, etc.) and their use by the Chaco tribes were much slower. Deep influences of mission activity occur in this region. The author recognizes 8 linguistic stocks in the Chaco: 1. Guaikurú (Abipone, Mokoví, Toba, Mbayá-Kaduié, Payaguá). 2. Mataco-Mataguayos (Mataco, Mataguayos, Vejoz, Noctén, Chorotí, Guisnaí, Malbalá, Matará, Tonocoté). 3. Vilela-Lule (Vilela, Lule, Chunupí). 4. Maskoí (Lengua, Angaité, Sanapaná, Sapuquí, Guana). 5. Lengua-Enimagá-Guentusé (extinct). 6. Samucu (Zamuco-Samucu, Chamacoco, Tumanahá, Moro). 7. Chiriguano (of Tupi family).



8. Guaná-Chané (Chané, Kinikinau, Teréno, Guaná), of Nu-Arawak lineage. This monograph contains many useful data for orientation in South American ethnology.

GUAIKURUAN. Dr. R. Lehmann-Nitsche's "*Etudes anthropologiques sur les Indiens Takshik (Groupe Guaicuru) du Chaco Argentin*" (La Plata, 1904, pp. 53, with 9 pl.), reprinted from the "*Revista del Museo de La Plata*," vol. xi, though concerned almost entirely with physical anthropology, contains (pp. 15, 22, 23, 25, 26, 28, 32, 35, 38), notes on face-tattooing, etc. Among these Indians the tattooing is done by old women with thorns and rubbed-in ashes. The Abipone tattooing, as described by Dobrizhoffer, resembles in several points that of the Takshik. Very few of the men are tattooed. The author mentions a woman (one of his subjects) named Naimrainá "who has among her Takshik fellow-countrymen the reputation of an artist. With a bit of charcoal she ornamented the walls of the house where her people stopped with designs very similar to face-tattoos. She also drew on paper for the author."

JIVARAN. In the "*Anales del Museo Nacional de Buenos Aires*" (vol. ix. 1903, pp. 519-523), Dr. Juan B. Ambrosetti publishes an interesting description of a "*Cabeza humana preparada según el procedimiento de los Indios Jívaros, del Ecuador*." The head in question is not that of an Indian, but of a *chino*, or Christian peon. It is also not a trophy of war, but a trade-specimen, made (after the ancient fashion) for commercial purposes. This is one more instance in which the zeal of collectors may be said to have kept alive an old custom, or rather stimulated a new traffic. The government of Ecuador had, at one time, to prohibit the sale and export of these "prepared heads." Two real Jivaro heads are in the Museum.

RIO NEGRO AND UAPÉS COUNTRY. In the "*Zeitschrift für Ethnologie*" (vol. xxxvi. 1904, pp. 293-299) a brief report is given of Dr. Theodor Koch's "*Forschungsreise nach Südamerika*." Dr. Koch went from Manáos up the Rio Negro to San Felipe in the region where Venezuela, Columbia, and Brazil meet at the extreme northwest corner of the last. In Trinidad, where Dr. Koch had to remain nearly two weeks, the "holy festivals" began, which were, "in spite of the mantle of Christianity, a real heathen comedy of the Caboclo people so badly corrupted by the Cachaça." The Kobéua of the rivers Querary and Cudurary still retain many of their old customs and usages among their mask-dances, etc. They are said to drink in *cachiri* the pulverized bones of their ancestors. Other tribes of this region (*e. g.* the Arapáso) have also mask-dances. Besides many vocabularies, several hundred photographs of types, scenes, and landscapes, Dr. Koch collected over 500 ethnologic specimens (pottery, gourds, basketry, etc.). Among these were

"more than 30 masks of the Kobéua of a most original character and painted with figures of animals and spirits." In the Makú Dr. Koch claims to have discovered a new linguistic stock.

PATAGONIAN. Hesketh Pritchard's "Through the Heart of Patagonia" (London, 1902, pp. 346), embodying the account of an expedition sent out by Mr. Pearson, proprietor of the London "Daily Express," in search of the giant sloth, contains some notes on the Tehuelche. Of these interesting Indians, but five "camps" are said still to remain in Patagonia, but they keep much of their old life and ancient customs. Among these are artificial flattening of the occiput in infants, and the curious practice of putting a new-born boy inside the body of a mare just killed, — this is done with the belief that it will make him a good horseman.

PERUVIAN. To the "American Anthropologist" (n. s. vol. vi. pp. 197-239) for April-June, 1904, Adolph F. Bandelier contributes a valuable article on "Aboriginal Myths and Traditions Concerning the Island of Titicaca, Bolivia." The author cites from the old chroniclers (Juan de Betanzos, Cieza de Leon, Agustin de Zárate, Father Cristóval de Molina, Garcilasso de la Vega, Joseph de Acosta, Francisco Lopez de Gomara, Antonio de Herrera, Anello Oliva, Bernabé Cobo, etc.) evidence of traditions to the effect that "at a very remote period there existed some relation between the Island of Titicaca and natural phenomena of such importance as to leave a lasting impression on the memory of the aborigines." Also "in connection with extraordinary occurrences in nature it is sometimes mentioned that the Inca had their origin on Titicaca island." In course of time and through tribal shiftings in the remote past, "Titicaca island, for some reason not yet ascertained, has secured a foothold in the myths and traditions of the people." On pages 198-199 are given some fragments of modern legends about Titicaca. Of one story from Copacavana Bandelier suggests "it is not impossible that the legend of the foundation of Rome had been related by priests to Indians whom they educated, as has been the case all over Spanish America." Farther on he remarks: "The deep impression rapidly made by biblical tales on the imagination of the Indians, through teachings of the Catholic Church, is perceivable in many of the traditions reported by Molina." The paintings on cloth and on boards (the latter in a sun-shrine near Cuzco) are deserving of further investigation. The paintings on cloth were said to illustrate, among other things, "the fables of the creations of Viracocha." — In his paper "On the Relative Antiquity of Ancient Peruvian Burials" (Bull. Am. Mus. Nat. Hist., vol. xx. 1904, pp. 217-226), Mr. A. F. Bandelier cites documentary and archaeological evidence to show that not only did the primitive custom of burying the dead survive long

after the coming of the Spaniards, but the Indians often exhumed those of their fellows who had been interred with Christian rites and reburied them in the old way. The periodical renewal of the cloth over the bodies and the vessels buried with them lasted, like the artificial deformation of the skull, till well into the seventeenth century. These facts make difficult the determination of dates, since many burials are not really conquistorial, although the manner of sepulture is.

#### GENERAL.

AMERICANISTS. Another interesting account of the New York meeting (see this *Journal*, vol. xv. pp. 296-299) has been published by Dr. Juan B. Ambrosetti, who represented the Argentine government and the University of Buenos Aires. Dr. Ambrosetti's report makes a pamphlet of 42 pages, — "Congreso de Americanistas Nueva York (1903), XIII. Sesión. Informe del Delegado de la Universidad de Buenos Aires," — having previously appeared in the *Revista de la Universidad de Buenos Aires* for 1904. It contains a good résumé of the principal papers read.

ASIAN-AMERICAN. In his "The Mythology of the Koryak" (*Amer. Anthropol.*, n. s. vol. vi. 1904, pp. 413-425), Mr. Waldemar Jochelson treats of a people who "are to be regarded as one of the Asiatic tribes which stand nearest to the American Indian," and discusses particularly "the similarities in the beliefs and myths of the Koryak and the American tribes." According to the author, "in our investigations of all the features of the Koryak life we meet with three elements, — the Indian, Eskimo, and Mongol-Turk, the first generally predominating." This holds especially of religious concepts, for "the Koryak view of nature coincides in many points with that of the Indians of the north Pacific coast." Of 122 episodes occurring over and over again in Koryak myths, 101 are found in Indian myths of the Pacific coast, 22 in Mongolian-Turk myths, 34 in Eskimo myths. Jochelson's general conclusion is that "the Koryak of Asia and the North American Indians, though at present separated from each other by an enormous stretch of sea, had, at a more or less remote time, a continuous and close intercourse and exchange of ideas." The reindeer domestication of the Koryak (with which go some religious ceremonies and customs) is "a cultural acquisition of Asiatic (Mongolian-Turk) origin." The raven-mythology distinctly suggests American affinities. The Eskimo elements in Koryak mythology are comparatively few. Mr. Jochelson's forthcoming monograph on the Koryak, to be published by the American Museum of Natural History, will be awaited by ethnologists and students of folk-lore with great interest.

BASKETRY, ETC. In the "Zeitschrift für Ethnologie" (vol. xxxvi. 1904, pp. 490-512, with 40 figs.), Max Schmidt discusses with some detail the "Ableitung südamerikanischer Geflechtmuster aus der Technik des Flechtens," with special reference to the Bakairí, Karayá, Guató, Nahukuá, Tukano, Ipuriná, Anetö, etc. The general thesis of the author is that "out of the technique itself arise patterns, which stimulate the human mind to further perfection by mere variation and combination." Also that "wherever palms grow and their leaves are used by men for making textile utensils, an independent point of origin for patterns and the ornamentation derived from them is furnished." The development of the pattern and ornament-*motif* of the leaf of the palm is a very interesting feature of South American textile art. Schmidt calls attention to the rarity of "coiled basketry" in South America, and to the rarity in North America of the type discussed in his paper.

*A. F. C. and I. C. C.*

## RECORD OF NEGRO FOLK-LORE.

AFRICA AND AMERICA. René Basset's "Contes populaires d'Afrique" (Paris, 1903), which is a collection of folk-tales from all regions of the Dark Continent, contains a section "Contes des Nègres des Colonies," in which are included stories from the island of Mauritius, Brazil, the West Indies, and Louisiana, the last from Professor Alcée Fortier's "Louisiana Folk-Tales" (Amer. Folk-Lore Soc., 1895). A review of this book by A. Werner (Folk-Lore, 1904, vol. xv. pp. 125-126) finds it "exceedingly interesting as an introduction to the subject of African folk-lore," — the number of stories amounts in all to one hundred and seventy.

JAMAICA. In "Folk Lore" (vol. xv. pp. 87-94, 206-213) for March and June, 1904, are published two instalments of "Folk-Lore of the Negroes of Jamaica," being "papers written in 1896 by colored students at Mico College, Jamaica, preparing to become teachers. The material of these two sections consists of an interesting and valuable list of "signs, omens, myths, and superstitions" covering the following rubrics: The dead, signs of death, the "duppy," "rolling calf," letter from God, kill the thief, find out the thief, love, marriage, miscellaneous; superstitions relating to the body, the house, outdoors, dreams, etc. The "duppy" is defined thus: "After a person has been dead for three days it is believed that a cloud of smoke will rise out of the grave, which becomes the *duppy*." The *duppy* "is a curious being, capable of assuming various forms of men and other animals," and it "can do many things similar to a living person." Among the various kinds of "duppies" are: Three-foot horse, rolling calf, long-bubby Susan, whooping boy (who rides the three-foot horse), mermaid, etc. The "rolling calf" has its origin thus: "When a man dies, and is too wicked for heaven or hell, he turns into this kind of duppy, 'the rolling calf,' and goes about with a chain round his neck, which Satan gives him to warn people." The "rolling calf" is afraid of the moon, and, with its eyes fixed upon that luminary, it may be heard saying on moonlight nights: "Do me goode mun no go fal dun pa me, no go wak unda me, a de holy night. If you fal dun pa me a me nancy me kin." Among the most malignant ghosts are reckoned those of Chinese and coolies. Wakes and "ninth nights" are very common, even with fairly intelligent persons. Among conjure-materials figure rosemary, "Guinea yam," "pain-cocoa," or "dum-cane," wangra, mamy, and other plants.

NEGRO AND INDIAN. From E. W. Nelson's "A Winter Expedition into Southwestern Mexico" (Nat. Geog. Mag., 1904, vol. xv. pp. 341-356) we learn that in parts of the state of Guerrero the negroes



have crowded out the Indians. South of Acapulco can now be seen the round hut, such as the ancestors of the negroes built in Africa centuries ago. At Papayo the palm-nut gatherers are women, half-negro and half-Indian.

TALES, ETC. Miss Culbertson's "At the Big House, where Aunt Nancy and Aunt 'Phrony held forth on the Animal Folks" (Indianapolis, 1904), is reviewed in this Journal (vol. vii. pp. 212, 213) by Professor Edwards, who gives the book high praise.

*A. F. C.*

## LOCAL MEETINGS AND OTHER NOTICES.

BOSTON. — The following report of meetings held during the year 1903-1904, and since the last printed account, is supplied by the Secretary of the Branch.

*December 8, 1903.* The first regular meeting of the season was held at the house of Mr. and Mrs. Otto B. Cole, 55 Boylston Street, Professor Putnam in the chair. Mr. Alfred M. Tozzer, of Harvard University, gave an account of the "Sand Paintings of the Navahos," reciting ceremonies which had come under his own observation. The address was illustrated with colored reproductions of the symbolic paintings.

*January 26, 1904.* The monthly meeting was held at the house of Mr. and Mrs. A. R. Willard, 40 Commonwealth Avenue. In the absence of Professor Putnam, Dr. W. C. Farabee introduced Dr. W. H. Drummond, of Montreal, who read a number of his well-known poems descriptive of French-Canadian dialect and character. A second paper was read by Mr. J. Macintosh Bell, recently employed by the Canadian government as director of explorations in the Arctic north. The speaker gave an account of Ojibway life and folk-lore as observed in the course of his expedition.

*March 1.* The meeting was held in the small hall of the Pierce Building. Mr. William Wells Newell treated the "Diffusion of Folk-Tales, as Illustrated by a Negro Legend of the Ignis Fatuus." He showed that in spite of the wide-spread belief, no veritable phenomenon of nature lay at the basis of the tradition. He read a witty Maryland legend, in negro dialect, undertaking to explain the origin of "Jack-my-Lantern," and explained its relations as a variant of an ancient European myth, connected with the folk-tale of the "Three Wishes."

*March 25.* The meeting was held at the house of Mr. and Mrs. William G. Preston, 1063 Beacon Street. In the absence of Professor Putnam, Dr. W. C. Farabee took the chair. The speaker of the evening was Dr. William A. Neilson, of Harvard University, his subject being "Burns and Scottish Folk-Song." He gave a learned account of the origin and development of many of the lyrics. The address was illustrated by music, many of the songs being admirably presented by Miss Hewins of Boston.

*Friday, April 29.* The meeting was held at the Hotel Brunswick, by invitation of Mrs. Munroe Ayer and Mr. William Wells Newell. Mr. Harlan Ingersoll Smith, of the American Museum of Natural History, New York, gave an illustrated lecture, his title being "Five American Nations, — the Children of the Snow, Forest, Mist, Desert, and Plains." Mr. Smith, whose numerous lantern slides were of remarkable excellence, described in an entertaining manner the various peoples.

The annual meeting was held before the paper. The President, Professor F. W. Putnam, made a brief address. Reports were presented from the Secretary and Treasurer. The latter announced a small balance in the treasury. The Secretary reported but one death and three resignations during the year, about a dozen new members having been added.

Officers were elected as follows: President, Professor F. W. Putnam; First Vice-President, Mr. W. W. Newell; Second Vice-President, Dr. W. C. Farabee; Treasurer, Mr. Eliot W. Remick; Secretary, Miss Helen Leah Reed; Council, Mrs. H. E. Raymond, Miss C. A. Benneson, Mrs. Lee Hoffman, Dr. J. H. Woods.

*Helen Leah Reed, Sec'y.*

CAMBRIDGE. *November 27, 1903.* The monthly meeting was held at the house of Miss Cook, 71 Appleton Street. Dr. R. B. Dixon, of Harvard University, was the speaker of the evening, his subject being the "Two Types of the American Creation Myth."

*December 24.* This meeting was held at the Peabody Museum, in connection with the Boston Branch. Dr. Livingston Farrand, of New York, gave a paper entitled "The Significance of Mythology and Tradition."

*January 27, 1904.* The Branch met at the house of Miss Hopkinson, 22 Craigie Street. Mr. J. Macintosh Bell, who in 1902 and 1903 had conducted explorations for the Canadian Geological Survey, gave an account of "The Ojibway People."

*March 1.* The meeting was held at the house of Dr. B. L. Robinson, Clement Circle. Dr. W. A. Neilson, of Harvard University, gave a paper on "Burns and Scottish Folk-Song." Musical illustration of the popular songs was supplied by Miss Hewins, Mrs. Minton Warren, and Mrs. Osborne.

*March 29.* The meeting took place at the house of Mrs. Yerxa, 37 Lancaster Street. Professor George H. Moore, of Harvard University, treated of recent essays in the mythological field, his subject being "Pan-Babel in Comparative Mythology."

*April 14.* The Branch met at the house of Mr. Chas. Peabody, 197 Brattle Street. Miss Emily Hallowell, of West Medford, Mass., illustrated "Songs of Alabama negroes," collected by herself at Calhoun University, Calhoun, Alabama.

*May 11.* The meeting was held at the house of Miss Batchelder, 28 Quincy Street. Professor F. N. Robinson, of Harvard University, treated "Folk-Lore of Ireland in the Celtic Revival."

*November 22.* The Branch met at the house of Miss Batchelder, 28 Quincy Street. Dr. George A. Cleese, of Harvard University, treated of "Greek Religion in the Light of Recent Discoveries in Crete."

*December 13.* The meeting was held at the house of Miss Bumstead, 12 Berkeley Street. Dr. A. W. Ryder, of Harvard University, gave a paper including translations of "Sanskrit Fables and Epigrams."

*Constance G. Alexander, Sec'y.*

CINCINNATI. *October 19.* Dr. A. G. Drury gave a paper on "Legends of the Apple," including the story of the forbidden fruit.

*November 16.* Dr. H. H. Fich treated of "The Dance of Death," showing conceptions of Old German artists and writers, and the manner in which death was conceived as luring mortals.

*Harry Ellard, Sec'y.*

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